MATSYA MAHĀPURĀṆA

(With An Exhaustive Introduction, Sanskrit Text, English Translation, Scholarly Notes and Index of Verses)

Translated into English by
A Board of Scholars

An Introduction by
Shanti Lal Nagar

Edited with Notes by
K.L. Joshi

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English Translation and Scholarly Notes)

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The Matsya Purāṇa earns its title from the fish incarnation of Viṣṇu, the other nine being Kūrma, Varāha, Narasiṁha, Vāmana, Bhārgava Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalki. The Matsya Purāṇa is not all based totally on the life story of Matsya, but it deals with various other subjects, though in some of the chapters Matsya himself is the speaker.

Matsya Purāṇa contains 291 chapters in total. First among all it describes the dialogues between Manu and the Lord, known as Manusamvāda and deals with the following subjects in successive order, viz.– the history of Brahmāṇḍa, the Śārīraka Sāṁkhya as explained by Brahmā, the origin of the Devas and Asuras, as well as Maruts, the observance of Madanadvādaśī vrata, the ways of the worship of the Lokapālas, the description of the Manvantaras, the history of king Veṇa, the birth of the Sun and Vaivaṣvata and the meeting with Budha.

Then it deals with the families of the manes, the times of performing Śrāddha, Pitṛtīrtha Pravāsa, the birth of the moon, the history of Yavāti, the glory of Svāmikārtika, the history of the Vṛṣṇi and Yādava houses. Then it describes various ordinances, glory of various tīrthas and rivers, the movement of Sun and Moon and their relative positions, the churning of the ocean, worship of the Devas, the characterstics of palaces, pandals and housebuilding, the forms of the temples and pandals, the history of Puru dynasty, the narration of the coming sovereigns, the description of the sixteen gifts such as Tulādāna, etc., the names of the Kalpas etc.

The present edition of Matsya Purāṇa is a complete book in 2 volumes that includes Sanskrit text, English translation with Notes, an exhaustive Introduction and complete Index of Verses. We hope that this book will be very useful not only for the general readers who have interest in ancient Indian literatures, but also for the scholars.

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Vol. II

Chapters : 151-291

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।।श्रीगणेशाय नमः।।

श्रीमद्द्वैपायनमुनिप्रणीतं

मत्स्यपुराणम्

MATSYA-PURĀṆAM

CHAPTER 151

Collective attack of Dānavas over Viṣṇu

सूत उवाच

तं दृष्ट्वा दानवाः क्रुद्धश्चेरुः स्वैस्वैर्बलैर्वृताः।
सरघा इव माक्षीकहरणे सर्वतो दिशम्॥ १॥

Sūta said– O Ṛṣis, at the arrival of lord Viṣṇu, all the demons, together with their respective armies, filled with rage, pounced upon the lord, as bees, surround the person at the time of the extracting of honey form the bee hives.

कृष्णचामरजालाढ्ये सुधाविरचितांकुरे।
चित्रपञ्चपताके तु प्रभिन्नकरटामुखे॥ २॥
पर्वताभे गजे भीमे मदस्त्राविणि दुर्द्धरे।
आरुह्याजौ निमिर्दैत्यो हरिं प्रत्युद्ययौ बली॥ ३॥

At that point of time, Nimi– the king of Daityas adorned with black flywhisks, whose forehead had been decorated with leaves of the trees, from whose temple and the face, the fluid was emerging, who had a gigantic body like the mountain and five different types of flags were fluttering on him, he mounting over such a terrific king of elephants, attacked over lord Viṣṇu.

तस्यासन् दानवा रौद्रा गजस्य पदरक्षिणः।
सप्तविंशतिसाहस्राः किरीटकवचोज्ज्वलाः॥ ४॥

For the protection of Nimi's elephant, twenty seven thousand terrific warriors had been engaged, who had been adorned with the bright diadem (*kirīṭa*) and the armour (*kavaca*).

अश्वारूढश्च मथनो जम्भकश्चोष्ट्रवाहनः।
शुम्भोऽपि विपुलं मेषं समा[illegible]॥

At the same time Mathana riding a horse, Jambhaka riding a camel and Śumbha, riding over a gigantic he-buffalo, arrived in the battlefield.

अपरे दानवेन्द्रास्तु यत्ता नानास्त्रपाणयः।
आजघ्नुः समरे क्रुद्धा विष्णुमक्लिष्टकारिणम्॥ ६॥

Other enraged Dānava warriors, equipped with different types of weapons held in their hands, kept on attacking lord Viṣṇu in the battlefield.

परिघेण निमिर्दैत्यो मथनो मुद्गरेण तु।
शुम्भः शूलेन तीक्ष्णेन प्रासेन ग्रसनस्तथा॥ ७॥
चक्रेण महिषः क्रुद्धो जम्भः शक्त्या महारणे।
जघ्नुर्नारायणं सर्वे शेषास्तीक्ष्णैश्च मार्गणैः॥ ८॥

In the terrific battle, getting alert, Nimi attacked Viṣṇu, with *Parigha*, Mathana with *Mudgara*, Śumbha with trident, Grasana with sharp edged spears, Mahiṣa with *cakra*, enraged Jambha with Śakti and the rest of the Dānavas with sharp arrows.

तान्यस्त्राणि प्रयुक्तानि शरीरं विविशुर्हरेः।
गुरूक्तान्यपदिष्टानि सच्छिष्यस्य श्रुताविव॥ ९॥

The weapons used by the Daityas, were entering the body of Hari in such a way as the word spoken by the preceptor enter the ears of the disciple.

असम्भ्रान्तो रणे विष्णुरथ जग्राह कार्म्मुकम्।
शरांश्चाशीविषकारांस्तैलधौतानजिह्मगान्॥ १०॥
ततोऽभिसन्ध्य दैत्यास्तानाकर्णाकृष्टकार्म्मुकः।
[illegible] दैत्यानीके तु पौरुषात्॥ ११॥

Thereafter lord Viṣṇu, concentrating his mind in the battlefield, took up the bow and the serpentine arrows in his hands and aiming the arrows at the Daityas, he stretched the cord of the bow upto the ears and shot the arrows thereafter in the battlefield over the Daitya army.

निमिर्विव्याध विंशत्या बाणानामग्निवर्चसाम्।
मथनं दशभिर्बाणैः शुम्भं पञ्चभिरेव च।। १२।।

He shot fire like twenty arrows at Nimi, ten at Mathana and five at Śuṁbha, injuring them at the same time.

एकेन महिषं क्रुद्धो विव्यधोरसि पत्रिणा।
जम्भं द्वादशभिस्तीक्ष्णैः सर्वांश्चैकैकशोऽष्टभिः।।१३।।

Then getting enraged, he shot an arrow at the chest of Mahiṣa and with twelve sharp arrows, injured Jambha. He then shot eight arrows each one of the remaining Dānava warriors.

तस्य तल्लाघवं दृष्ट्वा दानवाः क्रोधमूर्च्छिताः।
नर्दमानाः प्रयत्नेन चक्रुरत्यद्भुतं रणम्।। १४।।

Observing the proficiency of the shooting of lord Viṣṇu, all the demons were immensely enraged and uttering the lion's roar, started waging a terrific war, making all the efforts.

चिच्छेदाथ धनुर्विष्णोर्निमिर्भल्लेन दानवः।
सन्ध्यमानं शरं हस्ते चिच्छेद महिषासुरः।। १५।।

At that point of time the Dānava king Nimi, shooting the Bhalla-arrow cut off the bow of lord Viṣṇu. Then Mahiṣāsura cut off the arrow held by lord Viṣṇu, in his hand with which he was going to shoot at the Daityas.

पीडयामास गरुडं जम्भस्तीक्ष्णैस्तु सायकैः।
भुजं तस्याहनाद्गाढं शुम्भो भूधरसन्निभः।। १६।।

Jambha tormented Garuḍa with sharp-pointed arrows and the mountain like Śuṁbha pierced the arm of Viṣṇu by his arrows.

छिन्ने धनुषि गोविन्दो गदां जग्राह भीषणाम्।
तां प्राहिणोत् स वेगेन मथनाय महाहवे।। १७।।

When the bow of Viṣṇu was torn asunder, He picked up His club and, after brandishing it, struck Mathana with it.

तामप्राप्तां निमिर्बाणैश्छिच्छेद तिलशो रणे।
तां नाशमागतां दृष्ट्वा हीनाग्रे प्रार्थनामिव।। १८।।

But Nimi smashed the club to pieces on the mid-way by his arrows and it was shattered like the prayers made to a destitute person.

जग्राह मुद्गरं घोरं दिव्यरत्नपरिष्कृतम्।
तं मुमोचाथ वेगेन निमिमुद्दिश्य दानवम्।। १९।।

Seeing this, Lord Viṣṇu took up his dreadful club studded with precious stones and violently struck Nimi with it.

तमायान्तं वियत्येव त्रयो दैत्यान्यवारयन्।
गदया जम्भदैत्यस्तु ग्रसनः पट्टिशेन तु।। २०।।
शक्त्या च महिषो दैत्यः स्वपक्षजयकाङ्क्षया।
निराकृतं तमालोक्य दुर्जने प्रणयं यथा।। २१।।

At that time the three demons smashed that club while in the air. Jambha threw his club at it, Grasana his sharp-edged spear and Mahiṣāsura his trident. They shattered the club like the entreaties made to the wicked.

जग्राह शक्तिमुग्राग्रामष्टघण्ढोत्कटस्वनाम्।
जम्भाय तां समुद्दिश्य प्राहिणोद्रणभीषणः।। २२।।

Viṣṇu, seeing the destruction of His club, threw his trident bedecked with bells at the demon Jambha.

तामम्बरस्थां जग्राह गजो दानवनन्दनः।
गृहीतां तां समालोक्य शिक्षामिव विवेकिभिः।। २३।।

The Dānava Gaja, seeing the trident coming flying into the air, caught hold of it as a righteous person grasps a piece of good advice.

दृढं भारसहं सारमन्यदादाय कार्म्मुकम्।
रौद्रास्त्रमभिसन्धाय तस्मिन् बाणं मुमोच ह।। २४।।
ततोऽस्त्रतेजसा सर्वं व्याप्तं लोकं चराचरम्।
ततो बाणमयं सर्वमाकाशं समदृश्यत।। २५।।

Then the Lord enraged took His ponderous bow and shot Raudrāstra at him. All the universe pervaded with the power of that weapon and the whole sky was full of arrows.

भूर्दिशो विदिशश्चैव बाणजालमया बभुः।
दृष्ट्वा तदस्त्रमाहात्म्यं सेनानीर्ग्रसनोऽसुरः।। २६।।
ब्राह्ममस्त्रं चकारासौ सर्वास्त्रविनिवारणम्।
तेन तत् प्रशमं यातं रौद्रास्त्रं लोकघस्मरम्।। २७।।
अस्त्रे प्रतिहते तस्मिन् विष्णुर्दानवसूदनः।
कालदण्डास्त्रमकरोत् सर्वलोकभयङ्करम्।। २८।।

When all the quarters and space of the earth were covered with arrows, then the general Grasana came and discharged his Brahmāstra which drove away the effects of the Raudrāstra. On the Raudrāstra being thus rendered useless Lord Viṣṇu let out His formidable Kāladaṇḍa weapon, the terror of the whole universe.

सन्धीयमाने तस्मिंस्तु मारुतः परुषो ववौ।
चकम्पे च मही देवी दैत्याभिन्नधियोऽभवन्।। २९।।
तदस्त्रमुग्रं दृष्ट्वा तु दानवा युद्धदुर्मदाः।
चक्रुरस्त्राणि दिव्यानि नानारूपाणि संयुगे।। ३०।।

When lord targeted that weapon, a terrific wind began to blow and the earth began to quake and all the demons were at their wits' end. Seeing that invincible missile, the haughty Dānavas discharged various kinds of weapons in the battlefield.

नारायणास्त्रं ग्रसनो गृहीत्वा
चक्रं निमिः स्वास्त्रवरं मुमोच।
ऐषीकमस्त्रं च चकार जम्भ-
स्तत्कालदण्डास्त्रनिवारणाय।। ३१।।

To thwart that Kāladaṇḍa weapon, demon Grasana used his Nārāyaṇāstra and Nimi his Cakra weapon, subsequently Jambha used his Aiṣīka weapon of arms.

यावन्न सन्धानदशां प्रयान्ति
दैत्येश्वराश्चास्त्रनिवारणाय।
तावत्क्षणेनैव जघान कोटी-
र्दैत्येश्वराणां सगजान् सहाश्वान्।। ३२।।

The army of the Daityas with billions of elephants and horses was destroyed in the twinkling of an eye before the Daityas could use their arms.

अनन्तरं शान्तमभूत्तदस्त्रं
दैत्यास्त्रयोगेन तु कालदण्डम्।
शान्तं तदालोक्य हरिः स्वशस्त्रं
स्वविक्रमे मन्युपरीतमूर्त्तिः।। ३३।।
जग्राह चक्रं तपनायुताभ-
मुग्रारमात्मानमिवाद्वितीयम्।
चिक्षेप सेनापतयेऽभिसन्ध्य
कण्ठस्थलं वज्रकठोरमुग्रम्।। ३४।।

After use of many divine arms by the Daityas the Kāladaṇḍāstra became appeased. Then furiously enraged lord Viṣṇu has seen his weapon worthless, he aimed his famous quoit of the lustre of thousand suns, hard like thunderbolt and of sharp spokes, at the neck of the commander of demon army.

चक्रं तदाकाशगतं विलोक्य
सर्वात्मना दैत्यवराः स्ववीर्यैः।
नाशक्नुवन्वारयितुं प्रचण्डं
दैवं यथा कर्म मुधा प्रपन्नम्।। ३५।।

Then all the demons, seeing the quoit dashing through the air, tried their best to thwart it, but could not check, it as the decree of fate cannot be evaded.

तमप्रतर्क्यं जनयन्नजय्यं
चक्रं पपात ग्रसनस्य कण्ठे।
द्विधा तु कृत्वा ग्रसनस्य कण्ठं
तद्रक्तधारारुणघोरनाभि।
जगाम भूयोऽपि जनार्दनस्य
पाणिं प्रवृद्धानलतुल्यदीप्तिः।। ३६।।

That unconquerable fiery quoit violently fell down on the neck of Grasana and severed the neck of that demon, that Cakra went back to the hands of Viṣṇu besmeared with blood.

इति श्रीमात्स्ये महापुराणे देवासुरसंग्रामे ग्रसनवधो
नामैकपञ्चाशदधिकशततमोऽध्यायः।। १५१।।

CHAPTER 152

Terrific battle of Viṣṇu with Mathana and other Daityas

सूत उवाच

तस्मिन्विनिहते दैत्ये ग्रसने लोकनायके।
निर्मर्यादमयुध्यन्त हरिणा सह दानवा:॥ १॥

Sūta said– "O Ṛṣis! at the killing of Daityarāja Grasana, the Dānavas, setting aside all the war traditions started fighting with Śrī Hari."

पट्टिशैर्मुशलै: पाशैर्गदाभि: कुणपैरपि।
तीक्ष्णाननैश्च नाराचैश्चक्रै: शक्तिभिरेव च॥ २॥

At that point of time, they were fighting using *paṭṭiśa, mūsala,* noose, club, *kuṇapa*,[1] sharp arrows, *cakra* and *śaktis*.

तानस्त्रान्दानवैर्मुक्तांश्चित्रयोधी जनार्दन:।
एकैकं शतशश्चक्रे बाणैरग्निशिखोपमै:॥ ३॥

Then lord Janārdana, who fought in an astonishing way, using the arrows like the fire flames, reduced all the weapons shot by the demons in hundred pieces each.

तम: क्षीणायुधप्राया दानवा भ्रान्तचेतस:।
अस्त्राण्यादातुमभवन्न समर्था यदा रणे॥ ४॥
तदा मृतैर्गजैरश्वैर्जनार्दनमयोधयन्।
समन्तात्कोटिशो दैत्या: सर्वत: प्रत्ययोधयन्॥ ५॥

At the destruction of all the weapons of the Dānavas, their minds were disturbed. In this way when they were unable to receive any further weapons in the battlefield, then they started fighting with Janārdana using the dead horses and elephants as the weapons. Thus crores of Daityas started fighting with lord Viṣṇu, surrounding him from all the sides.

बहुकृत्वा वपुर्विष्णु: किञ्चिच्छान्तभुजोऽभवत्।
उवाच च गरुत्मन्तं तस्मिन्सुतुमुले रणे॥ ६॥
गरुत्मन्कच्चिदश्रान्तस्त्वमस्मिन्नपि साम्प्रतम्।

At that point of time, lord Viṣṇu, who had been fighting taking to many forms, his arms felt fatigued. Then he spoke to Garuḍa– Do you feel tired in the battle?

यद्यश्रान्तोऽसि तद्याहि मथनस्य रथं प्रति॥ ७॥
श्रान्तोऽस्यथ मुहूर्त्तं त्वं रणादपसृतो भव।
इत्युक्तो गरुडस्तेन विष्णुना प्रभविष्णुना॥ ८॥

In case you are not tired then you carry me to the chariot of Mathana. Remove yourself from the battlefield for two *ghaḍis*. At this command of the powerful lord Viṣṇu, Garuḍa reached the terrific looking Mathana.

आससाद रणे दैत्यं मथनं घोरदर्शनम्।
दैत्यस्त्वभिमुखं दृष्ट्वा शङ्खचक्रगदाधरम्॥ ९॥
जघान भिन्दिपालेन शितबाणेन वक्षसि।
तत्प्रहारमचिन्त्यैव विष्णुस्तस्मिन्महाहवे॥ १०॥
जघान पञ्चभिर्बाणैर्मार्ज्जितैश्च शिलाशितै:।
पुनर्दशभिराकृष्टैस्तं तताड स्तनान्तरे॥ ११॥

Mathana the lord of Daityas found Viṣṇu, holding *śaṁkha, cakra, gadā*, before him, and he shot a *bhindipāla* and a sharp arrow at the chest of Viṣṇu, who ignoring the demon's attack, injured the Daitya with five arrows, which had been sharpened by rubbing them over the stone. Thereafter he struck ten arrows stretching them upto the ears and wounded the Daitya's nipples and the centre of the chest.

विद्धो मर्मसु दैत्येन्द्रो हरिबाणैरकम्पत।
स मुहूर्त्तं समाश्वास्य जग्राह परिघं तदा॥ १२॥
जघ्ने जनार्दनं चापि परिघेणाग्निवर्चसा।
विष्णुस्तेन प्रहारेण किञ्चिदाघूर्णितोऽभवत्॥ १३॥

Having been thus wounded at the sensitive spots, by lord Hari's arrows, Mathana, the lord of Daityas started shaking. Then regaining strength after two *ghaḍis* he picked up the *parigha* and shot it at Janārdana. Lord Viṣṇu felt giddy with that attack.

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[1] A spear.

ततः क्रोधविवृत्ताक्षो गदां जग्राह माधवः।
मथनं सरथं रोषान्निष्पिपेषाय रोषतः॥ १४॥
स पपाताथ दैत्येन्द्रः क्षयकालेऽचलो यथा।
तस्मिन्निपतिते भूमौ दानवे वीर्यशालिनि॥ १५॥

Thereafter the eyes of Mādhava started burning in anger. He took up a club and with its strike, he crushed Mathana, with his chariot. Thus Mathana– the lord of Daityas met with his end as the mountains are shattered at the time of dissolution. With the fall of the powerful Daityas, the Daityas felt disheartened as if the herd of elephants was caught in swamp.

अवसादं ययुर्दैत्याः कर्दमे करिणो यथा।
ततस्तेषु विपन्नेषु दानवेष्वतिमानिषु॥ १६॥
प्रकोपाद्रक्तनयनो महिषो दानवेश्वरः।
प्रत्युद्ययौ हरिं रौद्रः स्वबाहुबलमास्थितः॥ १७॥

By his fall, all the Daityas were fearfully dismayed. Most of the proud Dānavas got depressed like elephants stuck in a quagmire swamp; them the terrible Mahiṣāsura indignantly came to the battle-field depending on the strength of his own arms.

तीक्ष्णधारेण शूलेन महिषो हरिमर्दयन्।
शक्त्या च गरुडं वीरो महिषोऽभ्यहनद्धृदि॥ १८॥

He began to inflict on Viṣṇu the blows of his keen trident and hit Garuḍa on chest with his Śakti.

ततो व्यावृत्य वदनं महाचलगुहानिभम्।
ग्रस्तुमैच्छद्रणे दैत्यः सगरुत्मन्तमच्युतम्॥ १९॥

Afterwards, with his mouth wide open like the cavity of a mountain, he wanted to swallow up Viṣṇu along with Garuḍa.

अथाच्युतोऽपि विज्ञाय दानवस्य चिकीर्षितम्।
वदनं पूरयामास दिव्यैरस्त्रैर्महाबलः॥ २०॥

The mighty Lord, also realizing the intention of that Dānava, filled his mouth with His divine arrows.

महिषस्याथ ससृजे बाणौघं गरुडध्वजः।
पिधाय वदनं दिव्यैर्दिव्यास्त्रपरिमन्त्रितैः॥ २१॥
स तैर्बाणैरभिहतो महिषोऽचलसन्निभः।
परिवर्त्तितकायोऽधः पपात न ममार च॥ २२॥

He discharged His divine weapons electrified with mantras on Mahiṣāsura which knocked him down to the ground; he fell like a huge mountain; but he did not die.

महिषं पतितं दृष्ट्वा भूमौ प्रोवाच केशवः।
महिषासुर मत्तस्त्वं वधं नास्त्रैरिहार्हसि॥ २३॥
योषिद्वध्यः पुरोक्तोऽसि साक्षात्कमलयोनिना।
उत्तिष्ठ जीवितं रक्ष गच्छास्मात्सङ्गराद्द्रुतम्॥ २४॥

Then, Viṣṇu said to the fallen Mahiṣāsura– "Mahiṣāsura, you are not destined to die at my hands, because, Lord Brahmā told you before that you would die at the hands of a woman. Stand up, therefore, and save your life. You should instantly retire from this warfare."

तस्मिन्पराङ्मुखे दैत्ये महिषे शुम्भदानवः।
सन्दष्टौष्ठपुटः कोपाद्भ्रुकुटीकुटिलाननः॥ २५॥
निर्मथ्य पाणिना पाणिं धनुरादाय भैरवम्।
सज्यं चकार स धनुः शरांश्चाशीविषोपमान्॥ २६॥

When Mahiṣāsura thus retired from the war, the demon Śuṁbha, biting his lips with wrath and contracting his angry eyebrows, rubbed his hands and took his bow. He put on the poisoned arrows and pierced Viṣṇu and Garuḍa.

स चित्रयोधी दृढमुष्टिपात-
स्ततस्तु विष्णुं गरुडं च दैत्यः।
बाणैर्ज्वलद्वह्निशिखानिकाशैः
क्षिप्तैरसंख्यैः परिघातहीनैः॥ २७॥
विष्णुश्च दैत्येन्द्रशराहतोऽपि
भुशुण्डिमादाय कृतान्ततुल्याम्।
तया भुशुण्ड्या च पिपेष मेषं
शुम्भस्य पत्रं धरणीधराभम्॥ २८॥

Afterwards that brave Daitya began to send forth hard volleys of fiery arrows. Then, Viṣṇu agitated with innumerable fiery infallible arrows of that Daitya, cut down his arrows along with his carrier, the sheep, by His bhuśuṇḍī missile.

तस्मादवप्लुत्यहताच्च मेषाद्
भूमौ पदातिः स तु दैत्यनाथः।
ततो महीस्थस्य हरिः शरौघान्
मुमोच कालानलतुल्यभासः॥ २९॥
शरैस्त्रिभिस्तस्य भुजं बिभेद
षड्भिश्च शीर्षं दशभिश्च केतुम्।
विष्णुर्विकृष्टैः श्रवणावसनां
दैत्यस्य विव्याध विवृत्तनेत्रः॥ ३०॥

Then that Daitya jumped from his dead sheep and began to fight standing on the ground. The Lord began to shoot him with deadly arrows. He drew His bow to his ears, with eyes wide open and pierced his arms with three arrows, his head with six and his banner with ten arrows.

स तेन विद्धो व्यथितो बभूव
दैत्येश्वरो विस्रुतशोणितौघः।
ततोऽस्य किंचिच्चलितस्य
धैर्यादुवाच शङ्खाम्बुजशार्ङ्गपाणिः॥ ३१॥
कुमारिवध्योऽसि रणं विमुंच
शुम्भासुरः स्वल्पतरैरहोभिः।
वधं न मत्तोऽर्हसि चेह मूढ
वृथैव किं युद्धसमुत्सुकोऽसि॥ ३२॥

The Daitya got troubled and became restless. Then a stream of blood gushed out of his body on being wounded by Viṣṇu. He lost his presence of mind, then the Lord said to him– "O Śumbha! Why do you fight with me in vain? You are not destined to die at my hands. You will die shortly at the hands of a maid."

जम्भो वचो विष्णुमुखान्निशम्य
निमिश्च निष्पेष्टुमियेष विष्णुम्।
गदामथोद्यम्य निमिः प्रचण्डां
जघान गाढां गरुडं शिरस्तः॥ ३३॥

Hearing those words of Viṣṇu both Jambha and Nimi came forward; Nimi took up his ponderous clubs to kill him. He ran and hit the head of Garuḍa. Jambha inflicted his iron club studded with bright gems on the head of Viṣṇu.

तत्कर्म दृष्ट्वा दितिजास्तु सर्वे
जगर्जुरुच्चैः कृतसिंहनादाः।
धनूषिं चास्फोट्य खुराभिघातै-
र्व्यादारयन्भूमिमपि प्रचण्डाः।
वासांसि चैवादुधुवुः परे तु
दध्मुश्च शंखानकगोमुखौघान्॥ ३४॥

Afterwards, the two Dānavas knocked down both Viṣṇu and Garuḍa; when both of them fell down on the ground like cloud and lightning; seeing which all the demons raised a cry of joy and got up their bows and, putting on fine raiments, sounded conches and other instruments with great glee.

अथ संज्ञामवाप्याशु गरूडोऽपि सकेशवः।
पराङ्मुखो रणात्तस्मात्पलायत महाजवः॥ ३६॥

Afterwards when Garuḍa came to his senses, He instantly flew away with the Lord Viṣṇu from the battle-field.

इति श्रीमात्स्ये महापुराणे देवासुरसंग्रामे मथनादिसंग्रामो नाम
द्विपञ्चाशदधिकशततमोऽध्यायः॥ १५२॥

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CHAPTER 153

Dialogue between Viṣṇu and Indra, battle of gods and Daityas– defeat of gods

सूत उवाच

तमालोक्य पलायन्तं विभ्रष्टध्वजकार्मुकम्।
हरिं देवः सहस्राक्षो मेने भग्नं दुराहवे॥ १॥

Sūta said– "O Sages, finding lord Hari, without the bow, fleeing from the battlefield, the thousand eyed Indra thought that he had been defeated."

दैत्यांश्च मुदितान् दृष्ट्वा कर्त्तव्यं नाध्यगच्छत।
अथायान्निकटे विष्णोः सुरेशः पाकशासनः॥ २॥

On the other hand finding the Dānavas dancing with joy, Indra was non-plussed. Then Indra, the lord of gods came to lord Viṣṇu and spoke the sweet and encouraging words.

उवाच चैनं मधुरं प्रोत्साहपरिबृंहकम्।
किमेभिः क्रीडसे देव दानवैर्दुष्टमानसैः॥३॥
दुर्जनैर्लब्धरन्ध्रस्य पुरुषस्य कुतः क्रिया।
शक्तेनोपेक्षितो नीचो मन्यते बलमात्मनः॥४॥
तस्मान्न नीचं मतिमान्दुर्गहीनं हि सन्त्यजेत्।
अथाग्रेसरसम्पत्त्या रथिनो जयमाप्नुयुः॥५॥

Indra said– "Why are you sporting with the evil minded Daityas? How could a person be successful when his secrets are known by the evil people? When a competent person looks with neglect an evil person, the latter takes it to be his strength. Therefore an intelligent person should not neglect the helpless evil person. O Lord, the charioteer who attacks first, becomes victorious.

कस्ते सखाभवच्चाग्रे हिरण्याक्षवधे विभो।
हिरण्यकशिपुर्दैत्यो वीर्यशाली मदोद्धतः॥६॥
त्वां प्राप्यापश्यदसुरो विषमं स्मृतिविभ्रमम्।
पूर्वेप्यतिपला ये च दैत्येन्द्राः सुरविद्विषः॥७॥
विनाशमागताः प्राप्य शलभा इव पावकम्।
युगे युगे च दैत्यानां त्वमेवान्तकरो हरे॥८॥

In earlier times while killing Hiraṇyākṣa, you had acted accordingly. Who was your friend there? Hiraṇyakaśipu the king of Daityas was so powerful and filled with pride, but finding you before him, he lost his senses, because he found you in a terrific condition. In earlier times all the enemies of the gods, reaching before you, had to face destruction like fire flies going before the fire. O Hari, you had been the destroyer of the Daityas in all the *yugas*.

तथैवाद्येह मग्नानां भव विष्णो सुराश्रयः।
एवमुक्तस्ततो विष्णुर्व्यवर्द्धत महाभुजः॥९॥

Therefore, O lord Viṣṇu, you become the refuge for the gods who have been defeated." At these word of Indra, the strength of Viṣṇu, with large arms, was especially increased.

ऋद्ध्या परमया युक्तः सर्वभूताश्रयोऽरिहा।
अथोवाच सहस्राक्षं कालक्षममधोक्षजः॥१०॥

And he was bestowed with the highest *ṛddhi*. Thereafter the refuge of all the living beings and killer of the enemies, lord Viṣṇu spoke to Indra, the words which were appropriate to the occasion.

दैत्येन्द्राः स्वैर्वधोपायैः शक्या हन्तुं हि नान्यतः।
दुर्ज्जयस्तारको दैत्यो मुक्त्वा सप्तदिनं शिशुम्॥११॥
कश्चित् स्त्रीवध्यतां प्राप्तो वधेऽन्यस्य कुमारिका।
जम्भस्तु वध्यतां प्राप्तो दानवः क्रूरविक्रमः॥१२॥
तस्माद्वीर्येण दिव्येन जहि जम्भं जगज्ज्वरम्।
अवध्यः सर्वभूतानां त्वां विना स तु दानवः॥१३॥

He said– "O Lord of the gods, the Daityas can be killed with the self specified means of death. They cannot be killed by any other means. Out of these Tāraka– the lord of the Daityas can be killed by a child of seven days. He is invincible from other living beings. Some of them are to be killed by a women, while some one has to be killed by a maiden. But the terrific Jambha– the king of the Dānavas can be killed. Therefore, you displaying the divine prowess, destroy Jambha, who has made the world to suffer, because the said Dānava is invincible from others, except you.

मया गुप्तो रणे जम्भं जगत्कण्टकमुद्धर।
तद्वैकुण्ठवचः श्रुत्वा सहस्राक्षोऽमरारिहा॥१४॥

Under my protection in the battlefield, you better uproot Jambha who is the thorn for the world."

समादिशत् सुरान् सर्वान् सैन्यस्य रचनां प्रति।
यत्सारं सर्वलोकेषु वीर्यस्य तपसोऽपि च॥१५॥
तदेकादशरुद्रांस्तु चकाराग्रेसरान् हरिः।

Listening to the words of lord Viṣṇu, Indra directed to deploy his army. Then Viṣṇu put the eleven Rudras, comprising of all the powers and the prowess of the three regions ahead of him.

व्यालभोगाङ्गसन्नद्धा बलिनो नीलकन्धरा:॥ १६॥
चन्द्रखण्डनृमुण्डालीमण्डितोरु शिखण्डिन:।
शूलज्वालावलिप्ताङ्गा भुजमण्डलभैरवा:॥ १७॥
पिङ्गोत्तुङ्गजटाजूटा: सिंहचर्मानुषङ्गिण:।
कपालीशादयो रुद्रा विद्रावितमहासुरा:॥ १८॥
कपाली पिंगलो भीमो विरूपाक्षो विलोहित:।
अजेश: शासन: शास्ता शम्भुश्चण्डो ध्रुवस्तथा॥ १९॥
एते एका दशानंतबला रुद्रा: प्रभाविण:।
पालयन्तो बलस्याग्रे दारयन्तश्च दानवान्॥ २०॥
आप्याययन्तस्त्रिदशान्गर्ज्जंत इव चाम्बुदा:।
हिमाचलाभे महति काञ्चनाम्बुरुहस्त्रजि॥ २१॥
प्रचलच्चामरे हेमघण्टासङ्घातमण्डिते।
ऐरावते चतुर्दन्ते मातङ्गेऽचलसंस्थिते॥ २२॥
महामदजलस्त्रावे कामरूपे शतक्रतु:।
तस्थौ हिमगिरे: श्रृंगे भानुमानिव दीप्तिमान्॥ २३।

At that time, the eleven terrible Rudras with their throats yellow, by wearing wreaths of serpents, holding skulls, beautified with the crescent moon on their forehead and with tufts of hair on their head, looking ferocious with their tridents and wearing lion-skins, with their tawny matted hair, those eleven, named Kapālī, Piṅgala, Bhīma, Virūpākṣa, Vilohita, Ajeśa, Śāsana, Śāstā Śambhu, Candra and Dhruva– began to kill the demons who were attacking Viṣṇu and emboldened the Devas by roaring like thundering clouds. Indra also made his appearance riding on the big Airāvata elephant, having four tusks and rut flowing all round him, looking like the lofty snowclad Himālaya with golden bells tinkling, on his sides brisk cāmaras flowing, and assuming any form at will. At that instant, Indra looked like the rising Sun on the Udayācala Mountain.

तस्यारक्षत्पदं सव्यं मारुतोऽमितविक्रम:।
जुगोपापरमग्निस्तु ज्वालापूरितदिङ्मुख:॥ २४॥

The great mighty Marut guarded the left quarter of Indra and the right was guarded by Agni that fills all the directions with His blazes.

पृष्ठरक्षोऽभवद्विष्णु: ससैन्यस्य शतक्रतो:।
आदित्या वसवो विश्वे मरुतश्चाश्विनावपि॥ २५॥
गन्धर्वा राक्षसा यक्षा: सकिन्नरमहोरगा:।
नानाविधायुधाश्चित्रा दधाना हेमभूषणा:॥ २६॥
कोटिश: कोटिश: कृत्वा वृन्दं चिह्नोपलक्षितम्।
विश्रामयन्त: स्वां कीर्तिं बन्दिवृन्दपुरा: सरा:।
चेरुर्दैत्यवधे हृष्टा: सहेन्द्रा: सुरजातय:॥ २७॥

Viṣṇu, with the army supported the rear of Indra, Āditya, Vasu, Viśvedevā, Marudgaṇa, Aśvinīkumāra, Gandharvas, Rākṣasas, Yakṣas, Kinnaras, Serpents all armed with various kinds of weapons, having various symbols and adorned with many golden ornaments collecting together in billions, and talking of their past glorious deeds, marched on to the front to kill the Daityas. The bards were singing in front of the Devas. At that time the Devas relished the destruction of the demons.

शतक्रतोरमरनिकायपालिता
पताकिनी गजशतवाजिनादिता।
सितातपत्रध्वजपटकोटिमण्डिता
बभूव सा दितिसुतशोकवर्द्धिनी॥ २८॥

That army of the Devas under the command of Indra and adorned with many horses, elephants and white umbrellas and banners, became the cause of the grief to the Daityas.

आयान्तीमवलोक्याथ सुरसेनां गजासुर:।
गजरूपी महाम्भोदसङ्घातो भाति भैरव:॥ २९॥

On seeing the advance of the army of the Devas, Gajāsura came out like a huge elephant, as if, great masses of clouds were moving.

परश्वधायुधो दैत्यो दंशितोष्ठकसंपुट:।
ममर्द च रणे देवांश्चिक्षेपान्यान्करेण तु॥ ३०॥
परान्परशुना जघ्ने दैत्येन्द्रो रौद्रविक्रम:।
तस्य पातयत: सेनां यक्षगन्धर्वकिन्नरा:॥ ३१॥

मुमुचुः संहताः सर्वे चित्रशस्त्रास्त्रसंहतिम्।
पाशान्परश्वधांश्चक्रान् भिन्दिपालान्समुद्गरान्॥ ३ २॥
कुन्तान्प्रासानसींस्तीक्ष्णान्मुद्गरांश्चापि दुःसहान्।
तान्सर्वान्सोऽग्रसद्दैत्यः कवलानिव यूथपः॥ ३ ३॥
कोपास्फालितदीर्घाग्रकरास्फोटेन पातयन्।
विचचार रणे देवान्दुष्प्रेक्ष्ये गजदानवः॥ ३ ४॥
यस्मिन्यस्मिन्निपतति सुरवृन्दे गजासुरः।
तस्मिंस्तस्मिन्महाशब्दो हाहाकारकृतोऽभवत्॥ ३ ५॥
अथ विद्रवमाणं तद्बलं प्रेक्ष्य समन्ततः।
रुद्राः परस्परं प्रोचुरहङ्कारोत्थितार्चिषः॥ ३ ६॥
भो भो गृह्णीत दैत्यन्द्रं मर्दतैनं हताश्रयम्।
कर्षतैनं शितैः शूलैर्भञ्जतैनं च मर्म्मसु॥ ३ ७॥

Armed with a battle-axe and biting his lips with rage he began to trample over the Devas and pushed many of them aside with his hands. He killed several of them with his battle-axe. When he fought like that, the Yakṣas, Gandharvas and Kinnaras, used their nooses, axes, clubs and various other weapons. But the demon began to move on in the battlefield after parrying easily all those blows with his mighty arms. He devoured the weapons as an elephant eats away the big bundle of grass. Wherever the demon rushed, there was a huge uproar and confusion. Gajāsura, becoming invisible, caught hold of Devas by his long arms and laid them down. Afterwards seeing the Devas taken to flight, the Rudras, burning like fire, said to themselves "crush this demon; kill this demon by hitting him with a sharp trident on some weak spot."

कपाली वाक्यमाकर्ण्य शूलं शितशिखामुखम्।
समाज्र्य वामहस्तेन संरम्भविवृतेक्षणः॥ ३ ८॥
अधावद्भृकुटीवक्रौ दैत्येन्द्राभिमुखो रणे।
दृढेन मुष्टिबन्धेन शूलं विष्टभ्य निर्मलम्॥ ३ ९॥
जघान कुम्भदेशे तु कपाली गजदानवम्।
ततो दशापि ते रुद्रा निर्मलायोमयै रणे॥ ४ ०॥
जघ्नुः शूलैश्च दैत्येन्द्रं शैलवर्ष्माणमाहवे।
स्रुतशोणितरन्ध्रस्तु शितशूलमुखादितः॥ ४ १॥
बभौ कृष्णच्छविर्दैत्यः शरदीवामलं सरः।
प्रोत्फुल्लारुणनीलाब्जसंघातं सर्वतोदिशम्॥ ४ २॥
भस्मशुभ्रतनुच्छायै रुद्रैर्हंसैरिवावृतः।
उपस्थितार्तिर्दैत्योऽथ प्रचलत्कर्णपल्लवः॥ ४ ३॥
शम्भुं बिभेद दशनैर्नाभिदेशे गजासुरः।
दृष्ट्वा सक्तं तु रुद्राभ्यां नव रुद्रास्ततोऽद्भुतम्॥ ४ ४॥
ततक्षुर्विविधैः शस्त्रैः शरीरममरद्विषः।
निर्भया बलिनो युद्धे रणभूमौ व्यवस्थिताः॥ ४ ५॥

Hearing their words Kapālī picking up a sharp trident and knitting his eyebrows and with eyes wide open through rage, ran before the demon and hit it on the forehead of the Daitya. Afterwards the remaining ten Rudras also hit his mountain like body with their tridents. Blood ran out of the demon's mouth on being wounded by those sharp tridents. At that time, the Daitya looked beautiful like the clear pond during winter teeming with swans and blue and red lotus flowers. Surrounded by the Rudras covered with ashes, the Daitya looked beautiful, like a black mountain adorned with white geese. The Daitya thus injured, moved his ears and bit Śambhu Rudra on His navel and began to fight severely with two other Rudras at which the remaining Rudras started piercing the body of the demon fearlessly with their weapons. The fearless Rudras surrounded Gajāsura on all sides.

मृतं महिषमासाद्य वने गोमायवो यथा।
कपालिनं परित्यज्य गतश्चासुरपुङ्गवः॥ ४ ६॥
वेगेन कुपितो दैत्यो नवरुद्रानुपाद्रवत्।
ममर्द चरणाघातैर्दन्तैश्चापि करेण च॥ ४ ७॥
स तैस्तुमुलयुद्धेन श्रममासादितो यदा।
तदा कपाली जग्राह करं तस्यामरद्विषः॥ ४ ८॥
भ्रामयामास वेगेन ह्यतीव च गजासुरम्।
दृष्ट्वा श्रमातुरं दैत्यं किंचित्स्फुरितजीवितम्॥ ४ ९॥
निरुत्साहं रणे तस्मिन्गत युद्धोऽत्सवोद्यमम्।

ततः पतत एवास्य चर्म्म चोत्कृत्य भैरवम्॥५०॥
स्रवत्सर्वाङ्गरक्तौघं चकाराम्बरमात्मनः।

They then looked like a group of jackals preying on a buffalo's carcass in a jungle. Afterwards, Kuñjara leaving the two Rudras– who were engaging him in the conflict– fell on the rest and began to belabour them with his hands, feet and teeth. When the demon, fighting with the nine Rudras, got fatigued, then Kapālī, taking him by the hand, wheeled him round furiously. When little life was in him, He hurled him on the ground with great force and peeled off his formidable skin and used it for his own garment; blood began to flow from the Daitya's body.

दृष्ट्वा विनिहतं दैत्यं दानवेन्द्रा महाबलाः॥५१॥
वित्रेसुर्दुद्रुवुर्जग्मुर्निपेतुश्च सहस्रशः।
दृष्ट्वा कपालिनो रूपं गजचर्माम्बरावृतम्॥५२॥
दिक्षु भूमौ तमेवोग्रं रुद्रं दैत्या व्यलोकयन्।
एवं विलुलिते तस्मिन्दानवेन्द्रे महाबले॥५३॥

Seeing the fall of the valiant demon Gajāsura in that way, the rest of them rushed forth in dismay and many of them fell on the ground. Afterwards Kapālī covering himself with the Demon's skin looked most fearful to every one. Then the Daityas saw the terrible form of that Rudra.

द्विपाधिरूढो दैत्येन्द्रो हतदुन्दुभिना ततः।
कल्पान्ताम्बुधराभेणदुर्द्धरेणापि दानवः॥५४॥
निमिरभ्यपतत्तूर्णं सुरसैन्यानि लोडयन्।
यां यां निमिगजो याति दिशं तां तां सवाहनाः॥५५॥
सन्त्यज्य दुद्रुवुर्देवा भयार्त्तास्त्यक्तहेतयः।
गन्धेन सुरमातङ्गा दुद्रुवुस्तस्य हस्तिनः॥५६॥

When Gajāsura was killed like that, Nimi, riding on his elephant, beating his kettle-drum and roaring furiously, appeared in the field of battle. He looked like cloud at the time of the great dissolution and was attended by Durdhara Dānava. In whichever direction Nimi appeared, the Devas began to flee with horror forsaking all their arms and weapons. All the elephants ran away on getting the unbearable scent of the demon's elephant.

पलायितेषु सैन्येषु सुराणां पाकशासनः।
तस्थौ दिक्पालकैः सार्द्धमष्टभिः केशवेन च॥५७॥

When the army of the Devas fled, Indra took his stand supported by the lord of eight directions and Keśava.

सम्प्राप्तो निमिमातङ्गो यावच्छक्रगजं प्रति।
तावच्छक्रगजो यातो मुक्त्वा नादं स भैरवम्॥५८॥

When the elephant of Nimi faced Indra's Airāvata, even the latter sent out a thrilling cry and took to flight with horror.

ध्रियमाणोऽपि यत्नेन स रणे नैव तिष्ठति।
पलायिते गजे तस्मिन्नारूढः पाकशासनः॥५९॥
विपरीतमुखोऽयुद्ध्यद्दानवेन्द्रबलं प्रति।
शतक्रतुस्तु वज्रेण निमिं वक्षस्यताडयत्॥६०॥
गदया दन्तिनश्चास्य गण्डदेशेऽहनद्दृढम्।
तत्प्रहारमचिन्त्यैव निमिर्निर्भय पौरुषः॥६१॥
ऐरावणं कटीदेशे मुद्गरेणाभ्यताडयत्।
स हतो मुद्गरेणाथ शक्रकुञ्जर आहवे॥६२॥
जगाम पश्चाच्चरणैर्धरणीं भूधराकृतिः।
लाघवात् क्षिप्रमुत्थाय ततोऽमरमहागजः॥६३॥
रणादपससर्पाशु भीषितो निमिहस्तिना।
ततो वायुर्ववौ रूक्षो बहुशर्करपांसुलः॥६४॥

It did not stop inspite of Indra's efforts. At that time Indra, whose elephant was retreating backwards, began to fight in that condition and hit the chest of Nimi with his thunderbolt; and inflicted a blow on the head of the demon's elephant. But Nimi not minding the blow, dauntlessly struck Airāvata with a club when it knelt on its hind legs. Getting up immediately, it fled in horror when a thick dust storm was created by Vāyu.

सम्मुखो निमिमातङ्गो जवनाचलकम्पनः।
स्रुतरक्तो बभौ शैलो घनधातुह्रदो यथा॥६५॥

Nimi's elephant stood like a mountain before that intensely strong blow of wind, and at that time, the blood flowing from his body looked like a streamlet of vermilion flowing from a mountain.

धनेशोऽपि गदां गुर्वीं तस्य दानवहस्तिनः।
चिक्षेप वेगाद्दैत्येन्द्रो निपपातास्य मूर्द्धनि॥६६॥
गजो गदानिपातेन स तेन परिमूर्च्छितः।
दन्तैर्भित्त्वा धरां वेगात् पपाताचल सन्निभः॥६७॥
पतिते तु गजे तस्मिन् सिंहनादो महानभूत्।
सर्वतः सुरसैन्यानां गजबृंहितबृंहितैः॥६८॥
ह्रेषारवेण चाश्वानां गुणास्फोटश्च धन्विनाम्।
गजं तं निहतं दृष्ट्वा निमिं चापि पराङ्मुखम्॥६९॥
श्रुत्वा च सिंहनादं च सुराणामतिकोपनः।
जम्भो जज्वाल कोपेन पीताज्य इव पावकः॥७०॥
स सुरान्कोपरक्ताक्षो धनुष्यारोप्य सायकम्।
तिष्ठतेत्यब्रवीत्तावत्सारथिं चाप्यचोदयत्॥७१॥
वेगेन चलतस्तस्य तद्रथस्याभवद्द्युतिः।
यथादित्यसहस्रस्याभ्युदितस्योदयाचले॥७२॥
पताकिना रथेनाजौ किङ्किणीजालमालिना।
शशिशुभ्रातपत्रेण स तेन स्यन्दनेन तु॥७३॥
घट्टयन्सुरसैन्यानां हृदयं समदृश्यत।
तमायान्तमभिप्रेक्ष्य धनुष्याहितसायकः॥७४॥
शतक्रतुरदीनात्मा दृढमाधत्त कार्मुकम्।
बाणं च तैलधौताग्रमर्द्धचन्द्रमजिह्मगम्॥७५॥
तेनास्य सशरं चापं रणे चिच्छेद वृत्रहा।
क्षिप्रं सन्त्यज्य तच्चापं जम्भो दानवनन्दनः॥७६॥
अन्यत्कार्म्मुकमादाय वेगवद्भारसाधनम्।
शरांश्चाशीविषाकारांस्तैलधौतानजिह्मगान्॥७७॥
शक्रं विव्याधदशभिर्जत्रुदेशे तु पत्रिभिः।
हृदये च त्रिभिश्चापि द्वाभ्यां च स्कन्धयोर्द्वयोः॥७८॥

At that very instant, Kubera came forward and threw His ponderous club at the elephant's head and by the blow of that, the elephant fell down senseless on the ground when a loud cry of victory was raised by the Devas. The horses began to neigh, the elephants sounded, the bows were twanged, and Nimi, seeing his elephant dead, retreated from the battle field. Then, hearing the joyous cry of the Devas the demon was ablaze with rage like the burning of fire at the time of pouring in of the clarified butter. After drawing his bow and with his eyes turned red with anger, he thus addressed the Devas– "Wait, wait, for a while." Saying so, he directed his charioteer to drive his chariot forward. At that time , when his chariot glided on nimbly; it looked was if thousands of suns were rising on Udayācala. The demon made his advance, seated in a chariot bedecked with banners, small bells and moonlike white umbrellas and looked beautiful. His advance on his chariot broke the heart of the Devas. At that time, the unrepressed Indra, seeing the demon advancing armed with a bow and arrow, took up His bow and put on a very sharp-pointed arrow to it string; and by the shower of his arrows cut down the bow and arrows of the demon. Then Jambha, casting away the broken bow, picked up another and sent forth a sharp volley of poisoned arrows. He shot ten arrows at the collar-bone of Indra, three at his heart and two arrows at his shoulders.

शक्रोऽपि दानवेन्द्राय बाणजालमपीदृशम्।
अप्राप्तान्दानवेन्द्रस्तु शराञ्छक्रभुजेरितान्॥७९॥
चिच्छेद दशधाकाशे शरैरग्निशिखोपमैः।
ततस्तु शरजालेन देवेन्द्रो दावनेश्वरम्॥८०॥
आच्छादयत यत्नेन वर्षास्विवः घनैर्नभः।
दैत्योऽपि बाणजालं तद्व्यधमत्सायकैः शितैः॥८१॥
यथा वायुर्घनाटोप परिवार्य दिशोमुखे।
शक्रोऽथ क्रोधसंरम्भान्न विशेषयते यदा॥८२॥
दानवेन्द्रं तदा चक्रे गन्धर्वास्त्रं महाद्भुतम्।
तदुत्थतेजसा व्याप्तमभूद्गगनगोचरम्॥८३॥

Indra also began to discharge his arrows similarly when the demon cut down his arrows into ten pieces in the air by his own sharp and fiery arrows. Afterwards, Indra covered the space with his arrows as the sky is covered by the banks of clouds during the rainy season. But Jambha drove away the arrows of Indra, as the wind drives away the clouds, at which Indra felt excited and resorted to more severe measures. He discharged His wonderful Gandharvāstra on the demon which covered the sky.

गन्धर्वनगरैश्चापि नानाप्राकारतोरणैः।
मुंचद्भिरद्भुताकारैरस्त्रवृष्टिं समन्ततः॥८४॥
अथास्त्रवृष्ट्या दैत्यानां हन्यमाना महाचमूः।
जम्भं शरणमागच्छदप्रमेयपराक्रमम्॥८५॥
व्याकुलोऽपि स्वयंदैत्यः सहस्राक्षास्त्रपीडितः।
स्मरन्साधुसमाचारं भीतत्राणपरोऽभवत्॥८६॥

The sky was illuminated and hundreds of Gandharva towns were called into being in the firmament by virtue of that missile and a shower of arms began to pour in from those towns. The demon army began to be destroyed when all of them went for succour to Jambha, who, also being pierced by the Gandharvāstra, was horrified to hear the suffering of the demons.

अथास्त्रं मौसलं नाम मुमोच दितिनन्दनः।
ततोऽयोमुसलैः सर्वमभवत् पूरितं जगत्॥८७॥
एकप्रहारकरणै रप्रधृष्यैः समंततः।
गन्धर्वनगरं तेषु गन्धर्वास्त्रविनिर्मितम्॥८८॥
गान्धर्वमस्त्रं संधाय सुरसैन्येषु चापरम्।
एकैकेन प्रहारेण गजानश्वान् महारथान्॥८९॥
रथाश्वान्सोऽहनत्क्षिप्रं शतशोऽथ सहस्रशः।
ततः सुराधिपस्त्वाष्ट्रमस्त्रं च समुदीरयत्॥९०॥
सन्ध्यमाने ततस्त्वाष्ट्रे निश्चेरुः पावकार्चिषः।
ततो यन्त्रमयान्दिव्यानायुधान्दुष्प्रधर्षिणः॥९१॥
तैर्यन्त्रैरभवद्बद्धमन्तरिक्षे वितानकम्।
वितानकेन तेनाथ प्रशमं मौसले गते॥९२॥
शैलास्त्रं मुमुचे जम्भो यन्त्रसंघातताडनम्।
व्यामप्रमाणैरुपलैस्ततो वर्षमवर्त्तत॥९३॥

Afterwards, the demon discharged his Mausalāstra which flooded the universe with iron clubs and began to knock down the towns of the Gandharvas and smashed all the horses, elephants, chariots and the Deva armies. Indra then discharged the Tvāṣṭrāstra; which gave out very strong weapons full of mechanism that looked like sparks of fire, and a canopy also, and a severe conflict ensued between the sparks and the missiles of the demon. The Mausalāstra was then destroyed. The demon then let out his Śailāstra when blocks of stone measuring three and a half hands began to fall.

त्वाष्ट्रस्य निर्म्मितान्याशु यन्त्राणि तदनन्तरम्।
तेनोपलनिपातेन गतानि तिलशस्ततः॥९४॥
यन्त्राणि तिलशः कृत्वा शैलास्त्रं परमूर्द्धसु।
निपपातातिवेगेना दारयत्पृथिवीं ततः॥९५॥
ततो वज्रास्त्रमकरोत्सहस्राक्षः पुरन्दरः।
तदोपलमहावर्षं व्यशीर्यत समन्ततः॥९६॥
ततः प्रशान्ते शैलास्त्रे जम्भो भूधरसन्निभः।
ऐषीकमस्त्रमकरोदभीतोऽतिपराक्रमः॥९७॥

Afterwards, the missiles created by the Tvāṣṭrāstra and all the mechanisms, thereof, were destroyed by those stones. After thus destroying all the mechanisms, the Śailāstra began to powder the heads of the enemies and ravage the earth. Then, Indra hurled the Vajrāstra which started a downpour of stones in all the directions.

ऐषीकेणागमन्नाशं वज्रास्त्रं शक्रवल्लभम्।
विजृम्भत्यथ चैषीके परमास्त्रेऽतिदुर्द्धरे॥९८॥

The demon's Śailāstra became futile and he used the violent Aiṣīka-astra which became radiant and made Indra's Vajrāstra useless.

जज्वलुर्देवसैन्यानि सस्यन्दनगजानि तु।
दह्यमानेष्वनीकेषु तेजसा सुरसत्तमः॥९९॥

It spread on all sides when chariots, elephants, etc. and the army of the Devas began to burn.

आग्नेयमस्त्रमकरोद्बलवान्पाकशासनः।
तेनास्त्रेण ततस्त्वैन्द्रमग्रसत्तदनन्तरम्॥ १००॥
तस्मिन्प्रतिहते चास्त्रे पावकास्त्रं व्यजृम्भत।
जज्वाल कायं जम्भस्य सरथं च ससारथिम्॥ १०१॥

Seeing his army being thus consumed, Indra used His Agni-astra which extended itself, thwarted Aisīkāstra and began to consume Jambha along with his chariot and charioteer.

ततः प्रतिहतः सोऽथ दैत्येन्द्रः प्रतिभानवान्।
वारुणास्त्रं मुमोचाथ शमनं पावकार्चिषाम्॥ १०२॥
ततो जलधरैर्व्योम स्फुरद्विद्युल्लताकुलैः।
गम्भीरमुरजध्वानैरापूरितमिवाम्बरम्॥ १०३॥
करीन्द्रकरतुल्याभिर्जलधाराभिरम्बरात्।
पतन्तीभिर्जगत्सर्वं क्षणेनापूरितं बभौ॥ १०४॥

He then discharged his Varuṇāstra. Huge clouds with lightning suddenly rose in the heaven, thundering like Muraja tune and began to pour out rain, every shower of rain looking like the leg of an elephant. The huge torrents of rain coming down like the trunk of elephant filled the land with water.

शान्तमाग्नेयमस्त्रं तत्प्रविलोक्य सुराधिपः।
वायव्यमस्त्रमकरोन्मेघसङ्घातनाशनम्॥ १०५॥
वायव्यास्त्रबलेनाथ निर्द्धूते मेघमण्डले।
बभूव विमलं व्योम नीलोत्पलदलप्रभम्॥ १०६॥
वायुना चातिघोरेण कम्पितास्ते तु दानवाः।
न शेकुस्तत्र ते स्थातुं रणेऽतिबलिनोऽपि ये॥ १०७॥
तदा जम्भोऽभवच्छैलो दशयोजनविस्तृतः।
मारुतप्रतिघातार्थं दानवानां भयापहः॥ १०८॥
मुक्तनानायुधोदग्रतेजोऽभिज्वलितद्रुमः।
ततः प्रशमिते वायौ दैत्येन्द्रे पर्वताकृतौ॥ १०९॥
महाशनीं वज्रमयीं मुमोचाशु शतक्रतुः।
तयाशन्या पतितया दैत्यस्याचलरूपिणः॥ ११०॥
कन्दराणि व्यशीर्य्यन्त समन्तान्निर्झराणि तु।
ततः सा दानवेन्द्रस्य शैलमाया न्यवर्त्तत॥ १११॥

Then, Indra discharged Vāyavyāstra which drove away all the clouds and the sky came out clear like a blue lotus. By the terrific force of that wind, the Dānavas could not make a stand on land. Jambha extended his body to ten *yojanas*, made himself very huge like a very high mountain, in order to check the force of the Vāyavyāstra, and from his body various kinds of weapons shone forth like white trees. This cut down the force of Vāyavyāstra. Indra then used his great Vajrāstra which at once destroyed the spell of the demon. His mountain with all its streams and caves, etc. were destroyed.

निवृत्तशैलमायोऽथ दानवेन्द्रो मदोत्कटः।
बभूव कुञ्जरो भीमो महाशैलसमाकृतिः॥ ११२॥
स ममर्द सुरानीकं दन्तैश्चाप्यहनत्सुरान्।
बभञ्ज पृष्ठतः कांश्चित्करेणावेष्ट्य दानवः॥ ११३॥
ततः क्षपयतस्तस्य सुरसैन्यानि वृत्रहा।
अस्त्रं त्रैलोक्यदुर्द्धर्षं नारसिंहं मुमोच ह॥ ११४॥
ततः सिंहसहस्राणि निश्चेरुर्मन्त्रतेजसा।
कृष्णदंष्ट्राट्टहासानि क्रकचाभनखानि च॥ ११५॥

The Dānava, who had taken the form of a Māya mountain, vanished then, he masqueraded as an elephant which also appeared huge like a mountain. He started killing the army of the Devas some with his tusks, some with his trunk. He powdered the back of some and killed others by dashing them by his trunk. Indra, seeing the destruction of his army, applied his Nārasiṁha-astra out of which came out several hundreds and thousands of roaring lions of black colour and of ferocious teeth and with long saw-like nails.

तैर्विपाटितगात्रोऽसौ गजमायां व्यपोथयत्।
ततश्चाशीविषो घोरोऽभवत्फणशताकुलः॥ ११६॥
विषनिःश्वासनिर्द्दग्धं सुरसैन्यं महारथः।
ततोऽस्त्रं गारुडं चक्रे शक्रश्चारुभुजस्तदा॥ ११७॥
ततो मरुत्मतस्तस्मात्सहस्राणि विनिर्ययुः।
तैर्गरुत्मद्भिरासाद्य जम्भो भुजगरूपवान्॥ ११८॥
कृतस्तु खण्डशो दैत्यः सास्य माया व्यनश्यत।

Those lions rent the body of the magic elephant, at which, Jambha discharged the appearance of an elephant which he had put on and transformed himself into a monstrous serpent with hundreds of hoods. He began to scorch the Devas with his poisonous hisses at which Indra discharged Garuḍāstra out of which hundreds of Garuḍas were produced and they all swarmed on the serpent like Jambha, and divided his body into pieces.

प्रनष्टायां तु मायायां ततो जम्भो महासुरः॥ ११९॥
चकार रूपमतुलं चन्द्रादित्यपथानुगम्।
विवृत्तवदनो ग्रस्तुमियेष सुरपुङ्गवान्॥ १२०॥
ततोऽस्य विविशुर्वक्त्रं समहारथकुञ्जराः।
सुरसेनाविशङ्कीमं पातालोत्तानतालुकम्॥ १२१॥

Then, Jambha cast off that form and extended himself, obstructing the pathway of the Sun and the Moon. He then opened his mouth wide and wanted to swallow up the Devas. Instantly the troop of the Devas and their warriors went inside his mouth.

सैन्येषु ग्रस्यमानेषु दानवेन बलीयसा।
शक्रो दैन्यं समापन्नः श्रान्तबाहुः सवाहनः॥ १२२॥
कर्त्तव्यतां नाध्यगच्छत् प्रोवाचेदं जनार्दनम्।
किमनन्तरमत्रास्ति कर्त्तव्यस्यावशेषितम्॥ १२३॥
यदाश्रित्य घटामोऽस्य दानवस्य युयुत्सवः।
ततो हरिरुवाचेदं वज्रायुधमुदारधीः॥ १२४॥
न साम्प्रतं रणस्त्याज्यस्त्वया कातरभैरवः।
वर्द्धस्वाशु महामायां पुरन्दर रिपुं प्रति॥ १२५॥
मयैष लक्षितो दैत्योऽधिष्ठितः प्राप्तपौरुषः।
मा शक्र मोहमागच्छ क्षिप्रमस्त्रं स्मर प्रभो॥ १२६॥
ततः शक्रः प्रकुपितो दानवं प्रति देवराट्।
नारायणास्त्रं प्रयतो मुमोचासुरवक्षसि॥ १२७॥

In that way, Jambha devoured the army of the Devas and the army and the Devas were quite done up. They could not do any thing. Indra came to the spot direct on his elephant and without seeing any remedy said to Viṣṇu "O Devadeva! what would be now proper for us? I do not see any way by which we can resist. Tell me what you considered best in your judgement." Viṣṇu replied– "O Indra! It will not meet for you to abandon the warfare inspite of your being so overwhelmed and horrified. You should instantly muster your strength. O Indra! the Daitya is now making his mark at me. In the meantime, you better remember at once what weapon you will throw. Do not be perplexed." Hearing that Indra composed himself and threw Nārāyaṇāstra angrily at the chest of the demon.

एतस्मिन्नन्तरे दैत्यो विवृतास्योऽग्रसत्क्षणात्।
त्रीणि लक्षाणि गन्धर्वकिन्नरोरगराक्षसान्॥ १२८॥
ततो नारायणास्त्रं तत्पपातासुरवक्षसि।
महास्त्रभिन्नहृदयः सुस्राव रुधिरं च सः॥ १२९॥
रणागारमिवोद्गारं तत्याजासुरनन्दनः।
तदस्त्रतेजसा तस्य रूपं दैत्यस्य नाशितम्॥ १३०॥

But in meantime, Jambha swallowed up another three lacs of Gandharvas and Kinnars. Then his chest was shattered by the dreadful missile of Indra and he began to bleed profusely and left the battle field. By the virtue of the missile, the horrible appearance of the Daitya was also destroyed.

तत एवान्तर्द्दधे दैत्यो वियत्यनुपलक्षितः।
गगनस्थः स दैत्येन्द्रः शस्त्रासनमतीन्द्रियम्॥ १३१॥
मुमोच सुरसैन्यानां संहारे कारणं परम्।
प्रासान्परश्वधांश्चक्रान्बाणवज्रान्समुद्गरान्॥ १३२॥
कुठारान्सह खड्गैश्च भिन्दिपालानयोगुडान्।
ववर्ष दानवो रौद्रो ह्यवन्ध्यानक्षयानपि॥ १३३॥
तैरस्त्रैर्दानवैर्मुक्तैर्देवानीकेषु भीषणैः।
बाहुभिर्धरणिः पूर्णा शिरोभिश्च सकुण्डलैः॥ १३४॥
ऊरुभिर्गजहस्ताभैः करीन्द्रैर्वाचलोपमैः।
भग्नेषादण्डचक्राक्षै रथैः सारथिभिः सह॥ १३५॥

The Daitya afterwards remaining unseen in the heavens began to shower arms on the Devas. He sent down a shower of spears, axes, quoits, arrows, clubs, swords, iron clubs, and various other invulnerable weapons. By their fall, the arms and the heads of the Devas, decorated with ornaments began to fall down and the earth became covered, as it were, with their thighs and various other limbs. Besides them, huge elephants also fell down. Many broken arrows, chariot wheels, axles, chariots, and many charioteers fell down.

दु:सञ्चाराभवत्पृथ्वी मांसशोणितकर्दमा।
रुधिरौघह्रदावर्त्ता शरराशिशिलोच्चयै:॥१३६॥

The earth was covered with blood and flesh and pools of blood were formed with the huge piles of the dead bodies looking like rocks.

कबन्धनृत्यसङ्कुले स्रवद्वसास्रकर्दमे।
जगत्त्रयोपसंहृता समे समस्तदेहिनाम्॥
शृगालगृध्रवायसा: परं प्रमोदमादधु:।
क्वचिद्विकृष्टलोचन: शवस्य रौति वायस:॥१३७॥

The headless forms of many Kabandhas began to dance about here and there. In that way, the battle became extremely fierce and no one could take his stand. The three worlds, it appeared, would be destroyed and all the being were terrified. Jackals, crows and vultures were delighted. At some places the crow began to raise a cry after picking out the eyes of the dead heroes.

विकृष्टपीवरान्त्रका: प्रयान्ति जम्बुका: क्वचित्।
क्वचित्स्थितोऽतिभीषण: श्वचंचुचर्वितो बक:॥
मृतस्य मांसमाहरञ्छ्वजातयश्च संस्थिता:।
क्वचिद्वृको गजासृजं पपौ निलीयतान्त्रत:॥१३८॥

At some other spot, jackals began to devour the intestines of the dead and at certain spots, vultures were busily engaged in eating the flesh with their beaks, at other places dogs began to eat flesh. Wolves feasted themselves on the dead elephants after dragging them aside and drank out the blood after getting out their intestines.

क्वचित्तुरङ्गमण्डली विकृष्यतेश्वजातिभि:।
क्वचित्पिशाचजातकै: प्रपीतशोणितासवै:।
स्वकामिनीयुतैर्द्रुतं प्रमोदमत्तसम्भ्रमै:।
ममेतदानयाननं खुरोऽयमस्तु मे प्रिय:॥१३९॥
करोऽयमब्जसन्निभो ममास्तु कर्णपूरक:।
सरोषमीक्षतेऽपरा वपां विना प्रियं तदा॥
परा प्रिया ह्यवापयद्धृतोष्णशोणितासवम्;
विकृष्य शवचर्म तत्प्रबद्धसान्द्रपल्लवम्॥१४०॥

The dogs and other carnivorous animals also feasted on the dead horses. The Piśācas and Piśācis drank the blood which served to them as wine and roamed about in glee; at other places some Piśācis spoke to her husband "Bring that face for me." "That hoof will be my favourite use." "That lotus-like arm will suit well as my earring." Some Piśācī not being able to eat dead corpses, began to look angrily on her husband. Some of the Rākṣasa women seeing their lords agitated with thirst offered them the warm blood after taking it out from the corpses.

चकार यक्षकामिनी तरुं कुठारपाटितम्।
गजस्य दन्तमात्मजं प्रगृह्य कुम्भसंपुटम्॥
विपाट्य मौक्तिकं परं प्रियप्रसादमिच्छते।
समांसशोणितासवं पपुश्च यक्षराक्षसा:॥१४१॥

Some Yakṣa woman took for her dear husband's sake the tusks of an elephant after cutting that with an axle as one cuts the tree with an axe. Some Yakṣas drawing off the skin of the elephant's head presented the pearl, soaked in blood, to his wife. In that way, the Yakṣas and the Rākṣasas in company of their wives feasted on the flesh of the dead and drank their blood.

मृताक्षकेशवासितं रसं प्रगृह्य पाणिना।
प्रिया विमुक्तजीवितं समानयासृगासवम्॥
न पथ्यतां प्रयाति मे गतं श्मशानगोचरम्।
नरस्य तज्जहात्यसौ प्रशस्य किन्नराननम्॥१४२॥
स नाग एष नो भयं दधाति मुक्तजीवित:।
न दानवस्य शक्यते मया तदेकयाननम्॥
इति प्रियाय वल्लभा वदन्ति यक्षयोषित:।
परं कपालपाणय: पिशाचयक्षराक्षसा:॥१४३॥

वदन्ति देहि देहि मे ममातिभक्ष्यचारिणः।
परेऽवतीर्य शोणिता पगासु धौतमूर्त्तयः॥
पितृन् प्रतर्प्य देवताः समर्चयन्ति चामिषैः।
गजोडुपे सुसंस्थितास्तरन्ति शोणितं ह्रदम्॥ १४४॥
इति प्रगाढसङ्कटे सुरासुरे सुसङ्गरे।
भयं समुज्झ्य दुर्ज्जया भटाः स्फुटन्ति मानिनः॥ १४५॥

Some Kinnara women catching hold of her husband's hand, said– "O beloved! Bring the blood of those who are just dead with their eyes and hairs all intact. The blood juices of the carcasses of the burning ground do not taste so well," and thus made the Kinnara go away. Some women again said– "Though the elephant is dead, yet it terrifies me. I cannot look even at a dead elephant." Thus the Yakṣa's woman addressed their husbands and so forth. The fiends, the Yakṣas and the Rākṣasas holding the skulls of men in their hands asked for something to eat. Many of them bathed in the river of blood and offered libations to their Pitṛs and then they worshipped the Devas with offering of flesh. Some Rākṣasas riding the boat-like carcasses of the elephants were thinking of crossing the river of blood. When the battle between the Devas and Dānavas grew so grim, the warriors began to fight fearlessly with all their might and main.

ततः शक्रो धनेशश्च वरुणः पवनोऽनलः।
यमोऽपि निर्ऋतिश्चापि दिव्यास्त्राणि महाबलाः॥ १४६॥
आकाशे मुमुचुः सर्वे दानवानभिसन्ध्य ते।
अस्त्राणि व्यर्थतां जग्मुर्देवानां दानवान् प्रति॥ १४७॥

Afterwards, the Dikpālas, Indra, Kubera, Varuṇa, Vāyu, Agni, Dharmarāja, Nirṛti, etc., let out of the best of their weapons which proved fruitless while in the air. None of the Devas could mark the whereabouts of the Daityas though they fought furiously.

संरम्भेणाप्ययुद्ध्यन्त संहतास्तुमुलेन च।
गतिं न विविदुश्चापि श्रान्ता दैत्यस्य देवताः॥ १४८॥
दैत्यास्त्रभिन्नसर्वाङ्गा ह्यकिञ्चित्करतां गताः।
परस्परं व्यलीयन्त गावः शीतार्दिता इव॥ १४९॥

The bodies of the Devas began to be shattered by the arms of the demons at which they hide themselves like the cows drawing themselves together in the herd when oppressed with cold.

तदवस्थान्हारिर्दृष्ट्वा देवाञ्छक्रमुवाच ह।
ब्रह्मास्त्रं स्मर देवेन्द्र यस्यावध्यो न विद्यते।
विष्णुना चोदितः शक्रः सस्मारास्त्रं महौजसम्॥ १५०॥
संपूजितं नित्यमरातिनाशनं
समाहितं बाणममित्रघातने।
धनुष्यजय्ये विनियोज्य बुद्धिमान्
अभूत्ततो मन्त्रसमाधिमानसः॥ १५१॥
स मन्त्रमुच्चार्य यतान्तराशयो
वधाय दैत्यस्य धियाभिसन्ध्य तु।
विकृष्य कर्णान्तमकुण्ठदीधितिं
मुमोच वीक्ष्याम्बरमार्गमुन्मुखः॥ १५२॥
अथासुरः प्रेक्ष्य महास्त्रमाहितं
विहाय मायामवनौ व्यतिष्ठत्।
प्रवेपमाणेन मुखेन शुष्यता
बलेन गात्रेण च सम्भ्रमाकुलः॥ १५३॥
ततस्तु तस्यास्त्रवराभिमन्त्रितः
शरोऽर्धचन्द्रप्रतिमो महारणे।
पुरन्दरस्यासनबन्धुतां गतो
नवार्कबिम्बं वपुषा विडम्बयन्॥ १५४॥
किरीटकोटिस्फुटकान्तिसङ्कटं
सुगन्धिनानाकुसुमाधिवासितम्।
प्रकीर्णधूमज्वलनाभमूर्द्धजं
पपात जम्भस्य शिरः सकुण्डलम्॥ १५५॥

Seeing this plight of the Devas, Viṣṇu said to Indra– "Use the Brahmāstra. It is invincible." Following the advice o the Lord, Indra, for the destruction of the enemy, after performing the prescribed worship and reciting the sacred mantra with a concentrated mind put on the exceedingly powerful Brahmāstra arrow to his bow; and after drawing the string to his ears discharged the exceedingly luminous arrow with his face turned towards the heaven. The supreme weapon, thus discharged, took the form of a half-moon and defied the rising Sun by its lustre and brilliancy. That demon on seeing the discharge of that missile threw off his Māyā and shivering with dismay, his mouth being dried up, became motionless and void of all strength. Afterwards the missile of Indra, thus electrified with mantra, became like a red crescent and then the head of Jambha adorned with coronet, with his long luxuriant tawny hairs waving about in the air and perfumed with high class scents and with the ears adorned with ear-rings, fell on the earth.

तस्मिन् विनिहते जम्भे दानवेन्द्राः पराङ्मुखाः।
ततस्ते भग्नसङ्कल्पाः प्रययुर्यत्र तारकः॥१५६॥
तांस्तु त्रस्तान्समालोक्य श्रुत्वा रोषमगात्परम्।
स जम्भदानवेन्द्रं तु सुरै रणमुखे हतम्॥१५७॥

Now on Jambha being thus killed, all the Dānavas fled broken hearted, from the field of battle and went to Tārakāsura. He seeing them running away from the battlefield and hearing the news of Jambha's death became much enraged and assumed an indescribable appearance, out of sheer wrath and hatred.

सावलेपं ससंरम्भं सगर्वं सपराक्रमम्।
साविष्कारमनाकारं तारको भावमाविशत्॥१५८॥
स जैत्रं रथमास्थाय सहस्रेण गरुत्मताम्।
संरम्भाद्दानवेन्द्रस्तु सुरै रणमुखे गतः॥१५९॥
सर्वायुधपरिष्कारः सर्वास्त्रपरिरक्षितः।
त्रैलोक्यऋद्धिसम्पन्नः सुविस्तृतमहाननः॥१६०॥
रणायाभ्यपतत्तूर्णं सैन्येन महता वृतः।
जम्भास्त्रक्षतसर्वाङ्गं त्यक्त्वैरावतदन्तिनम्॥१६१॥
सज्जं मातलिना गुप्तं रथमिन्द्रस्य तेजसा।

Boiling with rage, he got into his victorious chariot and appeared in the field. That Tārakāsura, armed with various kinds of weapons, lord of the riches of the three worlds, having a huge mouth wide open, seated in a chariot drawn by thousand Garuḍas, and followed by a large army, instantly, made his appearance in the field. Indra then left his Airāvata elephant, wounded by Jambhāsura and got up on the chariot driven by the charioteer Mātali.

तप्तहेमपरिष्कारं महारत्नसमन्वितम्॥१६२॥
चतुर्योजनविस्तीर्णं सिद्धसङ्घपरिष्कृतम्।
गन्धर्वकिन्नरोद्गीतमप्सरोनृत्यसङ्कुलम्॥१६३॥
सर्वायुधमसम्बाधं विचित्ररचनोज्ज्वलम्।
तं रथं देवराजस्य परिवार्य समन्ततः॥१६४॥
दंशिता लोकपालास्तु तस्थुः सगरुडध्वजाः।

The chariot of Indra, which was of the colour of burnished gold extended to four *yojanas* and bedecked with precious jewels, shining with the glory of Indra, controlled by Mātali and guarded by the Siddhas. It was furnished with all sorts of weapons and wondrously variegated with many pictures, and filled with Gandharvas, Kinnaras and Apsaras who were ready for dancing music. Then all the Lokapālas with Viṣṇu amongst them, armed with bows and arrows and other weapons came and took their stand in battle.

ततश्चचाल वसुधा ततो रूक्षो मरुद्ववौ॥१६५॥
ततोऽम्बुधय उद्भूतास्ततो नष्टा रविप्रभा।
ततस्तमः समुद्भूतं नातोऽदृश्यन्त तारकाः॥१६६॥

At that time the earth trembled, high winds blew, the sky was covered with clouds, the ocean swelled, the Sun became void of lustre, it became dark and the stars were also eclipsed.

ततो जज्वलुरस्त्राणि ततोऽकम्पत वाहिनी।
एकतस्तारको दैत्यः सुरसङ्घस्तु चैकतः॥१६७॥
लोकावसादमेकत्र जगत्पालनमेकतः।
चराचराणि भूतानि सुरासुरविभेदतः॥१६८॥
तद्द्विधाप्येकतां यातं ददृशुः प्रेक्षका इव।

यद्वस्तु किंचिल्लोकेषु त्रिषु सत्तास्वरूपकम्।
तत्तत्रादृश्यदखिलं खिलीभूतविभूतिकम्॥ १६९॥

Afterwards there was a flash of arms and the Devas began to shiver. At that time Tārakāsura was one side and the army of the Devas, the protectors of the world, on the other. All the beings in the Universe, then, anxiously watched the result of the battle. The two armies, then, also, had their eyes turned towards the result and seemed, as if one, in this respect. All the being in the three worlds became hampered in their dealings with one another.

अस्त्राणि तेजांसि धनानि धैर्यं
सैनाबलं वीर्यपराक्रमौ च।
सत्त्वौजसां तन्निकरं बभूव
सुरासुराणां तपसो बलेन॥ १७०॥

There became, then, a strange combination of the weapons, arms, energy, wealth, fortitude, valour, strength, array of forces, the fire and spirit of the Devas and the *Asuras* that they had acquired by their Tapasyās (meditations).

अथाभिमुखमायान्तं नवभिर्नतपर्वभिः।
बाणैरनलकल्पाग्रैर्बिभिदुस्तारकं हृदि॥ १७१॥

Afterwards Indra came face to face with Tārakāsura and hit him with nine arrows blazing like fire in his chest.

स तानचिन्त्य दैत्येन्द्रः सुरबाणान्गतान्हृदि।
नवभिर्नवभिर्बाणैः सुरान्विव्याध दानवः॥ १७२॥
जगद्धरणसम्भूतैः शल्यैरिव पुरस्सरैः।
ततोऽच्छिन्नं शरव्रातं संग्रामे मुमुचुः सुराः॥ १७३॥
अनन्तरं च कान्तानामश्रुपातमिवानिशम्।
तदप्राप्तं वियत्येव नाशयामास दानवः॥ १७४॥
शरैर्यथा कुचरितैः प्रख्यातं परमागतम्।
सुनिर्मलं क्रमायातं कुपुत्रः स्वं महाकुलम्॥ १७५॥

The latter, however, did not mind them and pierced each Deva with nine mountain-like arrows capable to destroy the world. The Devas, then, hurled volleys of arrows continuously, like women folk shedding tears constantly, but, the Tārakāsura cut these arrows while in the air like a great family being ruined by a vicious son.

ततो निवार्य तद्बाणजालं सुरभुजेरितम्।
बाणैर्व्योम दिशः पृथ्वीं पूरयामास दानवः॥ १७६॥

The demon king after driving away the arrows of the Devas covered the earth and sky in all quarters with his own.

चिच्छेद पुङ्खदेशेषु स्वके स्थाने च लाघवात्।
बाणजालैः सुतीक्ष्णाग्रैः कङ्कबर्हिणवाजितैः॥ १७७॥
कर्णान्तकृष्टैर्विमलैः सुवर्णरजतोज्ज्वलैः।
शास्त्रार्थैः संशयप्राप्तान्यथार्थान्वै विकल्पितैः॥ १७८॥

He shot his sharp-pointed arrows after skilfully mounting them on his bowstring and drawing it right up to his ears glittering white with the ear-ornaments, and made the weapons of the Devas futile, just as the arguments of the Śāstras are rendered futile by counter-arguments.

ततः शतेन बाणानां शक्रं विव्याध दानवः।
नारायणं च सप्तत्या नवत्या च हुताशनम्॥ १७९॥
दशभिर्मारुतं मूर्ध्नि यमं दशभिरेव च।
धनदं चैव सप्तत्या वरुणं च तताष्टभिः॥ १८०॥
विंशत्या निर्ऋतिं दैत्यः पुनश्चाष्टाभिरेव च।
विव्याध पुनरेकैकं दशभिर्दशभिः शरैः॥ १८१॥

He hit Indra with 100 arrows, Viṣṇu with 70, Agni with 90, the head of Vāyu and 10, Kubera with 70, Varuṇa with 8, the Rākṣasa Nirṛti with another 28, and Yama's head with 10 arrow. He again hit them each with another the arrows.

तथा च मातलिं दैत्यो विव्याध त्रिभिराशुगैः।
गरुडं दशभिश्चैव स विव्याध पतत्रिभिः॥ १८२॥

Then the demon wounded Mātali, the charioteer of Indra with three arrows and hit Garuḍa with ten.

पुनश्च दैत्यो देवानां तिलशो नतपर्वभिः।
चकार वर्म्मजातानि चिच्छेद च धनूंपि तु।
ततो विकवचा देवा विधनुष्काः शरैः कृताः॥ १८३॥

अथान्यानि चापानि तस्मिन्सरोषा
रणे लोकपाला गृहीत्वा समन्तात्।
शरैरक्षयैर्दानवेन्द्रं ततक्षु-
स्तदा दानवोऽमर्षसं रक्तनेत्रः॥ १८४॥
शरानग्निकल्पान्ववर्षामराणां
ततो बाणमादाय कल्पानलाभम्।
जघानोरसि क्षिप्रमिन्द्रं सुबाहुं
महेन्द्रोऽप्यकम्पद्रथोपस्थ एव॥ १८५॥

Afterwards he cut the arrows and broke the quivers and the bows of the Devas into pieces, when the latter became bereft of their bows and quivers. The Lokapālas and the Devas, afterwards, angrily came out armed with fish bows and arrows and began to shower innumerable arrows on Tārakāsura. At that time the demon with his eyes turned red with wrath let out his arrows like fire, on the volleys sent forth by the Devas, he then shot violently one arrow like the fire at the time of dissolution on the chest of Indra. When Indra was hit on the chest, he began to shiver and sat dawn in his chariot.

विलोक्यान्तरिक्षे सहस्रार्कबिम्बं
पुनर्दानवो विष्णुमुद्भूतवीर्यम्।
शराभ्यां जघानांसमूले सलीलं
ततः केशवस्यापतच्छार्ङ्गमग्रे॥ १८६॥
ततस्तारकः प्रेतनाथं पृषत्कै-
र्वसुं तस्य सव्ये स्मरन्क्षुद्रभावम्।
शरैरग्निकल्पैर्जलेशस्य कायं
रणेऽशोषयद्दुर्ज्जयो दैत्यराजः॥ १८७॥
शरैरग्निकल्पैश्चकाराशु दैत्य-
स्तथा राक्षसान्भीतभीतान्दिशासु।
पृषत्कैश्च रूक्षैर्विकारप्रयुक्तं
चकारानिलं लीलयैवासुरेशः॥ १८८॥

Afterwards, Tārakāsura shot two arrows on the shoulders of the most valiant Lord Viṣṇu shining like thousand of suns. The Sārṅga bow of Viṣṇu dropped. Then the Vasus and Yama to the left of Viṣṇu were hit with arrows like fire. He then hit Varuṇa, the lord of waters and began to dry him up. Afterwards Tārakāsura caused the horrified Rākṣasas to fly about in each direction and caused alarm also to Vāyu with his very hard arrows.

क्षणाल्लब्धचित्ताः स्वयं विष्णुशक्रा-
नलाद्याः सुंसहत्य तीक्ष्णैः पृषत्कैः।
प्रचक्रुः प्रचण्डेन दैत्येन सार्द्धं
महासङ्गरं सङ्गरग्रासकल्पम्॥ १८९॥

Then, after a short time, Viṣṇu, Indra and Agni, on coming to their senses conjointly, began to fight severely with sharp-pointed arrows. Tārakāsura looked like a great Kāla at the time of the great dissolution at the end of a Kalpa.

अथानम्य चापं हरिस्तीक्ष्णबाणै-
र्हनत्सारथिं दैत्यराजस्य हृद्यम्।
ध्वजं धूमकेतुः किरीटं महेन्द्रो
धनेशो धनुः काञ्चनानद्धपृष्ठम्।
यमो बाहुदण्डं रथांगानि वायु-
र्निशाचारिणामीश्वरस्यापि वर्म्म॥ १९०॥

Viṣṇu picking the His bow killed the charioteer of the demon king with his pointed arrows. Agni blew away his banner and Indra smashed his coronet, Yama broke the rod in his hand, Vāyu broke away the chariot wheels, Kubera broke his bow and quiver plated on the back with gold with Nirṛti, the lord of the Rākṣasas, broke his arrows.

दृष्ट्वा तद्युद्धममरैरकृत्रिमपराक्रमम्।
दैत्यनाथः कृतं संख्ये स्वबाहुयुगबान्धवः॥ १९१॥
मुमोच मुद्गरं भीमं सहस्राक्षाय संगरे।
दृष्ट्वा मुद्गरमायान्तमनिवार्यमथाम्बरे॥ १९२॥
रथादाप्लुत्य धरणीमगमत्पाकशासनः।
मुद्गरोऽपि रथोपस्थे पपात परुषस्वनः॥ १९३॥
स रथं घूर्णयामास न ममार च मातलिः।

Tārakāsura, seeing the valour of those Devas, threw his terrible club with great force at Indra who seeing it coming towards him in the air, at once jumped down from his chariot. The club, falling on the chariot, broke it into pieces but the charioteer Mātali escaped his death.

गृहीत्वा पट्टिशं दैत्यो जघानोरसि केशवम्॥ १९४॥
स्कन्धे गरुत्मतः सोऽपि निषसाद विचेतनः।
खड्गेन राक्षसेन्द्रस्य निचकर्त्त च वाहनम्॥ १९५॥
यमं च पातयामास भूमौ दैत्यो भुशुण्डिना।
वह्निं च भिन्दिपालेन ताडयामास मूर्द्धनि॥ १९६॥
वायुं च दोर्भ्यामुत्क्षिप्य पातयामास भूतले।
धनेशं च धनुष्कोट्या कुट्टयामास कोपनः॥ १९७॥
ततो देवनिकायानामेकैकं समरे ततः।
जघानास्त्रैरसंख्येयैर्दैत्येन्द्रोऽमितविक्रमः॥ १९८॥

Afterwards the demon king hit Viṣṇu's chest with club and Garuḍa as well. And the lord and Garuḍa fell down and lost their consciousness; He fell down on the neck of Garuḍa; he cut down the Vāhana of Nirṛti, the lord of the Rākṣasas with his sword, knocked down Dharmarāja with Bhuśuṇḍī (missile) and Agni by the point of his bow and knocked down to the ground Lord Vāyu with his two arms and Kubera with His bow and arrow. He then attacked and wounded severely the other Devas.

लब्धसंज्ञः क्षणाद्विष्णुश्चक्रं जग्राह दुर्द्धरम्।
दानवेन्द्रवसासिक्तं पिशिताशनकोन्मुखम्॥ १९९॥
मुमोच दानवेन्द्रस्य दृढं वक्षसि केशवः।
पपात चक्रं दैत्यस्य हृदये भास्करद्युति॥ २००॥

Viṣṇu, afterwards, revived and He took up His invincible quoit of the splendour of the Sun and threw it at the chest of the demon. It seemed that the cakra was anxious to devour the flesh, fat and marrow of the demon.

व्यशीर्यत ततः काये नीलोत्पलमिवाश्मनि।
ततो वज्रं महेन्द्रस्तु प्रमुमोचार्चितं चिरम्॥ २०१॥
यस्मिञ्जयाशा शक्रस्य दानवेन्द्ररणे त्वभूत्।
तारकस्य सुसम्प्राप्य शरीरं शौर्यशालिनः॥ २०२॥
व्यशीर्यत विकीर्णार्चिः शतधा खण्डतां गतम्।
विनाशमगमन्मुक्तं वायुनासुरवक्षसि॥ २०३॥
ज्वलितं ज्वलनाभासमङ्कुशं कुलिशं यथा।
विनाशमागतं दृष्ट्वा वायुश्चाङ्कुशमाहवे॥ २०४॥
रुष्टः शैलेन्द्रमुत्पाट्य पुष्पितद्रुमकन्दरम्।
चिक्षेप दानवेन्द्राय पञ्चयोजनविस्तृतम्॥ २०५॥
महीधरं तमायान्तं दैत्यः स्मितमुखस्तदा।
जग्राह वामहस्तेन बालकन्दुकलीलया॥ २०६॥

That quoit shining like the sun dashing against the chest of the demon became smashed like a blue lotus falling on a bed of rock. Afterwards Indra threw his thunderbolt but the missile by means of which he thought of conquering the demon was also blown to pieces on hitting the demon. Then Vāyu hit the chest of the demon with his goad burning like fire which was also rendered futile; then He uprooting a mountain along with trees measuring five yojanas hurled at the demon who on seeing it advancing towards him caught it like a ball in his left hand.

ततो दण्डं समुद्यम्य कृतान्तः क्रोधमूर्च्छितः।
दैत्येन्द्रं मूर्ध्नि चिक्षेप भ्राम्य वेगेन दुर्ज्जयः॥ २०७॥
सोऽसुरस्यापतन्मूर्ध्नि दैत्यस्तं च न बुद्धवान्।
कल्पान्तदहनालोकाम्रजय्यां ज्वलनस्ततः॥ २०८॥
शक्तिं चिक्षेप दुर्द्धर्षां दानवेन्द्राय संयुगे।
नवा शिरीषमालेव सास्य वक्ष्यस्यराजत॥ २०९॥
ततः खड्गं समाकृष्य कोशादाकाशनिर्मलम्।
भासितासितदिग्भागं लोकपालोऽपि निर्ऋतिः॥ २१०॥
चिक्षेप दानवेन्द्राय तस्य मूर्ध्नि पपात च।
पतितश्चागमत्खड्गः स शीघ्रं शतखण्डताम्॥ २११॥

Then, Dharmarāja, also wrathfully brandishing His mace with great violence, hit the demon on his head. It also did not affect him in the least; and then, Agni discharged His formidable Śakti, blazing like a fire at the end of a Kalpa, at him which also struck his chest

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like a flower, without causing him any pain, when Nirṛti unsheathing his keen sword inflicted blows on the head of the demon, which was also divided into pieces.

जलेशस्तूग्रदुर्द्धर्षं विषपावकभैरवम्।
मुमोच पाशं दैत्यस्य भुजबन्धाभिलाषकः॥ २१२॥
स दैत्यभुजमासाद्य सर्पः सद्यो व्यपद्यत।
स्फुटितक्रकचक्रूरदशनालिर्महाहनुः॥ २१३॥
ततोऽश्विनौ समरुतः ससाध्याः समहोरगाः।
यक्षराक्षसगन्धर्वा दिव्यनानास्त्रपाणयः॥ २१४॥
जघ्नुर्दैत्येश्वरं सर्वे सम्भूय सुमहाबलाः।
न चास्त्राण्यस्य सज्जन्त गात्रे वज्राचलोपमे॥ २१५॥

Varuṇa threw His fearful snake noose hissing with venom to tie the arms of the demon. That, too, became distressed on getting round the arms of the demon. The saw-like teeth and lower jaws of the snakes were broken. Then the powerful Aśvinīkumāras, the Maruts, the Sādhya Devas, the Serpents, the Yakṣas the Rākṣasas, and the Gandharvas taking up their arms of various kinds began all at once to inflict repeated blows on the demon. Even then no appreciable effect was produced and could not penetrate his rock-like solid body.

ततो रथादवप्लुत्य तारको दानवाधिपः।
जघान कोटिशो देवान्करपार्ष्णिभिरेव च॥ २१६॥

Afterwards, Tārakāsura alighting from his chariot belaboured billions of the Devas with his fist and blows and heels.

हतशेषाणि सैन्यानि देवानां विप्रदुद्रुवुः।
दिशो भीतानि सन्त्यज्य रणोपकरणानि तु॥ २१७॥

Then the remainder of the army of the Devas abandoning the field flew in every direction with horror.

लोकपालांस्ततो दैत्यो बबन्धेन्द्रमुखान् रणे।
सकेशवान् दृढैः पाशैः पशुमारः पशूनिव॥ २१८॥

The demon, then, captured Indra and the Lokapālas and tied down Viṣṇu etc. as a hunter takes hold of the wild beasts.

स भूयो रथमास्थाय जगाम स्वकमालयम्।
सिद्धगन्धर्वसंघुष्टविपुलाचलमस्तकम्॥ २१९॥

Tārakāsura mounted on his chariot with his prey and returned to his abode. The Siddhas, the Gandharvas, the Daityas, the Nymphs, etc. sang the praises of the demon king.

स्तूयमाने दितिसुतैरप्सरोभिर्विनोदितः।
त्रैलोक्यलक्ष्मीस्तद्देशे प्राविशत्स्वपुरं यथा॥ २२०॥

The demon king in company of all those entered into his city; it seemed then, that the Goddess Lakṣmī, in full possession of the riches of all the three worlds was entering there. The city looked like the summit of a very high mountain.

निषसादासने पद्मरागरत्नविनिर्म्मिते।
ततः किन्नरगन्धर्वनागनारीविनोदितैः।
क्षणं विनोद्यमानस्तु प्रचलन्मणिकुण्डलः॥ २२१॥

Going there he took his seat on a throne studded with lapis-lazuli and other precious stones. His coronet and ear-rings looked highly beautiful when the Kinnara and the Gandharva began to please him.

इति श्रीमात्स्ये महापुराणे देवासुरसंग्रामे तारकजयलक्ष्मी नाम
त्रिपञ्चाशदधिकशततमोऽध्यायः॥ १५३॥

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CHAPTER 154

Tāraka commands to free gods captured by, description of marriage of Śiva and Pārvatī

सूत उवाच
प्रादुरासीत्प्रतीहारः शुभ्रनीलांशुकाम्बरः।
स जानुभ्यां महीं गत्वा पिहितास्यः स्वपाणिना॥ १॥
उवाचानाविलं वाक्यमल्पाक्षरपरिस्फुटम्।
दैत्येन्द्रमर्कवृन्दानां बिभ्रतं भास्वरं वपुः॥ २॥
कालनेमिः सुरान्बद्धांश्चादाय द्वारि तिष्ठति।
स विज्ञापयति स्थेयं क्व बन्दिभिरिति प्रभो॥ ३॥

Sūta said– "O *Ṛṣis*, thereafter, the gatekeeper, clad in blue dress, appeared before Tāraka. Both his hands and face were covered. He knelt before the demon king offering his salutation to the Daitya king whose body was issuing lustre like the sun. Then he spoke short and clear words– O Lord, Kālanemi has brought the captive gods, who is waiting at the gate."

तन्निशम्याब्रवीद्दैत्य: प्रतीहारस्य भाषितम्।
यथेष्टं स्थीयतामेभिर्गृहं मे भुवनत्रयम्॥४॥

Listening to the words of the gatekeeper, the Daityas king said– "They should at once be released and they can live wherever they like, because presently, all the three worlds happen to by my home. In other words I am the ruler of the universe."

केवलं पाशबन्धेन विमुक्तैरविलम्बितम्।
एवं कृते ततो देवा दूयमानेन चेतसा॥५॥
जग्मुर्जगद्गुरुं द्रष्टुं शरणं कमलोद्भवम्।
निवेदितास्ते शक्राद्या: शिरोभिर्धरणिं गता:।
तुष्टुवु: स्पष्टवर्णार्थैर्वचोभि: कमलासनम्॥६॥

Thus having been released of the bondages, the sorrowful gods went to have an audience with Brahmā, the preceptor of the universe and born out of lotus and also to take refuge with him. Reaching there Indra and other gods, offered their salutation to Brahmā, placing their heads on earth and narrated to him the tale of their sufferings. Then they offered prayer to Brahmā with clear and meaningful words.

देवा ऊचु:

त्वमोंकारोऽस्यंकुराय प्रसूतो विश्वस्यात्मानन्तभेदस्य पूर्वम्।
सम्भूतस्यानन्तरं सत्त्वमूर्त्ते संहारेच्छोस्ते नमो रुद्रमूर्त्ते॥७॥

The gods said– O Lord, you are the form of *sattva*, form of *oṁkāra*, you are the first sprout for the creation of the universe. You are the soul of the universe. As form of Rudra, you also destroy the universe at the end. Salutation to you.

व्यक्तिं नीत्वा त्वं वपु: स्वं महिम्ना
तस्मादण्डात्स्वाभिधानादचिन्त्य:।
द्यावापृथ्व्योरूर्ध्वखण्डावराभ्यां
ह्यण्डादस्मात्त्वं विभागं करोषि॥८॥

Your form is inconceivable with the glory of your own, you convert your body in the form of the golden egg and then divide it in two parts of the sky and the earth.

व्यक्तं मेरौ यज्जनायुस्तवाभू-
देवं विद्मस्त्वत्प्रणीतश्चकास्ति।
व्यक्तं देवाजन्मन: शाश्वतस्य
द्यौस्ते मूर्द्धालोचने चन्द्रसूर्यौ॥९॥

We people, clearly know about the same that whatever the age limit had been fixed by you over the Meru mountain, the same tradition is in vogue even at present. O Lord it is evident that you are beyond birth and indestructible. The sky is your forehead and the sun and the moon are your eyes.

व्याला: केशा: श्रोत्ररन्ध्रा दिशस्ते
पादौ भूमिर्नाभिरन्ध्रे समुद्रा:।
मायाकार: कारणं त्वं प्रसिद्धो
वेदै: शान्तो ज्योतिषा त्वं विमुक्त:॥१०॥

She serpents are your hair, the directions are your ear holes, the earth is your both the feet, while the ocean is your navel. You are creator of *Māyā*, and are well known as the cause of the creation of the world. The Vedas conceive you as the supreme flame and peaceful in nature.

वेदार्थेषु त्वां विवृण्वन्ति बुद्धा
हृत्पद्मान्त: सन्निविष्टं पुराणम्।
त्वामात्मानं लब्धयोगा गृणन्ति
सांख्यैर्यास्ता: सप्त सूक्ष्मा: प्रणीता:॥११॥
तासां हेतुर्याष्टमी चापि गीता
तस्यां तस्यां गीयसे वै त्वमन्तम्।
दृष्ट्वा मूर्त्तिं स्थूलसूक्ष्मां चकार
देवैर्भावा: कारणै: कैश्चिदुक्ता:॥१२॥

The learned people search you in the interpretation of the Vedas and after knowing you, they call you as Purāṇa Puruṣa. Those people well versed in the *yoga,* take you to be the form of self. There are seven images in the *Saṁkhya-yoga* and the eighth one is the cause thereof, your position is considered to be the last of all of them, observing this you created the moveable and immovable beings. Because of some unknown reasons, the gods have spoken about those feelings.

सम्भूतास्ते त्वत्त एवादिसर्गे
भूयस्तां तां वासनां तेऽभ्युपेयु:।
त्वत्सङ्कल्पेनान्तमायासिगूढ:
कालो मेयो ध्वस्तसंख्याविकल्प:॥ १३॥
भावाभावव्यक्तिसंहारहेतु-
स्त्वं सोनन्तस्तस्य कर्त्तासि चात्मन्।
येऽन्ये सूक्ष्मा: सन्ति तेभ्योऽभिगीत:
स्थूलाभावाश्चावृताश्च तेषाम्॥ १४॥
तेभ्य: स्थूलैस्तै: पुराणै: प्रतीतो
भूतं भव्यं चैवमुद्भूतिभाजाम्।
भावे भावे भावितं त्वा युनक्ति
युक्तं युक्तं व्यक्तिभावान्निरस्य।
इत्थं देवो भक्तिभाजां शरण्य-
स्त्रांता गोप्ता नो भवानन्तमूर्त्ति:॥ १५॥

All of them had emerged out of you at the time of creation and at your desire, they developed similar type of desire. You are beyond measure, you are hidden by *Māyā,* boundless, form of Kāla and are beyond the imagination of others. You are the form of cloud. You are the creator of gross and subtle and can also cover them. You are also praised by them. Whatever is solid and ancient beyond them, you have been known by them as well. For progressive people, you are the past as well as the future. You enter in every element and then appear out of it, and remain present in the same. Thus O Lord, you have the endless form and are known as the god of gods. O Lord, you, for the devotees like us serve as refuge, protector as well as the helper.

विरिंचिममरा: स्तुत्वा ब्रह्माणमविकारिणम्।
तस्थुर्मनोभिरिष्टार्थसम्प्राप्तिप्रार्थनास्तत:॥ १६॥

The Devas thus chanted the praises of Brahmā and waited there to get what they desired.

एवं स्तुतो विरिञ्चिस्तु प्रसादं परमं गत:।
अमरान्वरदेनाह वामहस्तेन निर्दिशम्॥ १७॥

Thus praised by Devas, Brahmā became greatly pleased and spoke to them raising His left hand.

ब्रह्मोवाच

नारीयाऽभर्त्तृकाऽकस्मात्तनुस्ते त्यक्तभूषणा।
न राजते तथा शक्र म्लानवक्त्रशिरोरुहा॥ १८॥
हुताशनविमुक्तोऽपि न धूमेन विराजसे।
भस्मनेव प्रतिच्छन्नो दग्धदावश्चिरोषित:॥ १९॥
यमामयमये नैव शरीरे त्वं विराजसे।
दण्डस्यालम्बनेनेव ह्यकृच्छ्रस्तु पदे पदे॥ २०॥
रजनीचरनाथोऽपि किं भीत इव भाषसे।
राक्षसेन्द्र क्षताराते त्वमरातिक्षतो यथा॥ २१॥

Brahmā said– "O Indra! how is it that you are bereft of all splendour like a woman who has been suddenly deprived of her husband, has given up all ornaments, is pale and whose hair is rough. This Agni, though free, is devoid of smoke and He is not radiant. He looks like a forest burnt and covered with ashes. He looks like cinders embedded in ashes. Dharmarāja! inspite of your being armed with Your mace, You are also deprived of lustre and seem to be diseased. You seem to come with great difficulty. O Nirṛti, Indra of the Rākṣasas, the tormentor of the enemies! How is it that you, being the lord of the Rākṣasas, are speaking so timidly as if you are pained by the enemies, the Demons.

तनुस्ते वरुणोच्छुष्का परीतस्येव वह्निना।
विमुक्तरुधिरं पाशं फणिभिः प्रविलोकयत्।। २२।।

O Varuṇa! Your body looks dried up as if consumed by fire. The serpents in your noose are vomiting blood.

वायो भवान्विचेतस्कस्त्वं स्निग्धैरिव निर्ज्जितः।
किं त्वं बिभेषि धनद संन्यस्यैव कुबेरताम्।। २३।।

O Vāyu! You also appear to be quite senseless as if subdued by oily substance. O Kubera! Why are you so much afraid? and given up your office of Kuberahood.

रुद्रास्त्रिशूलिनः सन्तो वदध्वं बहुशूलताम्।
भवन्तः केन तत्क्षिप्तं तेजस्तु भवतामपि।। २४।।

O Rudras! You are all armed with trident but seem to have been pierced by many tridents. Who has snatched away all Your splendour?

अकिञ्चित्करतां यातः करस्ते न विभासते।
अलं नीलोत्पलाभेन चक्रेण मधुसूदन।। २५।।
किं त्वयानुदरालीनभुवनप्रविलोकनम्।
क्रियते स्तिमिताक्षेण भवता विश्वतोमुख।। २६।।
एवमुक्ताः सुरास्तेन ब्रह्मणा ब्रह्ममूर्त्तिना।
वाचां प्रधानभूतत्वान्मारुतं तमचोदयन्।। २७।।

It appears as if nothing has been accomplished by You. O Viṣṇu! How is it that your hands have become useless. What is the use now in your holding the disc, of the lustre of blue lotus. O all-faced one! why are you absorbed with closed eyes in looking at the worlds, in your own belly?

अथ विष्णुमुखैर्देवैःश्वसनः प्रतिबोधितः।
चतुर्मुखं तदाप्राह चराचरगुरुं विभुम्।। २८।।

On Brahmā thus addressing all the Devas, Viṣṇu, etc., prompted the garrulous wind to answer; who said to Brahmā the Lord of All–

न तु वेत्सि चराचरभूतगतं
भवभावमतीव महानुच्छ्रितः प्रभवः।
पुनरर्थिवचोऽभिविस्तृत
श्रवणोपमकौतुकभावकृतः।। २९।।
त्वमनन्त करोषि जगद्भवतां
सचराचरगर्भविभिन्नगुणाम्।
अमरासुरमेतदशेषमपि त्वयि
तुल्यमहो जनकोऽसि यतः।
पितुरस्ति तथापि मनोविकृतिः
सगुणो विगुणो बलवानबलः।। ३०।।

O Brahmā! You know the wishes of all and even then You are asking us to tell you the object of our coming here. You had created the Universe including the Devas by the division of the three Guṇas, Sattva, etc., in due proportion. You are the Father of all, inspite of this is there doubt in Your mind? You are great and are placed in the highest office. But it seems You keeps very little information of the Universe. However, when You are now anxious to hear our troubles it indicates that there is curiosity in You. Devas and *Asuras* are equal before You, for You are the father of them all, yet a father feels differently for them according as they are weak or strong, or with or without possessing special merits.

भवतो वरलाभनिवृत्तभयः
कुलिशाङ्गसुतो दितिजोऽतिबलः।
स चराचरनिर्मथने किमिति
कितवस्तु कृतो विहितो भवता।। ३१।।

The Demon Tārakāsura is grinding the world after being favoured by You. Had You made that treacherous being so lofty, fearless and omnipotent?

किल देव त्वया स्थितये जगतां
महदद्भुतचित्रविचित्रगुणाः।
अपि तुष्टि कृतः श्रुतकामफला
विहिता द्विजनायक देवगणाः।। ३२।।

O Deva! You have created the Devas endowed with special qualities to maintain the universe and to fulfil its missions.

अपि नाकमभूत् किल यज्ञभुजां
भवतो विनियोगवशात्सततम्।
अपहृत्य विमानगणं स कृतो
दितिजेन महामरुभूमिसमः॥ ३ ३॥

कृतवानसि सर्वगुणातिशयं
यमशेषमहीधरराजतया।
सममिङ्गित्तभावविधिः स गिरि-
र्गगनेन सदोच्छ्रयतां हि गतः॥ ३ ४॥
अधिवासविहारविधावुचितो दितिजेन पविक्षतश्रृङ्गत्तटः।
परिलुण्ठितरत्नगुहानिवहो बहुदैत्यसमाश्रयतां गमितः॥

The celestial world is ordained by You for the Devas who partake of the sacrificial offerings; but now it has been laid waste like a great wilderness by Tārakāsura. The mountain that was made by You as the King of the mountains, on account of its possessing all the good qualities, is now looking lofty and has touched the sky; it has become now the habitation of the demons; Tārakāsura has broken down its summits by his thunder-bolt, and has made it as his residence. Its caves filled with precious jewels have been plundered. Many demons live there.

सुरराज स तस्य भयेन गतं
व्यदधादशरीर इतोऽपि वृथा।
उपयोग्यतया विवृत्तं सुचिरं
विमलद्युतिपूरितदिग्वदनम्॥ ३ ६॥
भवतैव विनिर्मितमादियुगे
सुरहेतिसमूहमनुत्थमिदम्।
दितिजस्य शरीरमवाप्य गतं
शतधा मतिभेदमिवाल्पमनाः॥ ३ ७॥

O Deva! Our old mountain has, out of fear, accepted his supremacy. He has now lost every thing of his former grandeur. Whatever wealth we had, the mountain has given that away to the Demon. Now the ten quarters are being illumined by the splendour of his lustrous jewels. In the beginning of the Yuga, You gave us weapons and missiles; they were not used before. Now those weapons broke into hundreds of pieces on their coming in contact with the Demon's body, just as the mind of a weak-brained person becomes distracted into hundreds of directions.

आसारधूलिध्वस्ताङ्गा द्वारस्थाः स्मः कदर्थिनः।
लब्धप्रवेशाः कृच्छ्रेण वयं तस्यामरद्विषः॥ ३ ८॥

We are able to enter into the city of that hater of the Devas with great difficulty and after great humiliation when our bodies are covered all over by the shower of dust there.

सभायाममरा देव निकृष्टेऽप्युपवेशिताः।
वेत्रहस्तैरजल्पन्तस्ततोऽपहसितास्तु तैः॥ ३ ९॥
महार्याः सिद्धसर्वार्था भवन्तः स्वल्पभाषिणः।
चाटुयुक्तमथो कर्म ह्यमरा बहु भाषत॥ ४ ०॥
सभयं दैत्यसिंहस्य सशक्रस्य तु संस्थिताः।
वदतेति च दैत्यस्य प्रेष्यैर्विहसिता बहु॥ ४ १॥
ऋतवो मूर्त्तिमन्तस्तमुपासन्ते ह्यहर्निशम्।
कृतापराधसन्त्रासं न त्यजन्ति कदाचन॥ ४ २॥

O Deva! We cannot help speaking before them. That demon allots us low seats in his assembly and reprimands us severely after holding a cane in his hand. He chaffs us by saying 'Devas! You are held in very high esteem and you have accomplished all your objects. So you speak little.' When the Devas, out of fear, converse with the Daityas in flattering tones they chide us again saying: "The Devas are talking too much." Sometimes, out of sport, they engage us in some work or other. Why are you now afraid of Tārakāsura? What is the fear when you are sitting so close to Indra? Tārakāsura belittles us in these ways and O Deva! all the seasons are dancing attendance, with their forms incarnate, on him and do not out of fear, abandon him inspite of his committing so many sins.

तंत्रीत्रयलयोपेतं सिद्धगन्धर्वकिन्नरैः।
सुरागमुपद्या नित्यं गीयते तस्य वेश्मसु॥४३॥

The Siddhas, the Kinnaras and the Gandharvas sing melodiously in his house without any remuneration.

हन्ताकृतोपकरणैर्मित्राणि गुरुलाघवैः।
शरणागतसन्त्यागी त्यक्तसत्यपरिश्रयः॥४४॥
इति निःशेषमथवा निःशेषं वै न शक्यते।
तस्याविनयमाख्यातुं स्रष्टा तत्र परायणम्॥४५॥
इत्युक्तः स्वात्मभूर्देवः सुरैर्दैत्यविचेष्टिते।
सुरानुवाच भगवांस्ततः स्मितमुखाम्बुजः॥४६॥

He does not give alms to beggars and he does not consider who is high and who is low and thus does not reward merits. He is the destroyer of well-wishers and friends and deserts him who seeks shelter under him and is the refuge of him who has abandoned Truth. Thus we have described some of his wickedness. None can describe fully his misdeeds. Only the Creator knows it in full. On hearing such words of the Devas, Brahmā said smilingly–

ब्रह्मोवाच

अवध्यस्तारको दैत्यः सर्वैरपि सुरासुरैः।
यस्य वध्यः स नाद्यापि जातास्त्रिभुवने पुमान्॥४७॥
मया स वरदानेन च्छंदयित्वा निवारितः।
तपसः साम्प्रतं राजा त्रैलोक्यदहनात्मकात्॥४८॥
स च वव्रे वधं दैत्यः शिशुतः सप्तवासरात्।
स सप्तदिवसो बालः शङ्कराद्यो भविष्यति॥४९॥
तारकस्य निहन्ता स भास्कराभो भविष्यति।
साम्प्रतं चाप्यपत्नीकः शङ्करो भगवान्प्रभुः॥५०॥
यच्चायमुक्तवान्यस्या ह्युत्तानकरता सदा।
उत्तानो वरदः पाणिरेष देव्याः सदैव तु॥५१॥

Brahmā said– O Devas! This Tārakāsura is not destined to die at the hands of any one in the world. His destroyer has not yet been born in the three worlds. That demon has been granted a boon by virtue of his asceticism, but I have skilfully managed it. He is a most powerful Lord and can consume all the three worlds. He sought his death at the hands of a seven day's old infant. This babe, illustrious as the Sun, well be born of Śaṅkara and when he will be of seven days, he will kill the Demon. The Son of Śiva shining like the sun will be the annihilator of Tārakāsura. At present, Lord Śiva is without any consort.

हिमाचलस्य दुहिता सा तु देवी भविष्यति।
तस्याः सकाशाद्यः शर्वस्त्वरण्यां पावको यथा॥५२॥
जनयिष्यति तं प्राप्य तारकोऽभिभविष्यति।
मयाप्युपायः स कृतो यथैवं हि भविष्यति॥५३॥
शेषश्चाप्यस्य विभवो विनश्येत् तदनन्तरम्।
स्तोककालं प्रतीक्षध्वं निर्विशंकेन चेतसा॥५४॥

I spoke to you before of the Devī with raised hands. This Goddess will be the daughter of the Himālaya. Her hands will always be raised to grant boons to others, and the son born of her by Śiva like a fire from pieces of wood, will destroy the demon king. I have formed the plan. The demon has yet to enjoy a little store of his splendour, you should, therefore, be patient for some time to come.

इत्युक्तास्त्रिदशास्तेन साक्षात्कमलजन्मना।
जग्मुस्तं प्रणिपत्येशं यथायोगं दिवौकसः॥५५॥
ततो गतेषु देवेषु ब्रह्मलोकपितामहः।
निशां सस्मार भगवान्स्वतनोः पूर्वसम्भवाम्॥५६॥
ततो भगवती रात्रिरुपतस्थे पितामहम्।
तां विविक्ते समालोक्य ब्रह्मोवाच विभावरीम्॥५७॥

On hearing those words of Brahmā, all the Devas returned to their regions after which Brahmā recalled into His memory Rātri[1] (night) that had emanated from him first. At that instant, the Goddess Rātri appeared before Him and the Lord thus addressed her–

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[1] Rātri, one of the four forms of the bodies of Brahmā.

ब्रह्मोवाच

विभावरि महत्कार्यं विबुधानामुपस्थितम्।
तत्कर्त्तव्यं त्वया देवि शृणु कार्यस्य निश्चयम्॥५८॥

Brahmā said– " O Rātri! the great work of the Devas is pending and O Goddess! You, alone, are able to do it.

ताको नाम दैत्येन्द्रः सुरकेतुरनिर्ज्जितः।
तस्याभावाय भगवाञ्जनयिष्यति चेश्वरः॥५९॥
सुतं स भविता तस्य तारकस्यान्तकारकः।
शंकरस्याभवत्पत्नी सती दक्षसुता तु या॥६०॥
सा मृता कुपिता देवी कस्मिंश्चित्कारणान्तरे।

The demon Tārakāsura cannot be subdued by the Devas and has now become a source of torment, like a comet, to the Devas. Śiva will beget a son to destroy him. Satī, the daughter of Dakṣa was the consort of Śiva who consumed Herself out of wrath, for some reason.

भविता हिमशैलस्य दुहिता लोकभाविनी॥६१॥
विरहेण हरस्तस्या मत्वाशून्यं जगत्त्रयम्।
तपस्यन् हिमशैलस्य कन्दरे सिद्धसेविते॥६२॥
प्रतीक्षमाणस्तज्जन्म कंचित् कालं निवत्स्यति।
तयोः सुतस्तपसोर्भविता यो महाबलः॥६३॥
स भविष्यति दैत्यस्य तारकस्य विनाशकः।

She will be born in the house of Himācala from his wife Menakā, and Lord Śiva, feeling the pangs of separation from His noble consort, looks upon the three worlds as deserted and is practising austerities in the caves of the Himālayas where He will wait for sometime in expectation of Satī and where by Their united glory, a valiant son will be born who will undoubtedly kill Tārakāsura.

जातमात्रा तु सा देवी स्वल्पसंज्ञा च भामिनी॥६४॥
विरहोत्कण्ठिता गाढं हरसङ्गमलालसा।
तयोः सुतस्तपसोः संयोगः स्याच्छुभानने॥६५॥
ततस्ताभ्यां तु जनितः स्वल्पो वाक्कलहो भवेत्।
ततोऽपि संशयो भूयस्तारकं प्रति दृश्यते॥६६॥

तयोः संयुक्तयोस्तस्मात्सुरतासक्तिकारणे।
विघ्नस्त्वया विधातव्यो यथा ताभ्यां तथा शृणु॥६७॥
गर्भस्थाने च तन्मातुः स्वेन रूपेण रञ्जय।
ततो विहाय शर्वस्तां विश्रान्तो नर्मपूर्वकम्॥६८॥
भर्त्सयिष्यति तां देवीं ततः सा कुपिता सती।
प्रयास्यति तपश्चर्तुं तत्तस्मात्तपसे पुनः॥६९॥
जनयिष्यति यं शर्वादमितद्युतिमण्डितम्।
स भविष्यति हन्तां वै सुरारीणामसंशयम्॥७०॥

O beautiful faced one! Satī, soon after Her birth, will, by Her previous Saṁskāra,[1] be in the expectation of Śiva and will practise severe austerities, when they will be united. There will be no difference between Them at that time. Even then, the destruction of Tārakāsura looks improbable. When, after their marriage, both will practise again severe *tapasyā* and after that when by their union, the son will be born, that will be also to destroy Tārakāsura. You should, therefore, interfere with their amorous enjoyment; after a short quarrel, the Devī will go to perform *tapas*yā. Therefore, get into the embryo of Satī's mother and make Satī's colour black. Śiva will, then, after marriage, chide Satī out of joke when the latter will angrily go to practise austerities. After this, when they unite, the son, born of Her from Śiva, will be the destroyer of demons.

त्वयापि दानवा देवि हन्तव्या लोकदुर्ज्जयाः।
यावच्च न सती देहसङ्क्रान्तगुणसञ्चया॥७१॥
तत्सङ्गमेन तावत्त्वं दैत्यान् हंतुं न शक्ष्यसे।
एवं कृते तपस्तप्त्वा सृष्टिसंहारकारिणी॥७२॥

O Goddess Rātri! You should also kill the invincible demons in this world but You shall not be able to do so unless You shrouds the body of Pārvatī, and Her qualities penetrate within You; You should, therefore, do exactly what I have just told You.

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[1] The faculty of memory, mental impression or recollection, impression on the mind of acts done in a former state of existence.

समाप्तनियमा देवी यदा चोमा भविष्यसि।
तदा स्वमेव तद्रूपं शैलजा प्रतिपंत्स्यते॥७३॥
तनुस्तवापि सहजा सैकानंशा भविष्यति।
रूपांशेन तु संयुक्ता त्वमुमायां भविष्यसि॥७४॥
एकानंशेति लोकस्त्वां वरदे पूजयिष्यति।
भेदैर्बहुविधाकारैः सर्वगा कामसाधिनी॥७५॥

When this will be done, that Devī after her asceticism, will be know as Umā. Afterwards when the course of Pārvatī's asceticism is complete she will assume her fair complexion. Your form will be known by the name of Ekānaṁśa, on account of some of Her qualities being imbibed in You. O Granter of boons! The people will worship You as Ekānaṁśa. You shall travel all over the world and will be worshipped under various forms and You shall gratify the desires of all persons.

ओङ्कारवक्त्रा गायत्री त्वमिति ब्रह्मवादिभिः।
आक्रान्तिरूर्जिताकारा राजभिश्च महाभुजैः॥७६॥
त्वं भूरिति विशां माता शूद्रैः शैवीति पूजिता।
क्षान्तिर्मुनीनामक्षोभ्या दया नियमिनामिति॥७७॥

You shall be worshipped as the Gāyatrī prefixed with 'Om,' so the knowers of Brahman will worship You. The Kings will worship You as Ūrjitā Ākrānti. The Vaiśyas will worship You as Bhūmi, i.e., mother like the mother earth; the Śudra will worship You as Śaivī, i.e., the better half of Śiva and the sages know You as *Forbearance* and *Clemency* to those who follow rules.

त्वं महोपायसन्दोहा नीतिर्नयविसर्पिणाम्।
परिच्छित्तिस्त्वमर्थानां त्वमीहा प्राणिहृच्छया॥७८॥
त्वं मुक्तिः सर्वभूतानां त्वं गतिः सर्वदेहिनाम्।
त्वं च कीर्त्तिमतां कीर्तिस्त्वं मूर्त्तिः सर्वदेहिनाम्॥७९॥

You are the great path to logicians and moralists; You are the great Siddhānta in all the objects in question and are perfect. You are the desire in the hearts of all beings. You are the salvation of all the beings and the way of all. You are the Fame of the renowned and You are the forms of all the embodied.

रतिस्त्वं रक्तचित्तानां प्रीतिस्त्वं हृष्टदर्शिनाम्।
त्वं कान्तिः कृतभूषाणां त्वं शान्तिर्दुःखकर्मणाम्॥८०॥
त्वं भ्रान्ति सर्वबोधानां त्वं गतिः क्रतुयाजिनाम्।
जलधीनां महावेला त्वं च लीला विलासिनाम्॥८१॥

You are like Rati to the sensuous, love to the happy, splendour to those who wear ornaments and the subduer of wicked deeds. You are the delusion of all intellects, the soul of those who perform sacrifices, the tide of the ocean and the pastime of the sportive men.

सम्भूतिस्त्वं पदार्थानां स्थितिस्त्वं लोकपालिनी।
त्वं कालरात्रिर्निश्शेषभुवनावलिनाशिनी॥८२॥
प्रियकण्ठग्रहानन्ददायिनी त्वं विभावरी।
इत्यनेकविधैर्देवि रूपैर्लोके त्वमर्चिता॥८३॥
ये त्वां स्योष्यन्ति वरदे पूजयिष्यन्ति वापि ये।
ते सर्वकामा नाप्स्यन्ति नियता नात्र संशयः॥८४॥

You are the essence of all things, the protectress of all, the destroyer, the Kālarātri of all the worlds, the night, the giver of satisfaction to the embracing friends. O Devī! You are thus adored in the world under various different forms. O giver of boons! those who will adore You or sing Your praises will get all their objects fulfilled without the least doubt.

इत्युक्ता तु निशा देवी तथेत्युक्त्वा कृताञ्जलिः।
जगाम त्वरिता तूर्णं गृहं हिमगिरेः परम्॥८५॥
तत्रासाना महाहर्म्ये रत्नभित्तिसमाश्रयाम्।
ददर्श मेनामापाण्डुच्छविवक्त्रसरोरुहाम्॥८६॥

The Goddess Rātri thus adored by Brahmā went, without any delay, to Himācala, saying, "I will do as you order," where She beheld the handsome Menā sitting on the side of a wall shining with jewels. Her face looked pale and smiling and her breasts were high.

किंचिच्छ्याममुखोदग्रस्तनभारावनामि ताम्।
महौषधिगणाबद्धमन्त्रराजनिषेविताम्॥ ८७॥
उद्वहन्कनकोन्नद्धजीवरक्षामहोरगाम्।
मणिदीपगणज्योतिर्महालोकप्रकाशिते॥ ८८॥
प्रकीर्णबहुसिद्धार्थे मनोजपरिवारके।
शुचिन्यंशुकसंछन्नभूशय्यास्तरणोज्ज्वले॥ ८९॥
धूपामोदमनोरम्ये सर्ज्जगन्धोपयोगिके।
ततः क्रमेण दिवसे गते दूरं विभावरी॥ ९०॥
व्यजृम्भत सुखोदर्के ततो मेनामहागृहे।
प्रसुप्तप्रायपुरुषे निद्राभूतोपचारिके॥ ९१॥
स्फुटालोके शशभृति भ्रान्तिरात्रिविहङ्गमे।
रजनीचरभूतानां संघैरावृतचत्वरे॥ ९२॥
गाढकण्ठग्रहालग्नसुभगेष्टजने ततः।
किंचिदाकुलतां प्राप्ते मेना नेत्राम्बुजद्वये॥ ९३॥
आविवेश मुखे रात्रिः सुचिरस्फुटसङ्गमा।
जन्मदाया जगन्मातुः क्रमेण जठरान्तरे॥ ९४॥
आविवेशान्तरं जन्म मन्यमाना क्षपा तु वै।
अरञ्जयच्छविं देव्या गुहारण्ये विभावरी॥ ९५॥

A serpent shaped necklace, with a golden amulet, containing within it high class drugs and electrified with mantra was hanging round her neck; the room where she was sitting was illumined with the light of gems; various medicines capable to satisfy one's desire were scattered there; the bedding of fine cloth and plushy cushions were spread there and the room was scented with high class perfumes. When the Sun set, night gradually set in Menā's blissful room. By and by, the person felt sleepy; their beds were spread; the Moon began to shine distinctly; the birds made a rustling noise and the public squares were haunted with ghosts and goblins. When the favourite couple embraced each other and Menā felt sleepy, the Goddess Rātri entered into her mouth. By and by, Rātri entered within her womb and coloured the embryo black and remained there till delivery.

ततो जगत्पतिप्राणहेतुर्हिमगिरिप्रिया।
ब्राह्मे मुहूर्त्ते सुभगे व्यसूयत गुहारणिम्॥ ९६॥

Menā gave birth to Pārvatī, the dear one of Śiva, the Lord of the universe, at a very auspicious moment.

तस्यां तु जायमानायां जन्तवः स्थाणुजङ्गमाः।
अभवन्सुखिनः सर्वे सर्वलोकनिवासिनः॥ ९७॥
नारकाणामपि तदा सुखं स्वर्गसमं महत्।
अभवत्क्रूरसत्त्वानां चेतः शान्तं च देहिनाम्॥ ९८॥

The universe rejoiced at the birth of Pārvatī. Even the dewellers in the hell felt the celestial comforts at that hour. The wicked beings, the venomed serpents became peaceful and well-behaved.

ज्योतिषामपि तेजस्त्वमभवत्सुरतोन्नता।
वनाश्रिताश्चौषधयः स्वादुवन्ति फलानि च॥ ९९॥
गन्धवन्ति च माल्यानि विमलं च नभोऽभवत्।
मारुतश्च सुखस्पर्शो दिशाश्च सुमनोहराः॥ १००॥
तेन चोद्भूतफलितपरिपाकगुणोज्ज्वलाः।
अभवत्पृथिवी देवी शालिमालाकुलापि च॥ १०१॥
तपांसि दीर्घचीर्णानि मुनीनां भावितात्मनाम्।
तस्मिन्गतानि साफल्यं काले निर्मलचेतसाम्॥ १०२॥

The stars and the planets became more brilliant. The Devas felt exalted. The flowers and the herbs of the jungle became sweet and tasteful. Pleasant wind began to blow. The sky became quite clear in all directions; and through the glory of Pārvatī the whole cultivation of the universe blossomed and the asceticism of the pious sages, carried on since ages and ages, was fructified with their desired objects.

विस्मृतानि च शस्त्राणि प्रादुर्भावं प्रपेदिरे।
प्रभावस्तीर्थमुख्यानां तदा पुण्यतमोऽभवत्॥ १०३॥

The forgotten Śastras (weapons) made their appearance by being recalled to mind and the sanctity of many sacred places was enhanced.

अन्तरिक्षे सुराश्चासन्विमानेषु सहस्रशः।
समहेन्द्रहरिब्रह्मवायुवह्निपुरोगमाः॥ १०४॥
पुष्पवृष्टिं प्रमुमुचुस्तस्मिंस्तु हिमभूधरे।
जगुर्गन्धर्वमुख्याश्च ननृतुश्चाप्सरोगणाः॥ १०५॥

Thousands of Devas began to roam about in the firmament seated in their Vimānas. Brahmā, Viṣṇu, Indra, Vāyu and Agni also felt extremely delighted and began to shower flowers on the Mount Himālayas. The chief Gandharvas began to sing and the groups of nymphs began to dance.

मेरुप्रभृतयश्चापि मूर्तिमन्तो महाबलाः।
तस्मिन्महोत्सवे प्राप्ते दिव्यप्रभृतपाणयः॥ १०६॥
सरितः सागराश्चैव समाजग्मुश्च सर्वशः।
हिमशैलोऽभवल्लोके तथा सर्वैश्चराचरैः॥ १०७॥
सेव्यश्चाप्यभिगम्यश्च स श्रेयांश्चाचलोत्तमः।
अनुभूयोत्सवं देवा जग्मुः स्वानालयान्मुदा॥ १०८॥

The great mountains like the Sumeru, etc., manifesting themselves in human forms presented themselves to the Himālaya with offerings of various articles and all the rivers and the oceans did similarly. The Mount Himālaya became adorable and pleasing and the Devas after adoring him returned to their abodes.

देवगन्धर्वनागेन्द्रशैलशीलावनीगुणैः।
हिमशैलसुता देवी स्वयंपूर्विकया ततः॥ १०९॥
क्रमेण वृद्धिमानीता लक्ष्मीवानलसैर्बुधैः।
क्रमेण रूपसौभाग्यप्रबोधैर्भुवनत्रयम्॥ ११०॥
अजयद्भूषयच्चापि निःसाधारैर्नगात्मजा।
एतस्मिन्नन्तरे शक्रो नारदं देवसम्मतम्॥ १११॥
देवर्षिमथ सस्मार कार्यसाधनसत्वरम्।
स्मृतिं शक्रस्य विज्ञाय जातां तु भगवांस्तदा॥ ११२॥
आजगाम मुदा युक्तो महेन्द्रस्य निवेशनम्।
तं स दृष्ट्वा सहस्राक्षः समुत्थाय महासनात्॥ ११३॥
यथार्हेण तु पाद्येन पूजयामास वासवः।
शक्रप्रणीता तां पूजा प्रतिगृह्य यथाविधि॥ ११४॥
नारदः कुशलं देवमपृच्छत्पाकशासनम्।
पृष्टे च कुशले शक्रः प्रोवाच वचनं प्रभुः॥ ११५॥

Pārvatī, the daughter of the Himālaya, endowed with the good qualities and the modesty of the Devas, the Gandharvas, etc., began to thrive and conquered the three worlds and adorned them with Her beauty, intelligence, fortune and good qualities as the Lakṣmī (fortune) of the ever-vigilant sages thrives. At this moment, the clever Indra thought of Nārada for the accomplishment of His ambitions who suddenly appeared in his mansion, when Indra, instantly, leaving his throne, stood up and received Nārada befittingly by offering him water and washing his feet. The sage also duly accepted his hospitality and then inquired after his welfare.

इन्द्र उवाच

कुशलस्यांकुरे तावत्सम्भूते भुवनत्रये।
तत्फलोद्भवसम्पत्तौ त्वं भवातन्द्रितो मुने॥ ११६॥

Indra said– O sage! now the germ of the welfare of the three worlds has sprouted; so you should cast off your lethargy for the fulfilment thereof.

वेत्सि चैतत्समस्तं त्वं तथापि परिचोदकः।
निर्वृतिं परमां याति निवेद्यार्थं सुहृज्जने॥ ११७॥
तद्यथा शैलजा देवी योगं यायात्पिनाकिना।
शीघ्रं तदुद्यमः सर्वैरस्मत्पक्षैर्विधीयताम्॥ ११८॥

Although you know everything, still I beg of you, for one feels gratified after making his object known. Please, devise means so that the daughter of Himālaya may, without delay, be united with Śiva.

अवगम्यार्थमखिलं तत आमन्त्र्य नारदः।
शक्रं जगाम भगवान् हिमशैलनिवेशनम्॥ ११९॥

On hearing those words of Indra, Nārada bade farewell to Indra and instantly went to the

Himālayas.

तत्र द्वारे स विप्रेन्द्रश्छिन्नवेत्रलताकुले।
वन्दितो हिमशैलेन निर्गतेन पुरो मुनिः॥ १२०॥
सह प्रविश्य भवनं भुवो भूषणतां गतम्।
निवेदिते स्वयं हैमे हिमशैलेन विस्तृते॥ १२१॥

The Himālaya, himself received and saluted the sage at the gate adorned with creepers. He then took him inside his mansion and seated him on a throne of gold.

महासने मुनिवरो निषसादातुलद्युतिः।
यथार्हं चार्घ्यपाद्यं च शैलस्तस्मै न्यवेदयत्॥ १२२॥
मुनिस्तु प्रतिजग्राह तमर्घं विधिवत् तदा।
गृहीतार्घं मुनिवरमपृच्छच्छ्लक्ष्णया गिरा॥ १२३॥
कुशलं तपसः शैलः शनैः फुल्लाननाम्बुजः।
मुनिरप्यद्रिराजानमपृच्छत्कुशलं तदा॥ १२४॥

On Nārada's taking his seat in the beautiful mansion, Himācala adored him after offering him water and washing his feet. The sage accepted the host's offer of hospitality. Then Himācala very gently enquired after the sage's welfare and the latter also did the same.

नारद उवाच

अहोऽवतारिताः सर्वे सन्निवेशे महागिरे।
पृथुत्वं मनसा तुल्यं कन्दराणां तथाचल॥ १२५॥
गुरुत्वं ते गुणौघानां स्थावरादतिरिच्यते।
प्रसन्नता च तोयस्य मनसोऽप्यधिका च ते॥ १२६॥
न लक्षयामः शैलेन्द्र शिष्यते कन्दरोदरात्।
न च लक्ष्मीस्तथा स्वर्गे कुत्राधिकतया स्थिता॥ १२७॥

Nārada said– O Himācala! You are the store of all goodness. Your caves are of wide expanse like mind. You are the mightiest of all the immovable thing and hold the crystal water more clear than the mind. I do not see the end of the belly of your caves and I do not see a store of riches elsewhere. There is not the same charm and Lakṣmī even in Svarga as exists here.

नानातपोभिर्मुनिभिर्ज्वलनार्कसमप्रभैः।
पावनैः पावितो नित्यं त्वत्कन्दरसमाश्रितैः॥ १२८॥

You are always sanctified by the ascetics practising various kinds of penances and shining like fire.

अवमत्य विमानानि स्वर्गवासविरागिणः।
पितुर्गृह इवासन्ना देवगन्धर्वकिन्नराः॥ १२९॥

The Devas, the Kinnaras and the Gandharvas scorning their Vimānas reside in your realm making themselves quite at home.

अहो धन्योऽसि शैलेन्द्र यस्य ते कन्दरं हरः।
अध्यास्ते लोकनाथोऽपि समाधानपरायणः॥ १३०॥

O King of mountains! You are indeed blessed, for in your cave, Mahādeva, the lord of the universe, is practising austerities, and is now in Samādhi.

इत्युक्तवति देवर्षौ नारदे सादरं गिरा।
हिमशैलस्य महिषी मेना मुनिदिदृक्षया॥ १३१॥
अनुयाता दुहित्रा तु स्वल्पालिपरिचारिका।
लज्जाप्रणयनम्राङ्गी प्रविवेश निवेशनम्॥ १३२॥
तत्र स्थितो मुनिवरः शैलेन सहितो वशी।
दृष्ट्वा तु तेजसो राशिं मुनिं शैलप्रिया तदा॥ १३३॥
ववन्दे गूढवदना पाणिपद्मकृताञ्जलिः।
तां विलोक्य महाभागो महर्षिरमितद्युतिः॥ १३४॥
आशीर्भिरमृतोद्गाररूपाभिस्तां व्यवर्द्धयन्।
ततो विस्मितचित्ता ति हिमवद्गिरिपुत्रिका॥ १३५॥
उदैक्षन्नारदं देवी मुनिमद्भुतरूपिणम्।
एहि वत्सेति चाप्युक्ता ऋषिणा स्निग्धया गिरा॥ १३६॥

After Nārada had thus addressed him, Menā, the consort of Himācala also came to meet the sage. She bashfully took her seat along with her daughter, attended by a few companions. With her face covered, she folded her hands to salute the sage sitting close to Himācala. Seeing her the illustrious sage showered his nectar-like benedictions on her. Then the daughter of Himācala began to gaze on the Muni with a very curious mind when the sage very gently asked her to go to her father.

कण्ठे गृहीत्वा पितरमुत्सङ्गे समुपाविशत्।
उवाच माता तां देवीमभिवन्दय पुत्रिके॥ १३७॥

Then Pārvatī went and sat in the lap of her father by throwing her tiny arms round his neck. Her mother then said, "O Daughter! salute this sage.

भगवन्तं ततो धन्यं पतिमाप्स्यसि सम्मतम्।
इत्युक्ता तु ततो मात्रा वस्त्रान्तपिहितानना॥ १३८॥

By saluting him you will get a worthy husband." Hearing those words of the mother, the daughter of Himācala covered her face with a cloth.

किञ्चित्कम्पितमूर्द्धा तु वाक्यं नोवाच किञ्चन।
ततः पुनरुवाचेदं वाक्यं माता सुतां तदा॥ १३९॥
वत्से वन्दय देवर्षिं ततो दास्यामि ते शुभम्।
रत्नक्रीडनकं रम्यं स्थापितं यच्चिरं मया॥ १४०॥

She shook her head but did not say anything when her mother again said, "O Daughter! you salute this sage and I shall give you a beautiful toy of gems that I have kept for you since a long time."

इत्युक्ता तु ततो वेगादुद्धृत्य चरणौ तदा।
ववन्दे मूर्ध्नि सन्धाय करपङ्कजकुड्मलम्॥ १४१॥

Hearing those words, she instantly got up and raising her clasped palms made a bow to him.

कृते तु वन्दने तस्या माता सखीमुखेन तु।
चोदयामास शनकैस्तस्याः सौभाग्यशंसिनाम्॥ १४२॥
शरीरलक्षणानां तु विज्ञानाय तु कौतुकात्।
स्त्रीस्वभावाद्यद्दुहितुश्चिन्तां हृदि समुद्वहन्॥ १४३॥
ज्ञात्वा तदिङ्गितं शैलो महिष्या हृदयेन तु।
अनुद्गीर्णोऽक्षतिर्मेने रम्यमेतदुपस्थितम्॥ १४४॥
चोदितः शैलमहिषीसख्या मुनिवरस्तदा।

After Pārvatī had made her salutations, her mother gently enquired from the sage through her maids about the auspicious marks on her daughter's body and waited with feverish anxiety to hear the verdict of the sage. Himācala also appreciated the question put by His noble consort.

स्मिताननो महाभागो वाक्यं प्रोवाच नारदः॥ १४५॥
न जातोऽस्याः पतिर्भद्रे लक्षणैश्च विवर्ज्जिता।
उत्तानहस्ता सततं चरणैर्व्यभिचारिभिः।
स्वच्छायया भविष्येयं किमन्यद्बहु भाष्यते॥ १४६॥

Afterwards Nārada smilingly replied. He said– Her husband is not yet born. She is void of any auspicious marks. Her hands will always be raised and her feet will go astray her shadow. What more can I say?

श्रुत्वैतत् सम्भ्रमाविष्टो ध्वस्तधैर्यो महाबलः।
नारदं प्रत्युवाचाथ साश्रुकण्ठो महागिरिः॥ १४७॥

Hearing such words, Himācala became broken hearted and he lost all presence of mind. His eyes were moist with tears.

हिमवानुवाच

संसारस्यातिदोषस्य दुर्विज्ञेया गतिर्यतः।
सृष्ट्यां चावश्यभाविन्यां केनाप्यतिशयात्मना॥ १४८॥
कर्त्रा प्रणीता मर्यादा स्थिता संसारिणामियम्।
यो जायते हि यद्बीजो जनितुः स ह्यसार्थकः॥ १४९॥
जनिता चापि जातस्य न कश्चिदिति यत्स्फुटम्।
स्वकर्मणैव जायन्ते विविधा भूतजातयः॥ १५०॥
अण्डजो ह्यण्डजाज्जातः पुनर्जायेत मानवः।
मानुषाच्च सरीसृप्यां मनुष्यत्वेन जायते॥ १५१॥
तत्रादिजातौ श्रेष्ठायां धर्मस्योत्कर्षणेन तु।
अपुत्रजन्मिनः शेषाः प्राणिनः समवस्थिताः॥ १५२॥
मनुजास्तत्र जायन्ते यतो न गृहधर्मिणः।
क्रमेणाश्रमसम्प्राप्तिब्रह्मचारिव्रतादनु॥ १५३॥

In that condition, Himācala said to Nārada– "This world is full of defects; its ways are mysterious. The flow of creation must go on; there is, no doubt, a Superior being who ordains the destinies of beings. The effect comes from the cause; but, thereby, the cause has no importance attached to it. So it is clear that the father is nobody to the son. The beings are born on account of their past *karmas*. Egg-born ones become again egg-born; they may also be born among men. Human beings may be born again as reptiles; and reptiles can become again men. These superior births are according to their greater merits (in Dharma). It is owing to the difference of Dharma that differences of castes and Āśramas take place.

तस्य कर्त्तुर्नियोगेन संसारो येन वर्धितः।
संसारस्य कुतो वृद्धिः सर्वे स्युर्यदतिग्रहाः॥ १५४॥
अतः कर्त्रा तु शास्त्रेषु सुतलाभः प्रशंसितः।
प्राणिनां मोहनार्थाय नरकत्राणसंश्रयात्॥ १५५॥

The orders of Brahmacarya, etc., are established in their turn to make the world flourish. If all were to attain the highest in virtue or vice how would the world prosper? The doctrine that creator has ordained in the Śāstras that one should beget progeny to be saved from hell is simply deluding people.

स्त्रिया विरहिता सृष्टिर्जन्तूनां नोपपद्यते।
स्त्रीजातिस्तु प्रकृत्यैव कृपणा दैन्यभाषिणी।
शास्त्रालोचनसामर्थ्यमुज्झितं तासु वेधसा॥ १५६॥

No progeny can be born without a woman. Woman are by their very nature meek and weak. Woman cannot study Śāstras.

शास्त्रेषूक्तम् सन्दिग्धं बहुवारं महाफलम्।
दशपुत्रसमा कन्या या न स्याच्छीलवर्ज्जिता॥ १५७॥

All that has been stated in the Śāstras, are quite true. The *karmas* yielding great fruits are repeated often. In the Śāstras, at many places, it has been said, that a girl is equal to ten sons.

वाक्यमेतत्फलभ्रष्टं पुंसि ग्लानिकरं परम्।
कन्या हि कृपणा शोच्या पितुर्दुःखविवर्द्धिनी॥ १५८॥
यापि स्यात्पूर्णसर्वाढ्या पतिपुत्रधनादिभिः।
किं पुनर्दुर्भगा हीना पतिपुत्रधनादिभिः॥ १५९॥

If she is not modest and good, she is the cause of pain to her people and is useless. The birth of such a girl who is a source of pain and disgrace to her parents is always repented and regretted. The woman who is blessed with her husband, sons and wealth, etc., is completely fortunate and the one bereft of them is extremely unfortunate.

त्वं चोक्तवान् सुताया मे शरीरे दोषसंग्रहम्।
अहो मुह्यामि शुष्यामि ग्लामि सीदामि नारद॥ १६०॥

You have described my daughter as possessing inauspicious marks consequently I have been astonished, disappointed and distressed. I am being burnt with anxiety.

अयुक्तमथ वक्तव्यमप्राप्यमपि साम्प्रतम्।
अनुग्रहेण मे च्छिन्धि दुःखं कन्याश्रयं मुने॥ १६१॥

Though improper, I am compelled to speak this to you. O sage! You better be kind enough to obviate this misery of mine regarding my daughter.

परिच्छिन्नेऽप्यसन्दिग्धे मनः परिभवाश्रयम्।
तृष्णा मुष्णाति निष्णाता फललोभाश्रयाशुभा॥ १६२॥

My mind acknowledges defeat in things where I have no doubt and which are all settled. The hope of good fruits is deceiving me.

स्त्रीणं हि परमं जन्म कुलानामुभयात्मनाम्।
इहामुत्र सुखायोक्तं सत्पतिप्राप्तिसंज्ञितम्॥ १६३॥

The woman who get good husbands give peace and comfort to both their paternal and maternal families and their lives become crowned with success.

दुर्लभः सत्पतिः स्त्रीणां विगुणोऽपि पतिः किल।
न प्राप्यते विना पुण्यैः पतिर्नार्या कदाचन॥ १६४॥
यतो निस्साधनो धर्मः परिमाणोज्झिता रतिः।
धनं जीवितपर्याप्तं पत्तौ नार्याः प्रतिष्ठितम्॥ १६५॥
निर्धनो दुर्भगो मूर्खः सर्वलक्षणवर्ज्जितः।
दैवतं परमं नार्याः पतिरुक्तः सदैव हि॥ १६६॥

It is difficult for a woman to get a good husband. Without virtue, even a tolerable husband is not obtained, because, the natural course of women is to enjoy the company of their husbands for all their lives. The husband of a woman inspite of his being poor, unfortunate, illiterate and void of all fortune is like a God to her.

त्वया चोक्तं हि देवर्षे न जातोऽस्य पतिः किल।
एतद्दौर्भाग्यमतुलमसंख्यं गुरु दुःसहम्॥ १६७॥
चराचरे भूतसर्गे यदद्यापि च नो मुने।
न स जात इति ब्रूषे तेन मे व्याकुलं मनः॥ १६८॥

Dharma without any effort, unlimited pleasures and wealth to maintain one's life, are all found in husbands. O Devarṣi! You have said that her husband is not yet born which is a most unlucky and unbearable thing. You have also said that her Lord is not born in the universe of three worlds which has caused a great agitation in my mind.

मनुष्यदेवजातीनां शुभाशुभनिवेदकम्।
लक्षणं हस्तपादादौ विहितैर्लक्षणैः किल॥ १६९॥
सेयमुत्तानहस्तेति त्वयोक्ता मुनिपुङ्गव।
उत्तानहस्तता प्रोक्ता यावतामेव नित्यदा॥ १७०॥
शुभोदयानां धन्यानां न कदाचित्प्रयच्छताम्।
स्वच्छाययास्याश्चरणौ त्वयोक्तौ व्यभिचारिणौ॥ १७१॥
तत्रापि श्रेयसां ह्याशा मुने तु प्रतिभाति नः।
शरीरलक्षणाश्चान्ये पृथक्फलनिवेदिनः॥ १७२॥
सौभाग्यधनपुत्रायुः पतिलाभानुशंसनम्।
तैश्च सर्वैर्विहीनेयं त्वमात्थ मुनिपुङ्गव॥ १७३॥

The auspicious sings of men, Devas, etc., are found in their hands and feet and you have described my daughter's hands to be always raised. The fortunate, the rich and those who do not accept presents in return for anything, have no such hands. You describe Her feet to be astraying which also indicates a bad sign and has caused me disappointment. The signs on one's body indicate separate fortunes, husbands, sons, wealth, fortune, life. etc., But O Muni, you have said that my daughter has no such signs.

त्वं मे सर्वं विजानासि सत्यवागसि चाप्यतः।
मुह्यामि मुनिशार्दूल हृदयं दीर्य्यतीव मे॥ १७४॥

O Sage! You are truthful. You know all my inclinations. I am being deluded and my heart is breaking.

इत्युक्त्वा विरतः शैलो महादुःखविचारणात्।
श्रुत्वैतदखिलं तस्माच्छैलराजमुखाम्बुजात्।
स्मितपूर्वमुवाचेदं नारदो देवचोदितः॥ १७५॥

नारद उवाच

हर्षस्थानेऽपि महति त्वया दुःखं निरूप्यते।
अपरिच्छिन्नवाक्यार्थे मोहं यासि महागिरे॥ १७६॥

After saying so, Himācala held his peace and the Sage Nārada, astonished at His speech, rejoicingly said– O Himācala! You are driven to anxiety even in midst of good fortunes and all good luck.

इमां शृणु गिरं मत्तो रहस्यपरिनिष्ठिताम्।
समाहितो महाशैल मयोक्तस्य विचारणे॥ १७७॥
न जातोऽस्याः पतिर्देव्या यन्मयोक्तं हिमाचल।
न स जातो महादेवो भूतभव्यभवोद्भवः।
शरण्यः शाश्वतः शास्ता शङ्करः परमेश्वर॥ १७८॥

O mighty mountain! You have been deluded, because, you have not been able to interpret truly. Now hear the hidden truth from me. Be careful in deciphering what I have said. Her Lord is not a born one. Because Śaṅkara, the Eternal Lord, Protector of the past, future and the present is never born.

ब्रह्मविष्ण्विन्द्रमुनयो जन्ममृत्युजरार्दिताः।
तस्यैते परमेशस्य सर्वे क्रीडनका गिरे॥ १७९॥
आस्ते ब्रह्मा तदिच्छातः सम्भूतो भुवनप्रभुः।
विष्णुर्युगे युगे जातो नानाजातिर्महातनुः॥ १८०॥
मन्यसे मायया जातं विष्णुं चापि युगे युगे।
आत्मनो न विनाशोऽस्मि स्थावरान्तेऽपि भूधर॥ १८१॥

He is the refuge of all, the Immutable and the God. Brahmā, Viṣṇu, Indra and Muni are all subject to the cycle of birth, death and old age.

They are the playthings of Mahādeva. It is through the wish of Mahādeva that Brahmā is the Lord of His domain and Viṣṇu manifests Himself in various ways amongst different bodies during different Yugas. The several incarnations of Viṣṇu are effected through Māyā. Otherwise Ātmā never dies.

संसारे जायमानस्य म्रियमाणस्य देहिनः।
नश्यते वेह एवात्र नात्मनो नाश उच्यते॥ १८२॥
ब्रह्मादिस्थावरान्तोऽयं संसारो यः प्रकीर्त्तितः।
स जन्ममृत्युदुःखार्त्तो ह्यवशः परिवर्त्तते॥ १८३॥
महादेवोऽचलः स्थाणुर्न जातो जनकोऽजरः।
भविष्यति पतिः सोऽस्या जगन्नाथो निरामयः॥ १८४॥

O Himācala! Even if the birth takes place in immoveable things the soul does not perish. From Brahmā downwards to immoveable objects like trees, etc., are subject, unconsciously, to the pangs of birth and death. Mahādeva is free from disease and death, fixed, immoveable and is never born. He is not subject to old age and is free from all diseases. Rather from Him spring all things. Such Mahādeva, the Lord of the universe, will be the husband of your daughter.

यदुक्तं च मया देवी लक्षणैर्वर्जिता तव।
शृणु तस्यापि वाक्यस्य सम्यक्त्वेन विचारणम्॥ १८५॥
लक्षणं दैविको ह्यङ्कः शरीरावयवाश्रयः।
सर्वायुर्धनसौभाग्यपरिमाणप्रकाशकः॥ १८६॥
अनन्तस्याप्रमेयस्य सौभाग्यस्यास्य भूधर।
नैवाङ्को लक्षणाकारः शरीरे संविधीयते॥ १८७॥
अतोऽस्या लक्षणं गात्रे शैल नास्ति महामते।
यथाहमुक्तवानस्या ह्युत्तानकरतां सदा॥ १८८॥
उत्तानो वरदः पाणिरेष देव्या सदैव तु।
सुरासुरमुनित्रातवरदेयं भविष्यति॥ १८९॥

Now hear why I said that she– Pārvatī was void of marks. The marks on the body indicate longevity, wealth and good fortune. She is full of everlasting infinite good fortune and therefore, no marks can express that; therefore, Her body is void of marks. The reason of my saying that hands will remain aloft is that this Goddess will always keep Her hands raised to grant boons to the Goddesses, Devas, demons and sages.

यथा प्रोक्तं तदा पादौ स्वच्छायाव्यभिचारिणौ।
अस्याः शृणु ममात्रापि वाग्युक्तिं शैलसत्तम॥ १९०॥
चरणौ पद्मसङ्काशावस्याः स्वच्छनखोज्ज्वलौ।
सुरासुराणां नमतां किरीटमणिकान्तिभिः॥ १९१॥
विचित्रवर्णैर्भासन्तौ स्वच्छायाप्रतिबिम्बितौ।
भार्या जगद्गुरोर्ह्येषा वृषाङ्कस्य महीधर॥ १९२॥
जननी लोकधर्मस्य सम्भूता भूतभावनी।
शिवेयं पावनायैव त्वत्क्षेत्रे पावकद्युतिः॥ १९३॥
तद्यथा शीघ्रमेवैषा योगं यायात्पिनाकिना।
तथा विधेयं विधिवत्त्वया शैलेन्द्रसत्तम।
अत्यन्तं हि महत्कार्यं देवानां हिमभूधर॥ १९४॥

The reason of my having described Her feet as astraying is that Her lotus like feet will shine with the radiance of Her toe nails where will be reflected the shadow of the crowned heads of the Devas and the Demons. She will be the consort of Mahādeva, the Lord of the universe. This Śiva is born as the mother of the virtues of the worlds and the progenitor of the beings, and is shining like fire in your lap. You should do exactly what would facilitate her union with Śiva. O Himācala! a most important work of the Devas is pending at present.

सूत उवाच

एवं श्रुत्वा तु शैलेन्द्रो नारदात्सर्वमेव हि।
आत्मानं स पुनर्जातं मेने मेनापतिस्तदा॥ १९५॥
नमस्कृत्य वृषाङ्काय तदा देवाय धीमते।
उवाच सोऽपि संहृष्टो नारदं तु हिमाचलः॥ १९६॥

Sūta said– On hearing all that form Nārada, the mighty Himācala considered Himself as if born again. Afterwards, making His salutations to Śiva, he very delightfully said to Nārada–

हिमवानुवाच

दुस्तरान्नरकाद्घोरादुद्धृतोऽस्मि त्वया मुने।
पातालादहमुद्धृत्य सप्तलोकाधिपः कृतः॥ १९७॥
हिमाचलोऽस्मि विख्यातस्त्वया मुनिवराधुना।
हिमाचले चलगुणां प्रापितोऽस्मि समुन्नतिम्॥ १९८॥
आनन्ददिवसाहारि हृदयं मेऽधुना मुने।
नाध्यवस्यति कृत्यानां प्रविभागविचारणम्॥ १९९॥
यदि वाचमधीशः स्यां त्वद्गुणानां विचारणे॥ २००॥
भवद्विधानां नियतममोघं दर्शनं मुने।
तवास्मान्प्रति चापल्यं व्यक्तं मम महामुने॥ २०१॥
भवद्भिरेव कृत्योऽहं निवासायात्मरूपिणम्।
मुनीनां देवतानां च स्वयं कर्त्तापि कल्मषम्॥ २०२॥
तथापि वस्तुन्येकस्मिन्नाज्ञा मे सम्प्रदीयताम्।
इत्युक्तवति शैलेन्द्रे स तदा हर्षनिर्भरे॥ २०३॥

Himālaya said– "O Sage! you have,; indeed, rescued me from an awful hell. You have lifted me up from Pātāla and made me king of all the seven realms. O good sage! now my name is famous as Himācala, but you have made me posses all the moveable good qualities. Now I have become the store of good qualities and my heart is dancing with joy. I do not know now what to do and what not to do. The divisions of duty are inconceivable. Even Bṛhaspati cannot describe you virtues. O Sage! to have to privilege of meeting the sages like you is very rare and propitious. Your conversation is highly beneficial and soothing to me. Through your favour I am blessed. I am guilty; yet you all have made me the abode of the sages and the Devas; now be pleased to command me thinking me to be your most devoted and obedient servant."

तथा च नारदो वाक्यं कृतं सर्वमिति प्रभो।
सुरकार्ये य एवार्थस्तवापि सुमहत्तरः॥ २०४॥
इत्युक्त्वा नारदः शीघ्रं जगाम त्रिदिवं प्रति।
स गत्वा शक्रभवनममरं सन्ददर्श ह॥ २०५॥
तोऽभिरूपे स मुनिरूपविष्टो महासने।
पृष्टः शक्रेण प्रोवाच हिमजासंश्रया कथाम्॥ २०६॥

When Himācala said all that cheerfully, Nārada replied– "You have done everything and the work of the Devas that I told you before is also a great work to be done by you also." Having said so, the Sage immediately returned to the Heaven where He met Indra in his mansion. On Nārada's taking his seat, Indra said– "What is the news," in reply to which the sage related the whole history.

नारद उवाच

समूह्य यत्तु कर्त्तव्य तन्मया कृतमेव हि।
किन्तु पञ्चशरस्यैव समयोऽयमुपस्थितः॥ २०७॥

Nārada said– "O Indra! I have done what was necessary, now the rest has to be accomplished by the God of love."

इत्युक्तो देवराजस्तु मुनिना कार्यदर्शिना।
चूताङ्कुरास्त्रं सस्मार भगवान्पाकशासनः॥ २०८॥
संस्मृतस्तु तदा क्षिप्रं सहस्त्राक्षेण धीमता।
उपतस्थे रतियुतः सविलासो झषध्वजः।
प्रादुर्भूतं तु तं दृष्ट्वा शक्रः प्रोवाच सादरम्॥ २०९॥
उपदेशेन बहुना किं त्वां प्रति वदे प्रियम्।
मनोभवोसि तेन त्वं वेत्सि भूतमनोगतम्॥ २१०॥
तद्यथार्थकमेव त्वं कुरु नाकसदां प्रियम्।
शङ्करं योजय क्षिप्रं गिरिपुत्र्या मनोभव।
संयुतो मधुना चैव ऋतुराजेन दुर्ज्जय॥ २११॥

At the same instant, Indra thought of Cupid whose banner is fish; he instantly appeared with His consort Rati to whom Indra said fondly– "O Manobhava![1] what shall I tell you particularly because you originate from the mind and, therefore, you know what is in everybody's mind? You can fully espouse the cause dear to the gods. Bring about the union of Śiva and Pārvatī without any further delay. Array yourself with Madhu the Vernal Season, the king of all seasons.

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[1] Mind-born, Cupid

इत्युक्तो मदनस्तेन शक्रेण स्वार्थसिद्धये।
प्रोवाच पञ्चबाणोऽथ वाक्यं भीतः शतक्रतुम्॥ २१२॥

When Indra thus besought Cupid to fulfil his desires, afraid Cupid, holding of five arrows said this word to Indra –

काम उवाच

अनया देवसामग्र्या मुनिदानवभीमया।
दुःसाध्यः शङ्करो देवः किं न वेत्सि जगत्प्रभो॥ २१३॥

Cupid said– "O Lord of the universe! Lord Śiva is unconquerable by my resources which are terrifying to the Munis and Dānavas and do you not know this?

तस्य देवस्य वेत्थ त्वं करणं तु यदव्ययम्।
प्रायः प्रसादः कोपोऽपि सर्वो हि महतां महान्॥ २१४॥
सर्वोपभोगसारा हि सुन्दर्य्यः स्वर्गसम्भवाः।
अध्याश्रितं च यत्सौख्यं भवता नष्टचेष्टितम्॥ २१५॥
प्रमादादथ विभ्रश्येदीशं प्रति विचिन्त्यताम्।
प्रागेव चेह दृश्यन्ते भूतानां कार्यसम्भवाः॥ २१६॥
विशेषं कांक्षतां शक्र सामान्याद्भ्रशनं फलम्।
श्रुत्वैतद्वचनं शक्रस्तमुवाचामरैर्युतः॥ २१७॥

You know the glory of the mighty Śiva very well. Perhaps the blessings and wrath of the great are also great, there is always greatness in the great. You have thought of your advantage in the enticement of Śiva. This is not right, for, such schemes against Īśvara, launch one into utter ruin. It had been witnessed many times before that. The intentions of the beings become known and those who are over-anxious to gain their ends, do not attain their ambition."

शक्र उवाच

वयं प्रमाणास्ते ह्यत्र रतिकान्त न संशयः।
सन्देशेन विना शक्तिरपकारस्य नेष्यते।
कस्यचिच्च क्वचिद्दृष्टं सामर्थ्यं न तु सर्वतः॥ २१८॥

Hearing those words, Indra said to Cupid– "O Lord of Rati! we are your Superiors here. No doubt, the ironsmith has no other power than to make weapons. Every man has some particular capacity; but no one can possess all the capacities."

इत्युक्तः प्रययौ कामः सखायं मधुमाश्रितः।
रतिर्युक्तो जगामाशु प्रस्थं तु हिमभूभृतः॥ २१९॥

Hearing those words, Cupid instantly went to Himācala in company of His wife Rati and the companion Spring season.

स तु तत्राकरोच्चिन्तां कार्यस्योपायपूर्विकाम्।
महार्था ये हि निष्कम्पा मनस्तेषां सुदुर्ज्जयम्॥ २२०॥
तदादावेव संक्षोभ्य नियतं सुजयो भवेत्।
संसिद्धिं प्राप्नुयुश्चैव पूर्वे संशोध्य मानसम्॥ २२१॥
कथञ्च विविधैर्भावैर्द्वेषानुगमनं विना।
क्रोधः क्रूरतरासङ्गाद्द्रावणैर्ष्यां महासखीम्॥ २२२॥
चापल्यमूर्ध्नि विध्वस्तधैर्याधारां महाबलाम्।
तामस्य विनियोक्ष्यामि मनसो विकृतिं पराम्॥ २२३॥
पिधाय धैर्यद्वाराणि सन्तोषमपकृष्य च।
अवगन्तुं हि मां तत्र न कश्चिदतिपण्डितः॥ २२४॥
विकल्पमात्रावस्थाने वैरूप्यं मनसो भवेत्।
पश्चान्मूलक्रियारम्भगम्भीरावर्त्तदुस्तरः॥ २२५॥
हरिष्यामि हरस्याहं तपस्तस्य स्थिरात्मनः।
इन्द्रियग्राममावृत्य रम्यसाधनसंविधिः॥ २२६॥

Arriving there, He began to think of the means for the accomplishment of His mission. He thought to Himself that the minds of the great who are engaged with immoveable determination in doing great works and who are energetic, are hard to be shaken. He also thought that it would be better to move His mind first, and there by victory would be certain, the work of the mission would be achieved by the shaking of his firm resolution. Before, many persons accomplished their ends by changing the minds of the opposite party. Unless jealousy be aroused, anger does not come in; and without anger, envy, the roof of all attachment, does not set in. He said to Himself, "How should I direct fickleness, jealousy and anger to disturb His mind? Those, who are enduring and contented, do not know my influence, but a doubtful mind is sure to be changed. A doubtful mind is always restless, then the beginnings of success are seen and great obstruction is placed. I shall, therefore, interfere with the asceticism of that fixed-minded Śiva. I shall place tempting things before the Lord."

चिन्तयित्वेति मदनो भूतभर्त्तुस्तदाश्रमम्।
जगाम जगतीसारं सरलद्रुमवेदिकम्॥ २२७॥
शान्तसत्त्वसमाकीर्णमचलप्राणसंकुलम्।
नानापुष्पलताजालं गगनस्थगणेश्वरम्॥ २२८॥

With that idea, Cupid went to the hermitage of Śiva. This hermitage is the essence of the universe. It was surrounded with tall trees; altars were there; peaceful beings occupied that place. It was adorned with flowers and creepers. All sorts of moveable beings reigned there. There the Gaṇas, the attendants of Śiva were moving to and fro.

निर्व्यग्रवृषभाध्युष्टनीलशाद्वलसानुकम्।
तत्रापश्यत् त्रिनेत्रस्य रम्यं कञ्चिद्द्वितीयकम्॥ २२९॥
वीरकं लोकवीरेशमीशानसदृशद्युतिम्।
यक्षकुंकुमकिञ्जल्कपुञ्जापिङ्गजटासटम्॥ २३०॥
वेत्रपाणिनमव्यग्रमुग्रभोगीन्द्रभूषणम्।
ततो निमीलितोन्निद्रपद्मपत्राभलोचनम्॥ २३१॥
प्रेक्षमाणमृजुस्थानस्थितनासाग्रलोचनम्।
श्रवस्तरससिंहेन्द्रचर्मलम्बोत्तरीयकम्॥ २३२॥
श्रवणाहिफलन्मुक्तानिःश्वासानलपिङ्गलम्।
प्रेङ्खत्त्कपालपर्यन्ततुम्बिलम्बिजटाचयम्॥ २३३॥
कृतवासुकिपर्यङ्कनाभिमूलनिवेशितम्।
ब्रह्मञ्जलिस्थपुच्छाग्रनिबद्धोरगभूषणम्॥ २३४॥

The bull was bellowing on the green verdure of the tableland on the peak. Cupid saw the three-eyed Śiva as the incarnate of the Beautiful. He also noticed that the Lord Śiva had matted hair on His head, of the lustre of saffron and was adorned with terrible serpents, and with cane in His hands. He was sitting there as the great hero. Kāmadeva, the god of love, gradually advanced and saw His lotus like eyes half open and intently gazing on the tip of His straight nose. He saw that the lion skin was hanging from His shoulders. It was oozing watery juice. The snake, with their hoods raised, were curling round His ears and were breathing life fire. His matted hair came down to the ground to the cup consisting of skull and his Tuṁbī vessel. He was seated on the coils of the Vāsuki, navel deep, and was holding the tail by His hands. The snakes were ornaments all round his body.

ददर्श शङ्करं कामः क्रमप्राप्तान्तिकं शनैः।
ततो भ्रमरझङ्कारमालम्बिद्रुमसानुकम्॥ २३५॥
प्रविष्टः कर्णरन्ध्रेण भवस्य मदनो मनः।
शङ्करस्तमथाकर्ण्य मधुरं मदनाश्रयम्॥ २३६॥
सस्मार दक्षदुहितां दयितां रक्तमानसः।
ततः सा तस्य शनकैस्तिरोभूयातिनिर्मला॥ २३७॥
समाधिभावना तस्थौ लक्ष्यप्रत्यक्षरूपिणी।
ततस्तन्मयतां यातः प्रत्यूहपिहिताशयः॥ २३८॥
वशित्वेन बुबोधेशो विकृतिं मदनात्मिकाम्।
ईषत्कोपसमाविष्टो धैर्यमालम्ब्य धूर्जटिः॥ २३९॥
निरासे मदनस्थित्या योगमायासमावृतः।
स तया माययाविष्टो जज्वाल मदनस्ततः॥ २४०॥
इच्छाशरीरो दुर्जेयो रोषदोषमहाश्रयः।
हृदयान्निर्गतः सोऽथ वासनाव्यसनात्मकः॥ २४१॥
बहिःस्थलं समालम्ब्य ह्युपतस्थौ झषध्वजः।

He approached the Lord silently where He was sitting on the peak with trees all round and black bees buzzing. He then went through His ears inside the Lord who, afterwards under Kāmadeva's influence, became enamoured of the daughter of Dakṣa and then involuntarily His Samādhi vanished. He tried to collect His mind but Cupid began to throw obstacles. Then the Lord, knowing Himself to be betrayed by Cupid, most angrily summoned up His

Yogamāyā and His presence of mind and despised the God of love and again plunged Himself in His Yoga. Cupid began to be consumed by Yogamāyā, the cover of Lord's asceticism and Cupid who was full of anger, came out of His body.

अनुयातोऽथ हृद्येन मित्रेण मधुना सह॥ २४२॥
सहकारतरौ दृष्ट्वा मृदुमारुतनिर्धुतम्।
स्तबकं मदनो रम्यं हरवक्षसि सत्वरम्॥ २४३॥
मुमोच मोहनं नाम मार्गणं मकरध्वजः।
शिवस्य हृदये शुद्धे नाशशाली महाशरः॥ २४४॥
पपात परुषप्रांशु पुष्पबाणो विमोहनः।
ततः करणसन्देहो विद्धस्तु हृदये भवः॥ २४५॥
बभूव भूधरौपम्यधैर्योऽपि मदनोन्मुखः।
ततः प्रभुत्वाद्भावानां नावेशं समपद्यत॥ २४६॥
बाह्यं बहु समासाद्य प्रत्यूहप्रसवात्मकम्।
ततः कोपानलोद्भूतघोरहुङ्कारभीषणे॥ २४७॥
बभूव वदने नेत्रं तृतीयमनलाकुलम्।
रुद्रस्य रौद्रवपुषो जगत्संहारभैरवम्।२४८॥

Cupid, taking His stand with His friend the spring season, made an enchanting arrow of a cluster of sweet smelling flowers over which the gentle breeze was blowing; then He hit it at the heart of Śiva. At that hour, the Lord was deeply struck with this greatly enchanting rough arrow and His pure mind was shaken. Though He was firm like a rock, yet He felt somewhat distracted. But by His great will force, He restrained himself and seeing the great obstacles outside, shouted out with anger a loud sound "Hum." Afterwards the third Eye of the lord became ablaze as if it was going to consume the world and a terrific fire of wrath was produced.

तदन्तिकस्थे मदने व्यस्फारयत धूर्जटिः।
तं नेत्रविस्फुलिङ्गेन क्रोशतां नाकवासिनाम्॥ २४९॥
गमितो भस्मसात् तूर्णं कन्दर्पः कामिदर्पकः।
स तु मां भस्मसात्कृत्वा हरनेत्रोद्भवोऽनलः॥ २५०॥
व्यजृम्भत जगद्दग्धुं ज्वालाहुंकारघस्मरः।
ततो भवो जगद्धेतोर्व्यभजज्जातवेदसम्॥ २५१॥
सहकारे मधौ चन्द्रे सुमनस्सु परेष्वपि।
भृङ्गेषु कोकिलास्येषु विभागेन स्मरालनम्॥ २५२॥

By the opening of that Eye, sparks of fire began to fall in showers and Cupid[1] was instantly burnt and reduced to ashes when the Devas cried out "Alas! Alas! What is this." The fire of the third Eye then appeared terrible as if it would burn the three worlds. Afterwards, the Lord distributed the fire of Cupid amongst the mango trees, the month of Caitra, the moon, the flowers, the black bees and the nightingale allotting them each different places.

स बाह्यान्तरविद्धेन हरेण स्मरमार्गणः।
रागस्नेहसमिद्धान्तर्धावंस्तीव्रहुताशनः॥ २५३॥
विभक्तलोकसंक्षोभकरो दुर्वारजृम्भितः।
संप्राप्य स्नेहसंपृक्तं कामिनां हृदये किल॥ २५४॥
ज्वलत्यहर्निशं भीमो दुश्चिकित्स्यमुखात्मकः।
विलोक्य हरहुङ्कारज्वालाभस्मकृतं स्मरम्॥ २५५॥

He also consumed the arrows of Cupid which rushed to and fro in the form of fire and occupied the place where the remains of Cupid were distributed before and became severely tormenting to the people. It also occupied the hearts of sensuous people and began to burn there day and night violently and without any hope of remedy.

विललाप रतिः क्रूरं बन्धुना मधुना सह।
ततो विलप्य बहुशो मधुना परिसान्त्विता॥ २५६॥
जगाम शरणं देवमिन्दुमौलिं त्रिलोचनम्।
भृङ्गानुयातां संगृह्य पुष्पितां सहकारजाम्॥ २५७॥
लतां पवित्रकस्थाने पाणौ परभृतां सखीम्।
निर्बध्य तु जटाजूटं कुटिलैरलकै रतिः॥ २५८॥

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[1] He was reduced to ashes by a fiery glance from Śiva, in resentment of his inflaming him with passion for Umā. This legend is a favourite with the Śaiva Purāṇas, and is told in the Liṅga and Kālikā, also in the Padma Purāṇa.

उद्धूल्य गात्रं शुभ्रेण ह्वद्येन स्मरभस्मना।
जानुभ्यामवनीं गत्वा प्रोवाचेन्दुविभूषणम्॥ २५९॥

Seeing the destruction of Kāmadeva, His wife Rati, along with her brother the month of Caitra, began to weep. After a long period of waiting she eventually went to the Lord by the advice of her brother; and getting hold of the blossoming creepers and the mango twigs and rubbing over her body the ashes of her lord, she spoke to Śiva with bended knees–

रतिरुवाच

नम: शिवायस्तु निरामयाय
नम: शिवायास्तु मनोमयाय।
नम: शिवायास्तु सुरार्चिताय
तुभ्यं सदा भक्तकृपापराय॥ २६०॥
नमो भवायास्तु भवोद्भवाय
नमोऽस्तु ते ध्वस्तमनोभवाय।
नमोऽस्तु ते गूढमहाव्रताय
नमोऽस्तु मायागहनाश्रयाय॥ २६१॥

Rati said– I salute You, that are free from all diseases. I salute You who pervades the universal mind. I salute You, Lord who is all mind and who are worshipped by the gods and who are always merciful to your devotees. I salute You, Bhava, Bhavodbhava, Cupid, the God of Love, has been defected by You. Your vow is very firm; You resides in the forest of Māyā. Salutation to You!

नमोऽस्तु शर्वाय नम: शिवाय
नमोऽस्तु सिद्धाय पुरातनाय।
नमोऽस्तु कालाय नम: कलाय।
नमोऽस्तु ते ज्ञानवरप्रदाय॥ २६२॥

My salutations to You, O Śarva, O Śiva, O ancient Siddha, O You who are great Kāla, who are all the Digits, who gives highest knowledge, Salutations to You.

नमोऽस्तु ते कालकलातिगाय
नमो निसर्गामलभूषणाय।
नमोऽस्त्वमेयान्धकमर्दकाय
नम: शरण्याय नमोऽगुणाय॥ २६३॥
नमोऽस्तु ते भीमगणानुगाय
नमोऽस्तु नानाभुवनादिकर्त्रे।
नमोऽस्तु नानाजगतां विधात्रे
नमोऽस्तु ते चित्रफलप्रयोक्त्रे॥ २६४॥
सर्वावसाने ह्यविनाशनेत्रे
नमोऽस्तु चित्राध्वरभागभोक्त्रे।
नमोऽस्तु भक्ताभिमतप्रदात्रे
नम: सदा ते भवसङ्गहर्त्रे॥ २६५॥
अनन्तरूपाय सदैव तुभ्य-
मसह्यकोपाय नमोऽस्तु तुभ्यम्।
शशाङ्कचिह्नाय सदैव तुभ्य-
ममेयमानाय नम: स्तुताय॥ २६६॥
वृषेन्द्रयानाय पुरान्तकाय
नम: प्रसिद्धाय महौषधाय।
नमोऽस्तु भक्त्याभिमतप्रदाय
नमोऽस्तु सर्वार्तिहराय तुभ्यम्॥ २६७॥
चराचराचारविचारवर्य-
माचार्यमुत्प्रेक्षितभूतसर्गम्।
त्वामिन्दुमौलिं शरणं प्रपन्ना
प्रियाप्रमेयं महतां महेशम्॥ २६८॥

My salutations to You, who are beyond Kāla (Time) and Kalā (Digits); pure nature is your ornament, the great annihilator, the destroyer of Andhaka, the great Protector and without attributes. Your attendants, your Gaṇas are very terrible; I bow down to You. You have created different universes; salutations to You. You are the Creator of various worlds; You awards reward to good deeds; salutations to You. You are the head of all; salutations to You. Your eye is never destroyed. You are the enjoyer of sacrifices; You fulfills the desires of the devotees and removes away the attachment of this world; salutations to You. My salutations to You of infinite forms, the most wrathful, the one decorated with the crescent of moon and the magnanimous. Your glory is immeasurable and You are adored by all; salutations to You. My salutations to the rider of the bull, the destroyer of Tripura, the fulfiller of the devotees' ambitions, the great remedy of everyone's troubles, the Lord of the Creation, the Greatest of the great, I am at your mercy. You are the great Ācārya, that is, teacher of the rules of conduct of all the beings, animate or inanimate; You are the Creator of all the beings; You are great, dear and immeasurable; You holds the Moon on Your forehead; I take refuge in You.

प्रयच्छ मे कामयशः समृद्धिं
पुनः प्रभो जीवतु कामदेवः।
प्रियं विना त्वां प्रियजीवितेषु
त्वत्तोऽपरः को भुवनेष्विहास्ति॥ २६९॥
प्रभुः प्रियायाः प्रसवः प्रियाणां
प्रणीतपर्य्यायपरापरार्थः।
त्वमेवमेको भुवनस्य नाथो
दयालुरुन्मूलितभक्तभीतिः॥ २७०॥

O Lord! Grant me back the life of Kāma. None in the three worlds, excepting You, can restore Cupid to life. You are the Lord of the dear ones; You produces the dear ones; You have created all the objects high and low. You are the only Lord of the universe. You only seem to me the merciful. You are the Lord of the three worlds and You drives away the fears of the devotees.

सूत उवाच

इत्थं स्तुतः शंकर ईड्य ईशो
वृषाकपिर्मन्मथकान्तया तु।
तुतोष दोषाकरखण्डधारी
उवाच चैनां मधुरं निरीक्ष्य॥ २७१॥

Sūta said– After Rati, the wife of Cupid, had thus prayed the lord Śiva, the latter was greatly pleased and sweetly said–

शङ्कर उवाच

भवितेति च कामोऽयं कालात्कांतोऽचिरादपि।
अनङ्ग इति लोकेषु सुविख्यातिं गमिष्यति॥ २७२॥

Śaṅkara said– "Your husband will be born after a short time when He will be known as Anaṅga."

इत्युक्ता शिरसा वन्द्य गिरिशं कामवल्लभा।
जगामोपवनं रम्यं रतिस्तु हिमभूभृतः॥ २७३॥
रुरोद चापि बहुशी दीना रम्ये स्थले तु सा।
मरणव्यवसायात्तु निवृत्ता सा हराज्ञया॥ २७४॥

Hearing those words of the Lord, Rati saluted Him and then went into the enchanting groves of the Himālaya. There, in the beautiful spot, for a long time, she wept bitterly over the destruction of Her Lord. She desisted from committing suicide only by the words of Śiva.

अथ नारदवाक्येन चोदितो हिमभूधरः।
कृताभरणसंस्कारां कृतकौतुकमंगलाम्॥ २७५॥
स्वर्गपुष्पकृतापीडां शुभ्रचीनांशुकाम्बराम्।
सखीभ्यां संयुतां शैलो गृहीत्वा स्वसुतां ततः॥ २७६॥
जगाम शुभयोगेन तदा सम्पूर्णमानसः।
सकाननान्युपाक्रम्य वनान्युपवनानि च॥ २७७॥

Afterwards Himācala, prompted by the words of Nārada, gladly took his daughter at an auspicious hour to the hermitage of Śiva, after performing all the necessary ceremonies and dressing Her nicely, making Her put on handsome ornaments, decorating Her hair with flowers, and followed by a train of maids.

ददर्श रुदतीं नारीमप्रतर्क्यमहौजसम्।
रूपेणासदृशीं लोके रम्येषु वनसानुषु॥ २७८॥
कौतुकेन परामृश्य तां दृष्ट्वा रुदतीं गिरिः।
उपसर्प्य ततस्तस्या निकटे सोऽभ्यपृच्छत॥ २७९॥

हिमवानुवाच

कासि कस्यासि कल्याणि किमर्थं चापि रोदिषि।
नैतदल्पमहं मन्ये कारणं लोकसुन्दरि॥ २८०॥

Crossing through the dense forests, he found a weeping damsel in a beautiful grove on the Himālayas. Seeing such a lady of unsurpassing beauty and of extraordinary lustre, weeping so bitterly, he was astonished and being curious went to Her, and said "O Kalyāṇini! Who are you? Whose wife are you? Why are you weeping? It appears that your grief is great."

सा तस्य वचनं श्रुत्वा उवाच मधुना सह।
रुदती शोकजननं श्वसती दैन्यवर्द्धनम्।। २८१।।

O hearing such words of Himācala, the crying Rati explained to him the cause of Her wailings.

रतिरुवाच

कामस्य दयितां भार्यां रतिं मां विद्धि सुव्रत।
गिरावस्मिन्महाभाग गिरिशस्तपसि स्थित:।। २८२।।
तेन प्रत्यूहरुष्टेन विस्फार्यालोक्य लोचनम्।
दग्धोऽसौ झषकेतुस्तु मम कान्तोऽतिवल्लभ:।। २८३।।
अहं तु शरणं याता तं देवं भयविह्वला।
स्तुतवत्यथ संस्तुत्या ततो मां गिरिशोऽब्रवीत्।। २८४।।
तुष्टोऽहं कामदयिने कामोऽयं ते भविष्यति।
त्वत्स्तुतिं चाप्य धीयानो नरो भक्त्या मदाश्रंय:।
लप्स्यते काङ्क्षितं कामं निवर्त्य मरणादित:।। २८५।।
प्रतीक्षंती च तद्वाक्यमाशावेशादिभिर्ह्यहम्।
शरीरं परिरक्षिष्ये कञ्चित् कालं महाद्युते।। २८६।।

She said– "I am the wife of Cupid. Mahādeva is practising austerities in this mountain and He has reduced my Lord to ashes by opening His third wrathful eye. Afterwards, I sought His shelter through fear and began to pray when the lord said that He was pleased with me and that my husband would be restored to life and one who would repeat the prayer uttered by me would get his objects accomplished and advised me to desist from death. Relying on His words I shall keep my body anyhow till then."

इत्युक्तस्तु तदा रत्या शैल: सम्भ्रमभीषित:।
पाणावादाय हि सुतां गन्तुमैच्छत् स्वकं पुरम्।। २८७।।
भाविनोऽवश्यभावित्वाद्भवित्री भूतभाविनी।
लज्जमाना सखिमुखैरुवाच पितरं गिरिम्।। २८८।।

Hearing those words of Rati, Himācala began to shudder with fear. He thought of returning to his city and became ready to carry his daughter in his arms when Pārvatī said through her maids.

शैलदुहितोवाच

दुर्भाग्येण शरीरेण किं ममानेन कारणम्।
कथं च तादृशं प्राप्तं सुखं मे स पतिर्भवेत्।। २८९।।
तपोभि: प्राप्यतेऽभीष्टं नासाध्यं हि तपस्यत:।
दुर्भगत्वं वृथा लोको वहते सति साधने।। २९०।।
जीवितादुदुर्भगाच्छ्रेयो मरणै ह्यतपस्यत:।
भविष्यामि न सन्देहो नियमै: शोषये तनुम्।। २९१।।
तपसि भ्रष्टसन्देहे उद्यमोऽर्थजिगीषया।
साहं तप: करिष्यामि यदहं प्राप्य दुर्लभा।। २९२।।

Pārvatī said– "What have I done to win to good husband? What is the use of having this unfortunate body? Desired objects are obtained by asceticism and there is nothing impossible for an ascetic. The world suffers pain in vain when there is such a way to fulfil one's desires. Death is preferable to living the life of the unfortunate and not practising asceticism. I shall, certainly, consume my body by austerities. I have no doubt, that by this practice to Tapasyā, I shall attain my desired object and so, I shall certainly practise penances."

इत्युक्त: शैलराजस्तु दुहित्रा स्नेहविक्लव:।
उवाच वाचा शैलेन्द्रो स्नेहगद्गदवर्णया।। २९३।।

Hearing such words of Pārvatī, Himālaya, the king of mountain, feeling affection told her with emotion.

हिमवानुवाच

उमेति चपले पुत्रि न क्षमं तावकं वपु:।
सोढुं क्लेशस्वरूपस्य तपस: सौम्यदर्शने।। २९४।।
भावीन्यभिविचार्याणि पदार्थानि सदैव तु।
भाविनोऽर्था भवन्त्येव हठेनानिच्छतोऽपि वा।। २९५।।

तस्मान्न तपसा तेऽस्ति बाले किञ्चित् प्रयोजनम्।
भवनायैव गच्छामश्चिन्तयिष्यामि तत्र वै॥ २९६॥
इत्युक्ता तु यदा नैव गृहायाभ्येति शैलजा।
ततः स चिन्तयाविष्टो दुहितां प्रशशंस च॥ २९७॥
ततोऽन्तरिक्षे दिव्या वागभूद्भुवनभूतले।
उमेति चपले पुत्रि त्वयोक्ता तनया ततः॥ २९८॥
उमेति नाम तेनास्या भुवनेषु भविष्यति।
सिद्धिं च मूर्त्तिमत्येषा साधयिष्यति चिन्तिताम्॥ २९९॥

Himālaya said– "O Daughter! O Umā! O Capalā![1] Your body is too delicate to bear the brunt of asceticism. Do not make such an attempt. Tapasyā is very hard and painful indeed. What will be done will surely come to pass without fail. Even without any attempt, future things suddenly come to pass. So, O daughter! get up; let us go home. We will then think what ought to be done. Even at this, the daughter did not agree to return home. He was then plunged in anxieties and at that every instant, a voice from the welkin was heard "O Himācala! Your daughter will be known in the world under the name of Umā and Capalā. Your daughter shall attain by her mere thinking, all the desires."

इति श्रुत्वा तु वचनमाकाशात् काशपाण्डुरः।
अनुज्ञया सुता शैलो जगामाशु स्वमन्दिरम्॥ ३००॥

Hearing the words created from space, Himālaya, the purely white like Kāśa flower gave her permission and returned to his abode after taking leave of His daughter.

सूत उवाच

शैलजापि ययौ शैलमगम्यमपि दैवतैः।
सखीभ्यामनुयाता तु नियता नगराजजा॥ ३०१॥
शृङ्गं हिमवतः पुण्यं नानाधातुविभूषितम्।
दिव्यपुष्पलताकीर्णं सिद्धगन्धर्वसेवितम्॥ ३०२॥
नानामृगगणाकीर्णं भ्रमरोद्घुष्टपादपम्।
दिव्यप्रस्त्रवणोपेतं दीर्घिकाभिरलंकृतम्॥ ३०३॥
नानापक्षिगणाकीर्णं चक्रवाकोपशोभितम्।
जलजस्थलजैः पुष्पैः प्रोत्फुल्लैरुपशोभितम्॥ ३०४॥
चित्रकंदरसंस्थानं गुहागृहमनोहरम्।
विहङ्गसङ्घसंजुष्टं कल्पपादपसंकटम्॥ ३०५॥

Sūta said– Pārvatī went to practise austerities to a beautiful part of the mountain impassable even to the Devas. Pārvatī accompanied by Her maids went to that peak of the Himālaya that was very beautiful and resplendent with various ores, blossoming creepers, Siddhas, Gandharvas, herds of deer, and various birds, buzzing of the black bees, cascades, trees, smelling with the aroma of flowers, having beautiful caves, groups of chirping birds, adorned with Kapla trees, gay with the flowers of all the seasons, loaded with various kinds of fruits, illumined by the rays of the Sun and full of different kinds of animals.

तत्रापश्यन्महाशाखं शाखिनं हरितच्छदम्।
सर्वर्तुकुसुमोपेतं मनोरथशतोज्ज्वलम्॥ ३०६॥
नानापुष्पसमाकीर्णं नानाविधफलान्वितम्।
नतं सूर्यस्य रुचिभिर्भिन्नसंहतपल्लवम्॥ ३०७॥
तत्राम्बराणि सन्त्यज्य भूषणानि च शैलजा।
संवीता वल्कलैर्दिव्यैर्दर्भनिर्मितमेखला॥ ३०८॥
त्रिःस्नातपाटलाहारा बभूव शरदां शतम्।
शतमेकेन शीर्णेन पर्णेनावर्त्तयत्तदा॥ ३०९॥
निराहारा शतं साभूत्समानां तपसां निधिः।

She saw a big tree with many large branches, having yellow leaves, flowering in all the seasons, adorned with all sorts of flowers, and various fruits and bright as Manoratha.[2] The Sun's rays fell on the tree and it seemed that the Sun was also overpowered by the brilliancy of the tree. There, Pārvatī discarding Her ornaments and dress, donned the bark of tree, and began to bathe thrice daily. She passed a century living on the leaves of trees, another century on the fallen leaves of trees; and observed a fast for another century. She thus continued Her penances observing similar ordinances.

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[1] Moving to and fro, Unsteady.

[2] Whose wishes are fulfilled.

ततः उद्वेजिताः सर्वे प्राणिनस्तत्तपोऽग्निना॥ ३१०॥

ततः सस्मार भगवान्मुनीन् सप्त शतक्रतुः।

Then the creation began to tremble by the power of Her asceticism when Indra thought of the seven Ṛṣis.

ते समागम्य मुनयः सर्वे समुदितास्ततः॥ ३११॥
पूजिताश्च महेन्द्रेण पप्रछुस्तं प्रयोजनम्।
किमर्थं तु सुरश्रेष्ठ संस्मृतास्तु वयं त्वया॥ ३१२॥
शक्रः प्रोवाच शृण्वन्तु भगवन्तः प्रयोजनम्।
हिमाचले तपो घोरं तप्यते भूधरात्मजा।
तस्या ह्यभिमतं कामं भवन्तः कर्त्तुमर्हथ॥ ३१३॥

They appeared before Indra with great pleasure and were adored by him when they asked him the reason of his having thought of them Indra said– "O Ṛṣis! hear my object. Pārvatī is practising severe austerities on the peak of the Himālaya, and I want you to fulfil Her object.

ततः समापतन्देव्या जगदर्थं त्वरान्विताः।
तथेत्युक्त्वा तु शैलेन्द्रं सिद्धसंघातसेवितम्॥ ३१४॥
ऊचुरागत्य मुनयस्तामथो मधुराक्षरम्।
पुत्रि किं ते व्यवसितः कामः कमललोचने॥ ३१५॥
तानुवाच ततो देवी सलज्जा गौरवान्मुनीन्।
तपस्यतो महाभागाः प्राप्य मौनं भवादृशान्॥ ३१६॥
वन्दनाय नियुक्ता धीः पावयत्यविकल्पितम्।
प्रश्नोन्मुखत्वाद्भवतां युक्तमासनमादितः॥ ३१७॥
उपविष्टाः श्रमोन्मुक्तास्ततः प्रक्ष्यक्ष मामतः।
इत्युक्त्वा सा ततश्चक्रे कृतासनपरिग्रहान्॥ ३१८॥

Hearing which they repaired to the spot where Pārvatī was practising asceticism and said to Her– "O Daughter! what is your wish?" Then Pārvatī bashfully said– "It is wise to observe silence before the great sages like you. Those who salute sages like you are purified by you and you question me right in the face." She, then, offered them a seat and said– "After you have rested and when the toil of your journey has disappeared, you better question me."

सा तु तान्विधिवत्पूज्यान् पूजयित्वा विधानतः।
उवाचादित्यसंकाशान्मुनीन्सप्त सती शनैः॥ ३१९॥
त्यक्त्वा व्रतात्मकं मौनं मौनं जग्राह ह्रीमयम्।
भावं तस्यास्तु मौनान्तं तस्याः सप्तर्षयो यथा॥ ३२०॥
गौरवाधीनतां प्राप्ताः पप्रच्छुस्तां पुनस्तथा।
सापि गौरवगर्भेण मनसा चारुहासिनी॥ ३२१॥
मुनीन्कान्तकथा लोके प्रेक्ष्य प्रोवाच वाग्यमम्।
भगवन्तो विजानन्ति प्राणिनां मानसं हितम्॥ ३२२॥
मनोवागभिरत्यर्थं कन्दर्प्यन्ते हि देहिनः।
केचित्तु निपुणास्तत्र घटन्ते विबुधोद्यमैः॥ ३२३॥
उपायैर्दुर्लभान्भावान्प्राप्नुवन्ति ह्यतन्द्रिताः।
अपरे तु परिच्छिन्ना नानाकाराभ्युपक्रमाः॥ ३२४॥
देहान्तरार्थमारम्भमाश्रयन्ति हितप्रदम्।
ममत्वाकाशसम्भूतपुष्पदामविभूषितम्॥ ३२५॥
वन्ध्यासुतं प्राप्तुकामा मनः प्रसरते मुहुः।

Then she worshipped them according to the prescribed rituals and though Umā shining like the Sun, cast off Her vow of silence for a while, she again held by her peace of mind : when the sages began to question Her with regard to Her object, She putting on a smile, bashfully said in a gentle voice. "You know the hearts of all beings. It is pleasing to hear words when they express what one wants most dear and sweet to one's heart. The beings are always eager to attain what they hold dear and love it most. Some clever persons resort to divine means; others resort to various pleasant deities and ceremonies as ordained in the Śāstras. But my mind always rushes to attain my dear wish, like a barren woman desiring a son; or, one longing Heavenly flowers.

अहं किल भवं देवं पतिं प्राप्तं समुद्यता॥ ३२६॥
प्रकृत्यैव दुराधर्षं तपस्यन्तं तु सम्प्रति।
सुरासरैरनिर्णीतपरमार्थक्रियाश्रयम्॥ ३२७॥
साम्प्रतं चापि निर्दग्धमदनं वीतरागिणम्।
कथमाराधयेदीशं मादृशी तादृशं शिवम्॥ ३२८॥
इत्युक्ता मुनयस्ते तु स्थिरतां मनसस्ततः।
ज्ञातुमस्या वचः प्रोचुः प्रक्रमात्प्रकृतार्थकम्॥ ३२९॥

I am now making earnest attempt to have Lord Śiva as my husband who is naturally very difficult to be attained and who is moreover at present engaged in His tapasyā. This is very difficult thing indeed, for how can Śiva devoid of delusion and passion, devoted to asceticism, Whose actions cannot be discerned even by the Devas and the demons and Who has consumed Cupid not very long ago, be attained by a girl like me?"

मुनय ऊचुः

द्विविधं तु सुखं तावत्पुत्रि लोकेषु भाव्यते।
शरीरस्यास्य सम्भोगैश्चेतसश्चापि निर्वृतिः॥ ३३०॥
प्रकृत्या स तु दिग्वासा भीमः पितृवणेशयः।
कपाली भिक्षुको नग्नो विरूपाक्ष स्थिरक्रियः॥ ३३१॥
प्रमत्तोन्मत्त काकारो बीभत्सकृतसंग्रहः।
पतिना तेन कस्तेऽर्थो मूर्त्तोनाखिलकाङ्क्षितः॥ ३३२॥
यदि ह्यस्य शरीरस्य भोगमिच्छसि साम्प्रतम्।
तत् कथं ते महादेवाद्भयभाजो जुगुप्सितात्॥ ३३३॥
स्रवद्रक्तवसाभ्यक्तकपालकृतभूषणात्।
श्वसदुग्रभुजङ्गेन्द्रकृतभूषणभीषणात्॥ ३३४॥
श्मशानवासिनो रौद्रप्रमथानुगतात् सति।
सुरेन्द्रमुकुटव्रातनिघृष्टचरणोऽरिहा॥ ३३५॥
हरिरस्ति जगद्धाता श्रीकान्तोऽनन्तमूर्त्तिमान्।
नाथो यक्षभुजामस्ति तथेन्द्रः पाकशासनः॥ ३३६॥
देवतानां निधिश्चास्ति ज्वलनः सर्वकामकृत्।
वायुरस्ति जगद्धाता यः प्राणः सर्वदेहिनाम्॥ ३३७॥
तथा वैश्रवणो राजा सर्वार्थमतिमान् विभुः।
ऐभ्य एकतमं कस्मान्न त्वं सम्प्राप्तुमिच्छसि॥ ३३८॥
उतान्यदेहसम्प्राप्त्या सुखं ते मनसेप्सितम्।
एवमेतत् तवाप्यत्र प्रभवो नाकसम्पदाम्।
अस्मिन् नेह परत्रापि कल्याणप्राप्तयस्तव॥ ३३९॥
पितुरेवास्ति तत् सर्वं सुरेभ्यो यन्न विद्यते।
अतस्तत्प्राप्तये क्लेशः स वाप्यत्राफलस्तव॥ ३४०॥
प्रायेण प्रार्थितो भद्रे सुस्वल्पो ह्यतिदुर्लभः।
अस्य ते विधियोगस्य धाता कर्त्तात्र चैव हि॥ ३४१॥

Hearing those words the sages controlling Their mind and realizing her object said– "O Daughter! There are two kinds of comforts in the world and the first one is the gratification of the body; the second is the peace of mind. Lord Śiva is, by nature naked, ferocious, dweller of the cremation ground, the carrier of skulls, a hermit, statue-like in action, a beggar, mad, fond of collecting ugly and terrible things, and inauspiciousness incarnate. What advantage will you get in having Him as your husband? If you, perchance, wish the gratification of carnal desires how can it be gained? He is the source of fear and an object of aversion and censure. He is the wearer of a necklace of gory heads, adorning Himself with terribly hissing snakes, living in the cremation ground, moving about with His ferocious attendants. How then can you expect to derive comfort from Him? Why do you not marry one of These, viz.,– Viṣṇu, the protector of the universe, the destroyer of the enemies, adorned by the Devas and the Lord of Lakṣmī and sacrifice; Indra, the Lord of the Devas; Agni, the giver of every thing; Vāyu, the soul of every being; and Kubera, the Lord of the riches. And if you desire the happiness in the next world in another body, even then the Devas are capable to give you that. There is no chance of getting any happiness in this world or in the next from Śiva. Again what the Devas do not possess, your father has got that; so by the grace of your father, you can get happiness without any trouble. So it is useless for you to undergo so much trouble. You will have to undergo sufferings for the attainment of Śiva and no good will result. Even a trifle sought with great eagerness becomes unattainable. Only Brahmā can fulfil your desire."

सूत उवाच

इत्युक्ता सा तु कुपिता मुनिवर्येषु शैलजा।
उवाच कोपरक्ताक्षी स्फुरद्भिर्दशनच्छदैः॥३४२॥

Sūta said– Hearing such words of the Ṛṣis, Pārvatī got very angry with them and with red eyes and trembling lips said.

देव्युवाच

असद्ग्रहस्य का प्रीतिर्व्यसनस्य क्व यन्त्रणा।
विपरीतार्थबोद्धारः सत्पथे केन योजिताः॥३४३॥
एवं मां वेत्थ दुष्प्रज्ञां ह्यस्थानासद्ग्रहप्रियाम्।
न मां प्रति विचारोऽस्ति ततोऽहङ्कारमानिनी॥३४४॥

Devī said– "How can those who hanker after unreal objects and are subject to vices, be devoted to a high Deva? What pleasure is there in getting an unreal object? And what pain is there when one is devotedly attached to an object? You are on the right path and yet how do you come to such a contrary conclusion. You should know that I am a fool and I want to get an undesired object.

प्रजापतिसमाः सर्वे भवन्तः सर्वदर्शिनः।
नूनं न वेत्थ तं देवं शाश्वतं जगतः प्रभुम्॥३४५॥
अजमीशानमव्यक्तममेयमहिमोदयम्॥३४६॥
आस्तां तद्धर्मसद्भाव सम्बोधस्तावदद्भुतः।
विदुर्यं न हरिब्रह्मप्रमुखा हि सुरेश्वराः॥३४७॥

You all are like Prajāpati and see all things; but it is quite certain that you do not know that eternal Īśāna, the Lord of the world, unborn unmanifested, of immeasurable glory. The Devas, Viṣṇu, Brahmā, etc., do not know Him; then what use is there in judging of His essence.

यत्तस्य विभवात् स्वोत्थं भुवनेषु विजृम्भितम्।
प्रकटं सर्वभूतानां तदप्यत्र न वेत्थ किम्॥३४८॥
कस्यैतद्गगनं मूर्तिः कस्याग्निः कस्य मारुतः।
कस्य भूः कस्य वरुणः कश्चन्द्रार्कविलोचनः॥३४९॥

But are you not aware even of His glory that is manifest in all the beings, and all the Universe? Whose are these forms– sky, fire, air, earth and water? Whom do they manifest? Who has got the Sun and the Moon for his Eyes?

कस्यार्चयन्ति लोकेषु लिङ्गं भक्त्या सुरासुराः।
यं ब्रुवन्तीश्वरं देवा विधीन्द्राद्या महर्षयः॥३५०॥
प्रभावं प्रभवं चैव तेषामपि न वेत्थ किम्।
अदितिः कस्य मातेयं कस्माज्जातो जनार्दनः॥३५१॥
अदितेः कश्यपाज्जाता देवा नारायणादयः।
मरीचेः कश्यपः पुत्रो ह्यदितिर्दक्षपुत्रिका॥३५२॥

Whose phallus do the Devas and the demons worship devoutfully? Do you not know His glory who is called Māhādeva by Brahmā and Indra, etc.? Whose mother is Aditi and who has given birth to Viṣṇu? Nārāyaṇa and other Devas have been born of Aditi from Kaśyapa. Kaśyapa has been born of Marīci. Aditi is the daughter of Dakṣa.

मरीचिश्चापि दक्षश्च पुत्रौ तौ ब्रह्मणः किल।
ब्रह्मा हिरण्मयात्त्वण्डाद्दिव्यसिद्धिविभूषितात्॥३५३॥
कस्य प्रादुरभूद्ध्यानात्प्रक्षुब्धाः प्राकृतांशकाः।
प्रकृतौ तु तृतीयायां मधुद्विड्जननक्रिया॥३५४॥
जाता ससर्ज्ज षड्वर्गान्बुद्धिपूर्वान् स्वकर्मजान्।

Marīcị and Dakṣa, both of them, were born of Brahmā and by praying Whom did Brahmā get His birth from the golden egg? By whose meditation, the part of Prakṛti was agitated and was turnred into the golden egg? From whose Third Prakṛti[1], the slayer of Madhu was born? Whose Buddhi has created these six vargas[2] out of their own Karmas?

अजातकोऽभवद्द्वेधा ब्रह्मणोऽव्यक्तजन्मनः॥३५५॥
यः स्वयोगेन संक्षोभ्य प्राकृतं कृतवानिदम्।
ब्रह्मणः सिद्धसर्वार्थमैश्वर्यं लोककर्तृताम्॥३५६॥

"Brahmā, of unmanifested birth is not born;

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1. Third Prakṛti, i.e., Tamasa.
2. The six classes of objects of wordly existence.

by His power He disequilibriates the Guṇas and creates this material universe. Brahmā is the lord of the universe and has extraordinary powers.

विदुर्विष्ण्वादयो यच्च स्वमहिम्ना सदैव हि।
कृत्वान्यं देहमन्यादृक् तादृक् कृत्वा पुनर्हरिः।। ३५७।।
कुरुते जगतः कृत्यमुत्तमाधममध्यमम्।
ऐवमेव हि संसारो यो जन्ममरणात्मकः।। ३५८।।

Viṣṇu and other Devas assume different shapes by their extraordinary powers. Viṣṇu also enters others' bodies through His Māyā and does the *uttama* (excellent), *madhyama* (middling), and *adhama* (inferior) karmas of the world. The world is liable to perish and to be re-born.

कर्मणश्च फलं ह्येतन्नानारूपसमुद्भवम्।
अथ नारायणो देवः स्वकां छायां समाश्रयत्।। ३५९।।
तत्प्रेरितः प्रकुरुते जन्म नानाप्रकारकम्।
सापि कर्मण एवोक्ता प्रेरणी विवशात्मनाम्।। ३६०।।
यथोन्मादादिजुष्टस्य मतिरेव हि सा भवेत्।
इष्टान्येव यथार्थानि विपरीतानि मन्यते।। ३६१।।

The fruits of Karma are also various. Many classes of men are born in it by virtue of their deeds. Nārāyaṇa relying on and propelled by His shadow takes various kinds of births and that shadow impels people unconsciously to actions. Being thus impelled people, like lunatics, consider what is good to be bad and what is bad to be good.

लोकस्य व्यवहारेषु सृष्टेषु सहते सदा।
धर्माधर्मफलावाप्तौ विष्णुरेव निबोधितः।। ३६२।।
अथानादित्वमस्यास्ति सामान्यात्तु तदात्मना।
न ह्यस्य जीवितं दीर्घं दृष्टं देहे तु कुत्रचित्।। ३६३।।
भवद्भिर्यस्य नो दृष्टमन्तमग्रमथापि वा।
देहिना धर्मं एवैष क्वचिज्जायेत्क्वचिन्म्रियेत्।। ३६४।।
क्वचिद्गर्भगतो नश्येत्क्वचिज्जीवेज्जरामयः।
क्वचित्समाः शतं जीवेत्क्वचिद्बाल्ये विपद्यते।। ३६५।।

So Viṣṇu is the sole cause of the so-called Dharma and Adharma seen in these created customs and usages. Though this Karma, Dharma and Adharma is beginningless, yet in ordinary bodies, it is not seen of long duration. You also have not seen the beginning nor the end of Viṣṇu. Corporal bodies perish somewhere and are re-born at another place. Sometimes they die in the womb, sometimes, they live up to old age, sometimes, they go on up to a hundred years, and sometimes they are nipped in the bud in their early ages.

शतायुः पुरुषो यस्तु सोऽनन्तः स्वल्पजन्मनः।
जीवितो न म्रियत्यग्रे तस्मात्सोऽमर उच्यते।। ३६६।।

"One, who lives a hundred years, is said to enjoy a full life and is said to live for an infinite period with regard to a short-lived man. One, who is born first and does not die early, is said to be Amara (immortal).

अदृष्टजन्मनिधना ह्येवं विष्वादयो मताः।
एतत्संशुद्धमैश्वर्यं संसारे को लभेदिह।। ३६७।।
तत्र क्षयादियोगात्तु नानाश्चर्यस्वरूपिणि।
तस्माद्विवश्वरान् सर्वान्मलिनान्स्वल्पभूतिकान्।। ३६८।।
नाहं भद्रां किलेच्छामि ऋते शर्वात्पिनाकिनः।
स्थितं च तारतम्येन प्राणिनां परमं त्विदम्।। ३६९।।

In this way, the Devas like Viṣṇu, etc., are said to be immortal. Who can attain such pure bliss and powers in this universe so full of various wonderful things? I do not, therefore, feel inclined to marry the Devas predominant with trifling transient glories like Sattva, etc. I shall only marry, Śiva who is the most supreme among the Devas and all the beings. This idea of difference is the special characteristic of the worldly people.

धीबलैश्वर्यकार्यादिप्रमाणं महतां महत्।
यस्मान्न किञ्चिदपरं शर्वं यस्मात्प्रवर्त्तते।। ३७०।।
यस्यैश्वर्यमनाद्यन्तं तमहं शरणं गता।
एष मे व्यवसायश्च दीर्घोऽतिविपरीतकः।।। ३७१।।

I take refuge unto Him, the Lord Śiva whose intelligence, strength, extraordinary power and excellencies are greater than those of the great; beyond whom nothing exists, from whom all this universe has originated and whose good qualities have neither beginning nor any end.

यात वा तिष्ठतैवाथ मुनयो मद्विधायका:।
एवं निशम्य वचनं देव्या मुनिवरास्तदा॥ ३७२॥

This is my determination; it is very strong and seems to be contrary, and the sages offering me advice may go or stay."

आनन्दाश्रुपरीताक्षा: सस्वजुस्तां तपस्विनीम्।
ऊचुश्च परमप्रीता: शैलजां मधुरं वच:॥ ३७३॥

Hearing such words of Pārvatī, the sages were overcome with emotions and spoke to the ascetic Pārvatī in very sweet words.

ऋषय ऊचु:

अत्यद्भुतास्यहो पुत्रि ज्ञानमूर्त्तिरिवामला।
प्रसादयति नोभावं भवभावप्रतिश्रयात्॥ ३७४॥

The Ṛṣis said– "O daughter! It is highly astonishing. You are the incarnation of pure undefiled wisdom; be pleased with us.

न तु विद्मो वयं तस्य देवस्यैश्वर्यमद्भुतम्।
त्वन्निश्चयस्य दृढतां वेत्तुं वयमिहागता:॥ ३७५॥
अचिरादेव तन्वङ्गि कामस्तेऽयं भविष्यति।
क्वादित्यस्य प्रभा याति रत्नेभ्य: क्व द्युति: पृथक्॥
कोऽर्थो वर्णालिकाव्यक्त: कथं त्वं गिरिशं विना।
यामो नैकाम्प्युपायेन तमभ्यर्थयितुं वयम्।॥ ३७७॥

We are very pleased to see your firm, unshakeable faith in Mahādeva; at this, our inner natures are highly purified. Indeed, we could not realise the extraordinary glory of that Mahādeva. We have come here to see only how firm are you in your Tapasyā. Your object will very soon be accomplished. As the radiance of the Sun and the jewels is inseparable from them and as the purpose of writing is inseparable from the letters, similarly you are not apart from Śiva.

अस्माकमपि वै सोर्थ: सुतरां हृदि वर्त्तते।
अतस्त्वमेव सा बुद्धिर्यतो नीतिस्त्वमेव हि॥ ३७८॥
अतो निस्संशयं कार्यं शङ्करोऽपि विधास्यति।
इत्युक्त्वा पूजिता याता मुनयो गिरिकन्यया॥ ३७९॥

This belief is firmly implanted in our hearts. When you, who are full of intelligence and morals, have made such an attempt to get Śiva, then He will certainly see to it. Śiva will undoubtedly accomplish your object." Pārvatī again adored those sages on their having said so.

प्रययुर्गिरिशं द्रष्टुं प्रस्थं हिमवतो महत्।
गङ्गाम्बुप्लावितात्मानं पिङ्गबद्ध जटासटम्॥ ३८०॥
भृङ्गानुयातपाणिस्थमन्दारकुसुमस्रजम्।
गिरे: सम्प्राप्य ते प्रस्थं ददृशु: शङ्कराश्रयम्॥ ३८१॥
प्रशान्ताशेषसत्त्वौघं नवस्तिमितकाननम्।
नि:शब्दाक्षोभसलिलप्रपातं सर्वतोदिशम्॥ ३८२॥
तत्रापश्यंस्ततो द्वारि वीरकं वेत्रपाणिनम्।
सप्त ते मुनय: पूज्या विनीता: कार्यगौरवात्॥ ३८३॥
ऊर्चुर्मधुरभाषिण्या वाचा ते वाग्मिनां वरा:।
द्रष्टु वयमिहायाता: शरण्यं गणनायकम्॥ ३८४॥
त्रिलोचनं विजानीहि सुरकार्यप्रचोदिता:।
त्वमेव नो गतिस्तत्त्वं यथाकालनतिक्रम:॥ ३८५॥
सा प्रार्थनैषा प्रायेण प्रतीहारमयप्रभु:।
इत्युक्तो मुनिभि: सोऽथ गौरवात्तानुवाच स॥ ३८६॥

The Saptarṣis, then, went to Śiva. They arrived at a beautiful tableland on the top of the Himālayas. There, they saw that the tableland had put on the yellow matted hairs and were shedding showers of the knowledge of Self; and the mountain was holding the garland of Mandāra it its hands composed of the swarms of bees. There, they saw Śiva's hermitage and the Lord with His conscience purified by the sacred waters of the Gaṅgā, with His yellow plants of hair, wearing the garland of Kalpa flowers and surrounded by a swarm of black bees. There they found all the animals in a peaceful disposition. The cascades of water were also not agitated. The attendant Vīraka was standing at the door with a cane in his hand and adored the seven sages when the latter said that they had come there to meet the Lord Śiva on some great business of the Devas. They said that they wanted to see Śiva for the fulfilment of the purposes of the Devas. He was to be their intermediary, so that they might not be put to unnecessary delay. He was to kindly inform Him of their arrival.

समन्वास्यापरां सन्ध्यां स्नातुं मन्दाकिनीजले।
क्षणेन भविता विप्रास्तत्र द्रक्ष्यथ शूलिनम्॥३८७॥

Vīraka gave them seats and replied– "O Brāhmaṇas! You can meet the Lord after He has finished his bath in the waters of the Mandākinī and finished His Sandhyā, wait for a while."

इत्युक्ता मुनयस्तस्थुस्ते तत्कालप्रतीक्षिण:।
गम्भीराम्बुधरं प्रावृट्तृषिताश्चातका यथा॥३८८॥

The Ṛṣis waited and remained fixed on the spot like Cātaka bird during the rainy season to get drops of rainwater.

तत: क्षणेन निष्पन्नसमाधानक्रियाविधि:।
वीरासनं बिभेदेशो मृगचर्मनिवासितम्॥३८९॥
ततो विनीतो जानुभ्यामवलम्ब्य महीस्थितिम्।
उवाच वीरको देवं प्रणमैकसमाश्रय:॥३९०॥
संप्राप्ता मुनय: सप्त त्वां द्रष्टुं दीप्ततेजस:।
विभो समादिश द्रष्टुमवगन्तुमिहार्हसि।
तेऽब्रुवन्देवकार्येण तव दर्शनलालसा:॥॥३९१॥
इत्युक्तो धूर्ज्जटिस्तेन वीरकेण महात्मना।
भ्रूभङ्गसंज्ञया तेषां प्रवेशाज्ञां ददौ तदा॥३९२॥
मूर्द्धकम्पेन तान् सर्वान्वीरकोऽपि महामुनीन्।
आजुहावाविदूरस्थान्दर्शनाय पिनाकिन:॥३९३॥
त्वराबद्धार्द्धचूडास्ते लम्बमानाजिनाम्बरा:।
विविशुर्वेदिका सिद्धां गिरिशस्य विभूतिभि:॥३९४॥
बद्धपाणिपुटाक्षिप्तनाकपुष्पोत्करास्तत:।
पिनाकिपादयुगलं यथा नाकनिवासिन:॥३९५॥
तत: स्निग्धेक्षिता: शान्ता मुनय: शूलपाणिना।
मन्मथारिं ततो हृष्टा: सम्यक्तुष्टुवुरादृता:॥३९६॥

After a short while, Lord Śiva after finishing His bath, took His seat on a deer skin when the attendant Vīrabhadra bowed down and meekly said– "O Lord! the seven illustrious sages have come to see you on the errand of the Devas and they are eager to be ushered in your kind presence." At that, the Lord made a sign to Vīrabhadra to let them come. Then Vīrabhadra beckoned to the sages standing at a distance to come in. The sages, with their matted hair tied up into a knot and with long deerskins hanging on them, appeared before the lord with folded hands, and approaching Him, removed the celestial flowers presented to His feet by the Devas, and bowed down and touched His feet. Lord Śiva cast an affectionate glance towards them when they gladly chanted His praises.

ऋषय ऊचु:

अहो कृतार्था वयमेव साम्प्रतं
सुरेश्वरोऽप्यत्र पुरो भविष्यति।
भवत्प्रसादामलवारिसेकत:
फलेन काचित् तपसा नियुज्यते॥२९७॥

Thus Munis said– "O Lord Śiva! we are highly gratified, so is Indra. The lord of the Devas is sitting before us. What better fruit can, one, practising a hard Tapasyā, expect than one's getting Your favour?

जयत्यसौ धन्यतरो हिमाचल
स्तदाश्रयं यस्य सुता तपस्यति।
स दैत्यराजोऽपि महाफलोदयो
विमूलिताशेषसुरो हि तारक:॥३९८॥

This Himācala is blessed whose daughter is practising devout asceticism to get You. Tārakāsura, the annihilator of the Devas, is also blessed for he will leave his body through Your son.

त्वदीयमंशं प्रविलोक्य कल्मषात्
स्वकं शरीरं परिमोक्ष्यते हि य:।
स धन्यधीर्लोकपिता चतुर्मुखो
हरिश्च यत्सम्भ्रमवह्निदीपित:॥३९९॥

Brahmā and Viṣṇu, who are now being highly tormented by the power and influence of Tārakāsura, are also blessed on account of Their contemplating on You, the Destroyer of ills.

त्वदंघ्रियुग्मं हृदयेन बिभ्रतो
महाभितापप्रशमैकहेतुकम्।
त्वमेव चैको विविधाकृतक्रिय:
किलेति वाचा विधुरैर्विभाष्यते॥४००॥
अथाद्य एकस्त्वमवैषि नान्यथा
जगत्तथा निर्घुणतां तव स्पृशेत्।
न वेत्सि वा दु:खमिदं भवात्मकं
विहन्यते ते खलु सर्वत: क्रिया॥४०१॥

You are described to be the Doer of many things under many forms. The stupid persons chant Your name only under various words. You are the only one who knows all about the Universe; else You would be known as pitiless. Or, it can be said You knows nothing of this painful world. For You are actionless.

उपेक्षसे चेज्जगतामुपद्रवं
दया मयत्वं तव केन कथ्यते।
स्वयोगमायामहिमागुहाश्रयं
न विद्यते निर्मलभूतिगौरवम्॥४०२॥
वयं च ते धन्यतरा: शरीरिणां
यदीदृशं त्वां प्रविलोकयामहे।
अदर्शनं तेन मनोरथो यथा
प्रयासि साफल्यतया मनोगतम्॥४०३॥
जगद्विधानैकविधौ जगन्मुखे
करिष्यसेऽतो बलभिच्चरा वयम्।

And if You do remain indifferent, seeing all these pains and troubles, then, how can we call You merciful. You do rest on Your yoga māyā; hence, You are pure and undefiled and You do take no pride in good deeds, powers and Vibhūtis.[1] We are blessed among the corporal beings, otherwise, how could we have met You? Now this is our prayer– That our desires may be fulfilled by meeting You. Now it is upto You to act in such a way that this universe which is now in trouble many come to peace. We are the messengers of the Deva Indra. We, consequently, bow down to You."

विनेमुरित्थं मुनयो विसृज्य तां
गिरं गिरीशश्रुतिभूमिसन्निधौ।
उत्कृष्टकेदार इवावनीतले
सुबीजमुष्टिं सुफलाय कर्षका:॥४०४॥

The seven sages expressed their prayers sweetly as a good farmer scatters his seeds in a well-ploughed field and then bowed down to him.

तेषां श्रुत्वा ततो रम्यां प्रक्रमोपक्रमक्रियाम्।
वाचं वाचस्पतिरिव प्रोवाच स्मितसुन्दर:॥४०५॥

Hearing the meaningful and sweet prayers of the Ṛṣis, the Lord smilingly said like Bṛhaspati.

शर्व उवाच

जाने लोकविधानस्य कन्यां सत्कार्यमुत्तमम्।
जाता प्रालेयशैलस्य संकेतकनिरूपणा:॥४०६॥
सत्यमुत्कण्ठिता: सर्वे देवकार्यार्थमुद्यता:।
तेषां त्वरन्ति चेतांसि किन्तु कार्यं विवक्षितम्॥४०७॥
लोकयात्रानुगन्तव्या विशेषेण विचक्षणै:।
सेवन्ते ते यतो धर्मं तत्प्रामाण्यात्परे स्थिता:॥४०८॥

Śaṅkara said– "I know the excellent work that has cropped up for the preservation of the world, and that a daughter has been born in the house of Himācala. You are also doing your best to promote the cause of the Devas. True! Every one is anxious to fulfil God's purposes; but though one desires quickness, yet there is some delay here. It is necessary, that the wise should follow the rules and customs; for the ordinary people will follow that."

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[1] Superhuman knowledge.

इत्युक्ता मुनयो जग्मुस्त्वरितास्तु हिमाचलम्।
तत्र ते पूजितास्तेन हिमशैलेन सादरम्।
ऊर्चुर्मुनिवराः प्रीताः स्वल्पवर्णं त्वरान्विता॥४०९॥

Hearing those words of Śiva, the seven sages saluted Him and went to Himācala where they were adored by Him with great hospitality and endearment after which the sages uttered a few words hurriedly.

मुनय ऊचुः

देवो दुहितरं साक्षात्पिनाकी तव मार्गति।
तच्छीघ्रं पावयात्मानमाहुत्येवानलार्पणात्॥४१०॥
कार्यमेतच्च देवानां सुचिरं परिवर्त्तते।
जगदुद्धरणायैष क्रियतां वै समुद्यमः॥४११॥

The sage said– "O Himācala! Mahādeva, the Lord Himself, asks for Your daughter. You should, therefore, make over your daughter to Him in the presence of Fire. The great work of the Devas is pending long since, and you should fulfil it for the salvation of the universe."

इत्युक्तस्तैस्तदा शैलो हर्षाविष्टोऽवदन्मुनीन्।
असमर्थोऽभवद्वक्तुमुत्तरं प्रार्थयन् शिवम्॥४१२॥
ततो मेना मुनीन् वन्द्य प्रोवाच स्नेहविक्लवा।
दुहितुस्तान् मुनींश्चैव चरणाश्रयमर्थवित्॥४१३॥

Hearing those words, Himācala tried to speak, but could not give a reply distinctly, being overcome with emotions. He mentally approved of it. The clear Menā, then saluting the Munis, began to speak out Her mind, deeply affected by her love towards her daughter.

मेनोवाच

यदर्थं दुहितुर्जन्म नेच्छन्त्यपि महाफलम्।
तदेवोपस्थितं सर्वं प्रक्रमेणैव साम्प्रतम्॥४१४॥
कुलजन्मवयोरूपविभूत्यर्द्धियुतोऽपि यः।
वरंस्तस्यापि चाहूय सुता देया ह्ययाचतः॥४१५॥
तत्समस्ततपो घोरं कथं पुत्री प्रयास्यति।
पुत्रीवाक्याद्यदत्रास्ति विधेयं तद्विधीयताम्॥४१६॥
इत्युक्ता मुनयस्ते तु प्रियया हिमभूभृतः।
ऊचुः पुनरुदारर्थं नारीचित्तप्रसादकम्॥४१७॥

Menā said– Though the birth of a daughter is highly meritorious, yet, what people do not like, has just taken place with regard to my daughter. One ought to marry one's daughter to a man who is well-qualified as regards his family, birth, age, beauty, good qualifications and wealth and who does not himself seek for a bride. How, then, can I give my daughter to one whose only qualification is his asceticism. Now do according to the wishes of my daughter. The Munis then replied in words suited to please women.

मुनयः ऊचुः

ऐश्वर्यमवगच्छस्व शंकरस्य सुरासुरैः।
आराध्यमानपादाब्जयुगलत्वात् सुनिर्वृतैः॥४१८॥
यस्योपयोगि यद्रूपं सा च तत्प्राप्तये चिरम्।
घोरं तपस्यते बाला तेन रूपेण निर्वृतिः॥४१९॥
यस्तद्व्रतानि दिव्यानि नयिष्यति समापनम्।
तत्र सावहिता तावत् तस्मात् सैव भविष्यति॥४२०॥
इत्युक्त्वा गिरिणा सार्द्धं ते ययुर्यत्र शैलजा।

The Munis said– Hear now about the qualifications of Śaṅkara. The Devas and the Asuras worship, with great devotion, His feet. Whoever wants anything, gets that from Him. Therefore, this girl has practised severe austerities long since to attain Him. She, the Devī, will be greatly pleased on anybody who will enable Her to attain the fruits of Her vow. Having said so, the Saptarṣis took Himācala with them and repaired to Pārvatī.

जितार्कज्वलनज्वाला तपस्तेजोमयी ह्युमा॥४२१॥
प्रोचुस्तां मुनयः स्निग्धं सम्मान्यपथमागतम्।
रम्यं प्रियं मनोहारि मा रूपं तपसा दह॥४२२॥
प्रातस्ते शङ्करः पाणिमेष पुत्रि ग्रहीष्यति।
वयमर्थितवन्तस्ते पितरं पूर्वमागताः॥४२३॥

पित्रा सह गृहं गच्छ वयं यामः स्वमन्दिरम्॥४२४॥

The sages sweetly addressed the auspicious Pārvatī who was radiant like the Sun with her fire of asceticism. They said, "O Beautiful one! do not consume yourself any more with such a rigid asceticism. Early in the next morning Lord Śiva will accept your lotus hands. We had first gone to pray to Your father and You should now return home with him."

इत्युक्ता तपसः सत्यं फलमस्तीति चिन्त्य सा।
त्वरमाणा ययौ वेश्म पितुर्दिव्यार्थशोभितम्॥४२५॥
सा तत्र रजनीं मेने वर्षायुतसमां सती।
हरदर्शनसञ्जातमहोत्कण्ठा हिमाद्रिजा॥४२६॥

Hearing those words Pārvatī exclaimed– "Oh! Tapasyā yields fruit," and instantly went to Her father's home considering Her asceticism as accomplished. There she felt a single night like a long period of 10,000 years and became greatly eager to meet Śiva.

ततो मुहूर्त्ते ब्राह्मे तु तस्याश्चक्रुः सुरस्त्रियः।
नानामङ्गलसन्दोहान्यथावत् क्रमपूर्वकम्॥४२७॥
दिव्यमण्डनमङ्गानां मन्दिरे बहुमङ्गले।
उपासत गिरिं मूर्त्ता ऋतवः सार्वकामिकाः॥४२८॥

Afterwards in the auspicious moment in early morning (Brāhma-muhūrta), the dear friends of the Devī performed various auspicious ceremonies, adorned Her body with various ornaments and took Her to a temple filled with auspicious things, where the seasons, incarnate in their proper forms, worshipped Himācala.

वायवो वारिदाश्चासन् सम्मार्ज्जनविधौ गिरेः।
हर्म्येषु श्रीः स्वयं देवी कृतनानाप्रसाधना॥४२९॥

The wind accompanied by clouds came and began to work as sweepers and the Goddess Lakṣmī came herself in all Her riches.

कान्तिः सर्वेषु भावेषु ऋद्धिश्चाभवदाकुला।
चिन्तामणिप्रभृतयो रत्नाः शैलं समन्ततः॥४३०॥
उपतस्थुर्नगाश्चापि कल्पकाममहाद्रुमाः।
ओषध्यो मूर्त्तिमत्यश्च दिव्यौषधिसमन्विताः॥४३१॥
रसाश्च धातवश्चैव सर्वे शैलस्य किङ्कराः।
किङ्करास्तस्य शैलस्य व्यग्राश्चाज्ञानुवर्त्तिनः॥४३२॥

Lustre and affluence pervaded everywhere. Fortune and success reigned. Cintāmaṇi[1] and other gems, Kalpa trees and trees yielding all desires, appeared in Himālaya's room. All the mountains and Divine herbs presented themselves there personified. The Rasas[2] and the ores also turned up there and acted as servants.

नद्यः समुद्रा निखिलाः स्थावरं जङ्गमं च यत्।
तत्सर्वं हिमशैलस्य महिमानमवर्द्धयत्॥४३३॥

The rivers and the oceans and all things, moveable and immovable, also went there personified and the whole Sthāvara and the Jaṅgama[3] worlds added to the lustre of that mountain.

अभवन्मुनयो नागा यक्षगन्धर्वकिन्नराः।
शङ्करस्यापि विबुधा गन्धमादनपर्वते॥४३४॥
सर्वे मण्डनसम्भारास्तस्थुर्निर्मलमूर्त्तयः।

The seers, the serpents, the Yakṣas, the Gandharvas, the Kinnaras, and the Devas, all, came to the Gandhamādana mount, well arranged and became the attendants of Śiva and assuming beautiful forms, began to arrange the maṇḍana (head ornaments).

शर्वस्यापि जटाजूटे चन्द्रखण्डं पितामहः॥४३५॥
बबन्ध प्रणयोदारविस्फारितविलोचन।
कपालमालां विपुलां चामुण्डा मूर्ध्न्यबन्धत॥४३६॥

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1. Cintāmaṇi = Philosopher's stone.
2. Rasa = Sap, Potion, taste, delight, They are six in point of taste, viz– कटु, अम्ल, मधुर, लवण, तिक्त and कषाय. They are eight in point of sentiment, viz. शृंगार, हास्य, करुण, रौद्र, वीर, भयानकाः। वीभत्साद्भुतसंज्ञौचेत्यष्टौ नास्ये रसाः But sometimes their number is nine by the शांत रस being added and sometimes वात्सल्य is .also added making them ten.
3. Immovable and movable property

उवाच चापि वचनं पुत्रं जनय शङ्कर।
यो दैत्येन्द्रकुलं हत्वा मां रक्तैस्तर्पयिष्यति॥४३७॥

Brahmā very lovingly decorated the plaited hair of the Lord with the moon and infused love and generosity into the fire of the Third eye of the Lord. The Goddess Cāmuṇḍā tied several garlands of heads on Her neck and said to Śiva, "Please, beget a son who may be the destroyer of Tārakāsura and thus I may be gratified with the blood of the demons.

सौरिर्ज्वलच्छिरोरत्नं मुकुटं चानलोल्बणम्।
भुजगाभरणं गृह्य सज्जं शम्भोः पुरोऽभवत्॥४३८॥

Viṣṇu, then, stood before the Lord Śiva holding the crown decorated with fiery serpents.

शक्रो गजाजिनं तस्य वसाभ्यक्ताग्रपल्लवम्।
दध्रे सरभसं स्विद्यद्विस्तीर्णमुखपंकजम्॥४३९॥
वायुश्च विपुलं तीक्ष्णशृङ्गं हिमगिरिप्रभम्।
वृषं विभूषयामास हरयानं महौजसम्॥४४०॥
वितेनुर्नय नान्तस्स्थाः शम्भोः सूर्यानलेन्दवः।
स्वां द्युतिं लोकनाथस्य जगतः कर्मसाक्षिणः॥४४१॥

Indra held before Him the elephant skin, Vāyu nicely decorated the sharp horned Nandīśvara and the Sun, the Moon and Fire (Agni) inherent in the eyes of the Lord and the witness of the actions of all beings enhanced His lustre.

चिताभस्म समाधाय कपाले रजतप्रभम्।
मनुजास्थिमयी मालामाबबन्ध च पाणिना॥४४२॥
प्रेताधिपः पुरो द्वारे सगदः समवर्त्तत।
नानाकारमहारत्नभूषणं धनदाहृतम्॥४४३॥
विहायोदग्रसर्पेन्द्रकटकेन स्वपाणिना।
कर्णोत्तंसं चकारेशो वासुकिं तक्षकं स्वयम्॥४४४॥
जलाधीशाहृतां स्थास्नुप्रसूनावेष्टितां पृथक्।
ततस्तु ते गणाधीशा विनयात्तत्र वीरकम्॥४४५॥
प्रोचुर्व्यग्राकृते त्वं नो समावेदय शूलिने।
निष्पन्नाभरणं देवं प्रसाध्येशं प्रसाधनः॥४४६॥
सप्त वारिधयस्तस्थुः कर्त्तुं दर्पणाविभ्रमम्।
ततो विलोकितात्मानं महाम्बुधिजलोदरे॥४४७॥
धरामालिङ्ग्य जानुभ्यां स्थाणुं प्रोवाच केशवः।
शोभसे देवरूपेण जगदानन्ददायिना॥४४८॥

Yama, the Lord of the departed, waited, holding mace in one hand and the silvery ashes of funeral pyre in the other; he put on the wreath of skulls on his neck and arms. Kubera presented to Lord Śiva various kinds of ornaments studded with precious stones. Varuṇa presented an excellent wreath. But Śiva did not mind it; he put on the bracelet made of furious snakes and His two ear-rings were made of the snakes Vāsuki an Takṣaka. In that way, all the Devas went and said to Vīrabhadra "Please announce us to Śiva. Now let Him be decorated." Afterwards the seven oceans became ready to serve as mirror. When Lord Śiva saw himself there, the Lord Viṣṇu bowing down on His knees said to Śiva "O Deva! You do look exceedingly beautiful in this Your Jagadānanda form, the form that gives great bliss to the Universe."

मातरः प्रेरयन्कामवधूं वैधव्यचिह्निताम्।
कालोऽयमिति चालक्ष्य प्रकारेङ्गितसंज्ञया॥४४९॥
ततस्ताश्चोदिता देवमूचुः प्रहसिताननाः।
रतिः पुरस्तव प्राप्ता नाभाति मदनोज्झिता॥४५०॥

At this time, all the Devas sent the Divine Mātṛkās[1] to Rati, the wife of Cupid, who brought Her to Śiva and said "Rati is standing in your presence; but she does look well in that Cupid."

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[1] चातर: = The Divine mothers said to attend on Śiva but usually on Skanda. They are generally said to be 8 in number. viz., ब्राह्मी, माहेश्वरी, चण्डी, वाराही, वैष्णवी तथा कौमारी चैव चामुण्डा चर्चिकेत्यष्ट मातर:॥ but sometimes they are said to be only 7 in number, viz., ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा। माहेन्द्री चैव वाराही चामुण्डा चैव मातर:॥ and sometime their number is increased to sixteen.

ततस्तां सन्निवार्याह वामहस्ताग्रसंज्ञया।
प्रयाणे गिरिजावक्त्रदर्शनोत्सुकमानसः॥४५१॥

Hearing those words, Śiva gave Her hopes, raising His left hand and felt anxious to see the face of Pārvatī.

ततो हरो हिमगिरिकन्दराकृतिं
समुन्नतं मृदुगतिभिः प्रचोदयन्।
महावृषे गणतुमुलाहितेक्षणं
स भूधरानशनिरिव प्रकम्पयन्॥४५२॥

Then riding on His lofty bull He made a sign to His gaṇas to march slowly and made a move towards the abode of Himācala. The earth trembled under the weight of the followers.

ततो हरिर्द्रुतपदपद्धतिपुरः
सरः श्रमाद्द्रुमनिकरेषु विश्रमन्।
धरारजः शबलितभूषणोऽब्रवीत्
प्रयात मा कुरुत पथोऽस्य संकटम्॥४५३॥

The road became very dusty and Viṣṇu's ornaments became all covered with dust. He felt fatigued and sat down under a tree to take rest.

प्रभोः पुनः प्रथमनियोगमूर्ज्जयन्
सुतोऽब्रवीद्भ्रुकुटिमुखोऽपि वीरकः।
वियच्चरा वियति किमस्ति कान्तकं
प्रयात नोधरणिधरा विदूरतः॥४५४॥
महार्णवाः कुरुत शिलोपमं
पयः सुरद्विषा गमनमहातिकर्दमम्।
गणेश्वराश्चपलतया न गम्यतां
सुरेश्वरैः स्थितमतिभिर्निरीक्ष्यते॥४५५॥

He began to say– "Please move on quicker, do not tarry in way," when Vīraka, the son of Śiva, said looking scornfully– "O roamers in the sky! What beautiful thing is there that you are delaying? O mountains! Go at a distance, O oceans! Convert your waters into stones. O Demons and Pretas! Clear out the mud in the streets. Ganeśvara, and others do not be restive. The patient Devas are watching. Devas! You should also move calmly.

न भृङ्गिणा स्वतनुमवेक्ष्य नीयते
पिनाकिनः पृथुमुखमण्डमग्रतः।
वृथा यमः प्रकटितदंतकोटरं
त्वमायुधं वहसि विहाय पञ्जरम्॥४५६॥
पदं न यद्रथतुरगैः पुरद्विषा
प्रमुच्यते बहुतरं मातृसङ्कुलम्।
अमी सुराः पृथगनुयायिभिर्वृताः
पदातयो द्विगुणपथान् हरप्रियाः॥४५७॥

Bhṛṅgi, the attendant of Śiva, is taking the broad mouthed skull for Śiva; he is so much absorbed that he does not mind his own body. O Yama! It is useless for you to hold a club instead of a human skeleton. Being encumbered with the horses of chariots and Mātṛkās, Śiva is going slowly. The Devas, attended by their own follower, are marching separately. The Pramathas, the favourites of Śiva, have already marched twice the distance.

स्ववाहनैः पवनविधूतचामरै-
श्चलद्ध्वजैर्व्रजत विहारशालिभिः।
सुराः स्वकं किमिति न रागमुर्ज्जितं
विचार्यते नियतलयत्रयानुगम्॥४५८॥

O Devas! go on your own vehicle, with *cāmaras* and banners streaming in air. Why are you not paying heed to the tunes in your songs?

न किन्नरैरभिभवितुं हि शक्यते
विभूषणप्रचयसमुद्भवो ध्वनिः।
स्वजातिकाः किमिति च षड्जमध्यम
पृथुस्वरं बहुतरमत्र वक्ष्यते॥४५९॥
नतानतानतनततानतां गताः
पृथक्तया समयकृता विभिन्नताम्।
विशङ्किता भवदतिभेदशीलिनः
प्रयान्त्यमी द्रुतपदमेव गौडकाः॥४६०॥
विसंहताः किमिति न षाड्गवादयः
स्वगीतकैर्ललितपदप्रयोगजैः।

प्रभोः पुरो भवति हि यस्य चाक्षतं
समुद्गतार्थकमिति तत्प्रतीयते॥४६१॥
अमी पृथग्विरचितरम्य रासकं
विलासिनो बहुगमकस्वभावकम्।
प्रयुञ्जते गिरिशयशोविसारिणं
प्रकीर्णकं बहुतरनागजातयः॥४६२॥
अमी कथं ककुभि कथाः प्रतिक्षणं
ध्वनन्ति ते विविधवधूविमिश्रिताः।
न जातयो ध्वनिमुरजासमीरिता न
मूर्च्छिताः किमिति च मूर्च्छनात्मिकाः॥४६३॥
श्रुतिप्रियक्रमगतिभेदसाधनं
ततादिकं किमिति न तुम्बरेरितम्।
न हन्यते बहुविधवाद्यडम्बरं
प्रकीर्णवीणामुरजादि नाम यत्॥४६४॥

The Kinnaras, ornaments are making noise too much. The Gaṇḍakas are moving swiftly playing quite in three respective tunes harmonious to each other. Why do not the singers, the Ṣvāṅgavādins go in front, singing harmoniously? These pleasure loving Nāga men are singing various songs illustrating the praises of the Lord. Why are the voices of the celestial ladies heard on this side so often? Various tunes[1] are being played– Muraja, etc; but why not even one Mūrcchanā[2] is being heard here? Play on your tambourines and Vīṇas directed by the Gandharvas. Play your various kinds of drums."

इतीरिते गिरिमवधानशालिनः
सुरासुराः सपदि तु वीरकाज्ञयाः।
नियामिताः प्रययुरतीव हर्षिता-
श्चराचरं जगदखिलं ह्यपूरयन्॥४६५॥
इति स्तनत्ककुभि रसन्महार्णवे
स्तनद्घने विदलितशैलकन्दरे।
जगत्यभूत्तुमुल इवाकुलीकृतः
पिनाकिना त्वरितगतेन भूधरः॥४६६॥

Hearing those words the Devas, enjoined by Vīrabhadra, drowned the universe with their music and joy. The oceans and the clouds both began to roar. At that time, Himācala was agitated by the quick march of Śiva.

परिज्वलत्कनकसहस्रतोरणं
क्वचिन्मिलन्मरकतवेश्मवेदिकम्।
क्वचित्क्वचिद्विमलविदूर्यभूमिकं
क्वचिद्गलज्जलधररम्यानिर्झरम्॥४६७॥
चलद्ध्वजप्रवरसहस्रमण्डितं
सुरद्रुमस्तबकविकीर्णचत्वरम्।
सितासितारुणरुचिधातुवर्णकं
श्रियोज्ज्वलं प्रविततमार्गगोपुरम्॥४६८॥
विजृम्भिताप्रतिमध्वनिवरिंद
सुगन्धिभिः पुरपवनैर्मनोहरम्।
हरो महागिरिनगर समासदत्
क्षणादिव प्रवरसुरासुरस्तुतः॥४६९॥

Afterwards the Lord Śiva and the Devas entered in a moment the mansion of Himācala, which was conspicuous with thousands of golden gateways and streamers, having many houses studded with various kinds of precious stones, floored with Vaidūrya gem, trickling with showers and cascade waters, the squares looking charming with Kalpavṛkṣa trees, gleaming with white, black and red ores, the pathways shining white like Lakṣmī, pervaded with the odour of flowers diffused all round by the wind.

तं प्रविशन्तमगात्प्रविलोक्य
व्याकुलतां नगरं गिरिभर्त्तुः।

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[1] The fourth or first of the seven primary notes of the Indian gamut so called because it is derived from the six organs. It is said to resemble the note of a peacock.

मध्यम= Mean time in music

[2] A duly regulated rise and fall of sounds conducting the air and the harmony through the keys in a pleasing manner, changing the key or passing from one key to another.

व्यग्रपुरन्ध्रिजनं जवियानं
धावितमार्गजनाकुलरथ्यम्॥ ४७०॥

All the citizens became very eager to see the Lord Śiva on His entering the town. The elderly matrons became anxious; the people thronged and rushed to and fro. The streets were overcrowded.

हर्म्यगवाक्षगतामरनारी-
लोचननीलसरोरुहमालम्।
सुप्रकटा समदृश्यत काचित्
स्वाभरणांशुवितानविगूढा॥ ४७१॥

The Divine ladies peeping through the air holes were looking on the huge crowd; and hidden in their own garments and ornaments witnessed the lotus-like eyes of the public.

काप्यखिलीकृतमण्डनभूषा
त्यक्तसखी प्रणया हरमैक्षत्।
काचिदुवाच कलं गतमाना
कातरतां सखि मा कुरु मूढे॥ ४७२॥
दग्धमनोभव एव पीनाकी
कामयते स्वयमेव विहर्त्तुम्।
काचिदपि स्वयमेव पतंती
प्राह परां विरहस्खलिताङ्गीम्॥ ४७३॥
मा चपले मदनव्यतिषङ्गं
शङ्करजं स्खलनेन वद त्वम्।
कापि कृतव्यवधानमदृष्ट्वा
युक्तिवशाद्गिरिशो ह्ययमूचे॥ ४७४॥
एष स यत्र सहस्रमखाद्या
नाकसदामधिपाः स्वयमुक्तैः।
नामभिरिन्दुजटं निजसेवा-
प्राप्तफलाय नतास्तु घटन्ते॥ ४७५॥
एष न चैष स एष यदग्रे
घर्मपरीततनुः शशिमौली।
धावति वज्रधरोऽमरराजो
मार्गममुं विवृतीकरणाय॥ ४७६॥

Some were showing off their beautiful ornaments. Some, putting on beautiful ornaments, abandoned the company of their maids and began to look at Śiva. Some maid said to her mate "O Companion, do not be restive in having a glimpse of the Lord. He himself consumed Cupid and has now of His own accord felt inclined to enjoy the company of woman." Some woman knocked down during the bustle said to another burning with the pangs of separation from her husband. "What are you looking? Do not speak, out of mistake, any love expressions to Śiva." Some woman would not see Śaṅkara on account of distance; but said after some reasoning "Śiva is here where Indra and other celestial Devas are standing. Other ladies began to salute Lord Śiva, taking their respective names and praying for desired objects. The worship of Śiva bears fruit. Some lady exclaimed– O! There is Śiva whose forehead is adorned with the Crescent Moon. Indra, the Lord of the Devas is perspiring and is going ahead of the Lord making way for Him.

एष स पद्मभवोऽपमुपेत्य
प्रांशुजटामृगचर्मनिगूढः।
सप्रणयं करघट्टितचक्रं
किञ्चिदुवाच मितं श्रुतिमूले॥ ४७७॥
एवमभूत्सुरनारिकुलानां
चित्तविसंष्ठुलता गुरुरागात्।
शंकरसंश्रयणाद्गिरिजाया
जन्मफलं परमं त्विति चोचुः॥ ४७८॥

O! There is Brahmā, with matted hair and wearing deer skin. He is whispering something in Śiva's ears." When the Lord reached the Himālaya, the Divine women raised the following chorus "Through the union with Śiva, the birth of Pārvatī has become fruitful."

ततो हिमग्विर्वेश्म विश्वकर्मनिवेदितम्।
महानीलमयस्तम्भं ज्वलत्काञ्चनकुट्टिमम्॥ ४७९॥

मुक्ताजालपरिष्कारं ज्वलितौषधिदीपितम्।
क्रीडोद्यानसहस्राढ्यं काञ्चनाबद्धदीर्घिकम्॥४८०॥
महेन्द्रप्रमुखाः सर्वे सुरा दृष्ट्वा तदद्भुतम्।
नेत्राणि सफलान्यद्य मनोभिरिति ते दधुः॥४८१॥

Afterwards, the Devas saw the house of Himālaya and were gratified to see the mansion designed and built by Viśvakarmā looking majestic with its pillars of white sapphire, decorated with golden chairs and pearl hangings, resplendent with herbs and beautified with many pleasure gardens and lakes. They thought that their minds and eyes had become blessed with that wonderful sight.

विमर्दकीर्णकेयूरा हरिणा द्वारि रोधितः।
कथञ्चित् प्रमुखास्तत्र विविशुर्नाकवासिनः॥४८२॥
प्रणतेनाचलेन्द्रेण पूजितोऽथ चतुर्मुखः।
चकार विधिना सर्वं विधिमन्त्रपुरस्सरम्॥४८३॥
शर्वेण पाणिग्रहणमग्निसाक्षिकमक्षतम्।

Hari then went and stood at the gate, so that any body might not enter. The rush, in consequence, was tremendous; his armlets were broken and powdered to pieces. Then Himācala, meekly and appropriately, adored the four-faced Brahmā, who repeated all the mantras and performed all the marriage ceremonies, making fire as witness.

दाता महीभृतां नाथो होता देवश्चतुर्मुखः॥४८४॥
वरः पशुपतिः साक्षात् कन्या विश्वारणिस्तथा।
चराचराणि भूतानि सुरासुरवराणि च॥४८५॥
तत्राप्येते नियमतो ह्यभवन् व्यग्रमूर्त्तयः।
मुमोचाभिनवान् सर्वान्सस्यशालीन् रसौषधीः॥४८६॥
व्यग्रा तु पृथिवी देवी सर्वभावमनोरमा।
गृहीत्वा वरुणः सर्वरत्नान्याभरणानि च॥४८७॥
पुण्यानि च पवित्राणि नानारत्नमयानि तु।
तस्थौ साभरणो देवो हर्षदः सर्वदेहिनाम्॥४८८॥
घनदश्चापि दिव्यानि हैमान्याभरणानि च।
जातरूपविचित्राणि प्रयतः समुपस्थितः॥४८९॥
वायुर्ववौ सुसुरभिः सुखसंस्पर्शनो विभुः।
छत्रमिन्दुकरोद्गारं सुसितं च शतक्रतुः॥४९०॥
जग्राह मुदितः स्रग्वी बाहुभिर्बहुभूषणैः।

Śiva, then married Pārvatī. Everything was performed without any hitch. At that instant, the King Himācala began to bestow lavish charities on the deserving. In this marriage, Himālaya was the giver. The four-faced Brahmā performed the part of Hotā the Lord Śiva was the bridegroom and Umā, the representative of the universe, the bride, and all the beings, along with the Devas and the Rākṣasas became fixed with attention. At the same time, the Earth also brought forth new produce and herbs. Varuṇa appeared before Śiva holding various gems. Kubera brought ornaments of gold, pleasing to everyone, for the Lord Śiva. Vāyu began to blow gently to soothe everyone. Indra with garland round his neck and with arms decorated with many ornaments spread an excellent white umbrella shining like the moonbeams, over the lord. Then the Deva Śaṅkara adorned with all ornaments, enhanced the delight of all the beings.

जगुर्गन्धर्वमुख्याश्च ननृतुश्चाप्सरो गणाः॥४९१॥
वादयन्तोऽतिमधुरं जगुर्गन्धर्वकिन्नराः।
मूर्त्ताश्च ऋतवस्तत्र जगुश्च ननृतुश्च वै॥४९२॥
चपलाश्च गणास्तस्थुर्लोलयन्तो हिमाचलम्।
उत्तिष्ठन् क्रमशश्चात्र विश्वभुग्भगनेत्रहा॥४९३॥
चकारौद्वाहिकं कृत्यं पत्न्या सह यथोचितम्।
दत्तार्घो गिरिराजेन सुरवृन्दैर्विनोदितः॥४९४॥

The chief Gandharvas began to sing and the nymphs started dancing. The Gandharvas and the Kinnaras danced and sang exquisite music. The six seasons appeared incarnate to participate in the universal rejoicings and danced and sang. The sportive attendants of Śiva paused on the Himālaya, after being exhausted by their pastime. At the same time the Lord Mahādeva fulfilled duly all the rites of the marriage in conjunction with His noble consort Pārvatī.

अवसत्तां क्षपां तत्र पत्नया सह पुरान्तकः।
ततो गन्धर्वगीतेन नृत्येनाप्सरसामपि॥४९५॥

On the completion of marriage, the Lord stayed in the Mansion of Himācala along with His consort for that night. The Gandharvas entertained them by singing and the nymphs by dancing.

स्तुतिभिर्देवदैत्यानां विबुद्धो विबुधाधिपः।
आमन्त्र्य हिमशैलेन्द्रं प्रभाते चोमया सह।
जगाम मन्दरगिरिं वायुवेगेन शृंगिणा॥४९६॥

He got awakened early in the morning by the praises of the Devas and the Daityas. Then the Lord Śiva with His father-in-law's permission started to the Mandarācala mountain in company with His divine Consort, riding on His bull swift like the wind.

ततो गते भगवति नीललोहिते
सहोमया रतिमलभन्न भूधरः।
सबान्धवो भवति च कस्यनो मनो
विह्वलञ्च जगति हि कन्यकापितुः॥४९७॥

After the departure of Mahādeva and Umā, Himācala felt very lonely and dejected in the absence of Pārvatī as often is the cases with the father of the bride.

ज्वलन्मणिस्फटिकहाटकोत्कटं
स्फुटद्युति स्फटिकगोपुरं पुरम्।
हरो गिरौ चिरमनुकल्पितं तदा
विसर्ज्जितामरनिवहोऽविशत् स्वकम्।४९८॥

Then Himācala bade adieu to the Devas and entered into His city naturally resplendent, and adorned with *Gopuras* made of jewels, and beautiful internally with diamonds, gold and other precious gems.

तदोमासहितो देवो विजहार भगाक्षिहा।
पुरोद्यानेषु रम्येषु विविक्तेषु वनेषु च॥४९९॥

Here, on the other hand Mahādeva with Pārvatī sauntered about for a long time in the charming groves and solitary forests of the mountain.

सुरक्तहृदयो देव्या मकरांकपुरस्सरः।
ततो बहुतिथे काले सुतकामा गिरेः सुता॥५००॥
सखीभिः सहिता क्रीडां चक्रे कृत्रिमपुत्रकैः।
कदाचिद्गन्धतैलेन गात्रमभ्यज्य शैलजा॥५०१॥
चूर्णैरुद्वर्त्तयामास मलिनान्तरितां तनुम्।
तदुद्वर्त्तनकं गृह्य नरं चक्रे गजाननम्॥५०२॥
पुत्रकं क्रीडती देवीं तं चाक्षिपयदम्भसि।
जाह्नव्यास्तु शिवासख्यास्ततः सोऽभूद्वृहद्वपुः॥५०३॥
कायेनातिविशालेन जगदापूरयत्तदा।
पुत्रेत्युवाच तं देवी पुत्रेत्यूचे च जाह्नवी॥५०४॥
गाङ्गेय इति देवैस्तु पूजितोऽभूद्गजाननः।
विनायकाधिपत्यं च ददावस्य पितामहः॥५०५॥

In course of such pastimes, Pārvatī felt inclined to have a son. She made several dolls and began to play with them in company of Her maids. Sometime Pārvatī rubbed scented oiled mixed with powder over Her body and made with the dirt of Her body a human form with an elephant's head on his shoulders. Pārvatī sportily threw that son into the Gaṅgā river where he became enlarged in body. So much so that he extended himself as big as the world, when Pārvatī addressing him as son called him to Her. The Goddess Gaṅgā also, at the sametime, addressed him similarly whence he is known as Gāṅgeya; then the Devas worshipped him and Brahmā named him Vināyaka and made him the head of all the attendants. Gaṇeśa was thus born from Pārvatī.

पुनः सा क्रीडनं चक्रे पुत्रार्थं वरवर्णिनी।
मनोज्ञमंकुरं रूढमशोकस्य शुभानना॥५०६॥

Again, Pārvatī longed for a son and began to play similarly. She planted a sapling of Aśoka for the pleasure of Her son and took very good care of it.

वर्द्धयामास तं चापि कृतसंस्कारमंगला।
बृहस्पतिमुखैर्विप्रैर्दिवस्पतिपुरोगमैः॥५०७॥
ततो देवैश्च मुनिभिः प्रोक्ता देवी त्विदं वचः।
भवानि भवती भव्या सम्भूता लोकभूतये॥५०८॥

The tree soon grew by being watered and looked after so carefully. Then once on an occasion, Bṛhaspati, the Devas, the Brāhmaṇas, the sages came there and said to Pārvatī– "O Bhavānī! You have been born for the benefit of the world and all desire the birth of a son.

प्रायः सुतफलो लोकः पुत्रपौत्रैश्च लभ्यते।
अपुत्राश्च प्रजाः प्रायो दृश्यन्ते दैवहेतवः॥५०९॥
अधुना दर्शिते मार्गे मर्यादां कर्तुमर्हसि।
फलं किं भविता देवि कल्पितैस्तरुपुत्रकैः।
इत्युक्ता हर्षपूर्णाङ्गी प्रोवाचोमा शुभां गिरम्॥५१०॥

Most of the creation seems eager for progeny. The people consider their births successful by seeing sons and grandsons. O Devī! What object can be gained by creating and rearing up trees like sons? Those who have no issue usually become dispassionate to the world and try their best to obtain Devahoods. Now you ought to set a value on actions like this."

देव्युवाच

एवं निरुदके देशे यः कूपं कारयेद्बुधः।
बिन्दौ बिन्दौ च तोयस्य वसेत्संवत्सरं दिवि॥५११॥
दशकूपसमा वापी दशवापीसमो ह्रदः।
दशह्रदसमः पुत्रो दशपुत्रसमोद्रुमः।
एषैव मम मर्यादा नियता लोकभाविनी॥५१२॥

Pārvatī said– "One who makes a well in a place where there is scarcity of water, lives in heaven for as many years as there are drops of water in it. One large reservoir of water is worth ten wells. One son is like ten tanks, and one tree is worth ten sons. This is My moral and I am prepared to protect the universe to the same end."

इत्युक्तास्तु ततो विप्रा बृहस्पतिपुरोगमाः।
जग्मुः स्वमन्दिराण्येव भवानीं वन्द्य सादरम्॥५१३॥

Hearing such words, Bṛhaspati and other Brāhmaṇas returned to their places after saluting Pārvatī.

गतेषु तेषु देवोऽपि शंकरः पर्वतात्मजाम्।
पाणिना लम्बमानेन शनैः प्रावेशयच्छुभाम्॥५१४॥

When all of them returned to their abodes Mahādeva gently took Pārvatī by Her hands and made Her enter slowly into His palace.

चित्तप्रसादजननं प्रासादमनुगोपुरम्।
लम्बभौक्तिकदामानां मालिकाकुलवेदिकम्॥५१५॥
निर्धौतकलधौतं च क्रीडागृहमनोरमम्।
प्रकीर्णकुसुमोद्दाममत्तालिकुलकूजितम्॥५१६॥

She went inside the mansion which was pleasing to the mind, the doors of which were decorated with hangings of pearls, the walls were of gold; it was full of pleasure courts and looked most enchanting by the buzzing of the black bees over the floral wreaths.

किन्नरोद्गीतसंगीतगृहान्तरितभित्तिकम्।
सुगन्धिधूपसङ्घातमनः प्रार्थ्यमलक्षितम्॥५१७॥
क्रीडन्मयूरनारीभिर्वृतं वै ततवादिभिः।
हंससङ्घातसङ्घुष्टं स्फाटिकस्तम्भवेदिकम्॥५१८॥
अनारतमतिप्रीत्या बहुशः किन्नराकुलम्।
शुकैर्यत्राभिहन्यन्ते पद्मरागविनिर्मिताः॥५१९॥
भित्तयो दाडिमभ्रान्त्या प्रतिबिम्बितमौक्तिकाः।
तत्राक्षक्रीडया देवी विहर्त्तुमुपचक्रमे॥५२०॥
स्वच्छेन्द्रनीलभूभागे क्रीडने यत्र धिष्ठितो।
वपुःसहायतां प्राप्तौ विनोदरसनिर्वृतौ॥५२१॥
एवं प्रक्रीडतोस्तत्र देवीशङ्करयोस्तदा।
प्रादुर्भवन्महाशब्दस्तद्गुहोदरगोचरः॥५२२॥
तच्छुत्वा कौतुकाद्देवी किमेतदिति शङ्करम्।
पप्रच्छ तं शुभतनुर्हरं विस्मयपूर्वकम्॥५२३॥

There the Kinnaras were singing, the whole place was well scented and the peacocks were sporting, the cranes were throwing out their notes, the pillars of gems were dazzling with lustre, the parrots were sporting on the walls of lapis lazuli. At some places the ladies of Yakṣas were playing on lutes and sporting. The Kinnaras were constantly singing and dancing at various places; cranes and Sārasas were moving at other places; at other places the pearls were reflected on the floors made of gems; and Śuka birds thinking them to be pomegranates were striking them with their beaks. Within such a mansion, Śiva and Pārvatī began to play dice. When both of them were engaged in play on a floor made of Indranīla pearl, there was a tremendous uproar all at once and the delicate Pārvatī enquired out of curiosity from Śiva the reason of it.

उवाच देवीं नैतत्ते दृष्टपूर्वं सुविस्मिते।
एते गणेशाः क्रीडन्ते शैलेऽस्मिन् मत्प्रियाः सदा॥५२४

Then Śiva told her– "O astonished one! My dear attendants, the Gaṇeśvaras, are sporting on this mountain. You have not seen before them.

तपसा ब्रह्मचर्येण नियमैः क्षेत्रसेवनैः।
यैरहं तोषितः पूर्वं त एते मनुजोत्तमाः॥५२५॥
मत्समीपमनुप्राप्ता मम हृद्या शुभानने।
कामरूपा महोत्साहा महारूपगुणान्विताः॥५२६॥

Those excellent human beings who have won my pleasure and appreciation by observing austerities, fasts, celibacy and pilgrimages to sacred places have now acquired my Gaṇatva (office of attendants) and they can assume any form at will.

कर्मभिर्विस्मयं तेषां प्रयामि बलशालिनाम्।
सामरस्यास्य जगतः सृष्टिसंहरणक्षमाः॥५२७॥
ब्रह्मविष्ण्विन्द्रगन्धर्वैः सकिन्नरमहोरगैः।
विवर्जितोऽप्यहं नित्यं नैभिर्विरहितो रमे॥५२८॥
हृद्या मे चारुसर्वाङ्गास्त एते क्रीडिता गिरौ।
इत्युक्ता तु ततो देवीं त्यक्त्वा तद्विस्मयाकुला॥५२९॥

They are full of enterprise; they are highly energetic and endowed with great forms and virtues. I am also astonished at their deeds. They are powerful enough to annihilate the universe including the Devas. I may forsake Brahmā, Viṣṇu, Indra, Gandharva, Kinnara and the serpents but I cannot live without these attendants. They are all enshrined in my mind and they always play in this mountain."

गवाक्षान्तरमासाद्य प्रेक्षते विस्मितानना।
यावन्तस्ते कृशा दीर्घा ह्रस्वाः स्थूला महोदराः॥५३०॥
व्याघ्रेभवदनाः केचित्केचिन्मेषजरूपिणः।
अनेकप्राणिरूपाश्च ज्वालास्याः कृष्णपिङ्गलाः॥५३१॥
सौम्या भीमाः स्मितमुखाः कृष्णपिङ्गजटासटाः।
नानाविहङ्गवदना नानाविधमृगाननाः॥५३२॥
कौशेयचर्म्मवसना नग्नाश्चान्ये विरूपिणः।
गोकर्णा गजकर्णाश्च बहुवक्त्रेक्षणोदराः॥५३३॥

Hearing that Pārvatī felt astonished and leaving off play began to peep at them through the air holes. Some of them were lean, others corpulent, some tall, others short with big stomachs, with their faces like those of tigers, lions and elephants. Some of them were like sheep and goats. Some had variegated features. Some were blazing like fire. Some were dark, others yellow. Some were gentle, others grim. Some were of smiling disposition. Some had black and some brown hair. Some were like birds in appearance. Some had faces like those of the various kinds of deer. Some were dressed in the Kuśa fibre and skins; some naked and some of deformed appearance; some with their ears like those of the cow, some had ears like those of elephants.

पहुपादा बहुभुजा दिव्यनानास्त्रपाणयः।
अनेककुसुमापीडा नानाव्यालविभूषणाः॥५३४॥
वृत्ताननायुधधरा नानाकवचभूषणाः।
विचित्रवाहनारूढा दिव्यरूपा वियच्चराः॥५३५॥
वीणावाद्यमुखो दृष्ट्वा नानास्थानकनर्त्तकाः।
गणेशांस्तांस्तथा दृष्ट्वा देवी प्रोवाच शङ्करम्॥५३६॥

Many of them had many faces, many eyes, many bellies, many hands and many feet. They were armed with various kinds of divine weapons, wearing various kinds of divine ornaments of flowers and serpents, endowed with various kavacas (amulets), pervaders in the heaven, players of the Vīṇā, dancers at many places. Seeing such attendants, Pārvatī said to Śiva.

देव्युवाच

गणेशाः कतिसंख्याता किंनामानः किमात्मकाः।
एकैकशो म"1 ब्रूहि धिष्ठिता ये पृथक् पृथक्॥५३७॥

The Devī said– "How many attendants have you got? What are their names? Please, mention one by one to me."

शङ्कर उवाच

कोटिसंख्या ह्यसंख्याता नानाविख्यातपौरुषाः।
जगदापूरितं सर्वैरेभिर्भीमैर्महाबलैः॥५३८॥
सिद्धक्षेत्रेषु रथ्यासु जीर्णोद्यानेषु वेश्मसु।
दानवानां शरीरेषु बालेषून्मत्तकेषु च।
एते विशन्ति मुदिता नानाहारविहारिणा॥५३९॥
ऊष्मपाः फेनपाश्चैव धूमपा मधुपायिनः।
रक्तपाः सर्वभक्षाश्च वायुपा ह्यम्बुभोजना॥५४०॥
गेयनृत्योपहाराश्च नानावाद्यरवप्रियाः।
न ह्येषां वै अनन्तत्वाद्गुणान्वक्तुं हि शक्यते॥५४१॥

Śiva said– "These Gaṇas of various name and fame are a Koṭi in number i.e., in all, they are innumerable. They are most valiant. They pervade the universe. They become pleased with and enter into the sacred cities, roadways, old worn-out gardens, abandoned houses, bodies of demons, infants and mad men, and the cremation grounds. They indulge in various kinds of sports along with these and drink steam, froth, smoke and honey and eat all kinds of things. They also inhale air and drink water and are addicted to singing, music and dancing. They are numerous and cannot be counted."

देव्युवाच

मार्गत्वगुत्तरासङ्गः शुद्धाङ्गो मुञ्जमेखली।
वामस्थेन च शिक्येन चपलो रञ्जितानन:॥५४२॥
मृगदंष्ट्रो ह्युत्पलानां स्रग्दामो मधुराकृतिः।
पाषाणशकलोत्तानकांस्यतालप्रवर्त्तकः॥५४३॥
असौ गणेश्वरो देवः किंनामा किन्नरानुगः।
य एष गणगीतेषु दत्तकर्णो मुहुर्मुहुः॥५४४॥

Pārvatī said– "O Lord! What is the name of that attendant who is covered with buck skin, clean in person, wearing the girdle of muñja, with a loop thrown on his left shoulder, looking so sweet, wearing the wreath of stone heads, with handsome form, beating his arms with slabs of stone and following the Kumāras. His tuft of hair on the head in waving a little towards his left. He is frequently attentive to the songs of other attendants. What is his name?"

शर्व उवाच

स एष वीरको देवि सदा मद्धृदयप्रियः।
नानाश्चर्यगुणाधारो गणेश्वरगणार्चितः॥५४५॥

Śiva spoke– "O Devī! He is Vīraka, i.e., Vīrabhadra. He is my great favourite. He is full of many astonishing qualities. The other Gaṇeśvaras pay him great respect."

देव्युवाच

ईदृशस्य सुतस्याति ममोत्कण्ठा पुरान्तक।
कदाहमीदृशं पुत्रं द्रक्ष्याम्यानन्ददायिनम्॥५४६॥

Pārvatī spoke– "I also long to have a son like him. When shall I be blessed with such a pleasing son?"

शर्व उवाच

एष एव सुतस्तेऽस्तु नयनानन्दहेतुकः।
त्वया मात्रा कृतार्थस्तु वीरकोऽपि सुमध्यमे॥५४७॥
इत्युक्ता प्रेषयामास विजयां हर्षणोत्सुका।
वीरकानयनायाशु दुहिता हिमभूभृतः॥५४८॥
सावरुद्धा त्वरायुक्ता प्रासादादम्बरस्पृशः।
विजयोवाच मधुरं गणमध्ये प्रवर्त्तिता॥५४९॥

Śiva said– "This son is the giver of comfort to your eyes. Let him be your son. Even this Vīrabhadra will be blessed by calling you mother." Hearing which Pārvatī sent Her maid Vijayā to call Vīrabhadra in. The maid hurriedly coming down from the upper storey said.

विजयोवाच

एहि वीरक चापल्यात्त्वया देव: प्रकोपित:।
किमुत्तरं वदत्यर्थे नृत्यरङ्गे तु शैलजा॥५५०॥
इत्युक्तस्त्यक्तपाषाणशकलो मार्ज्जितानन:।
आहूतस्तु तयोद्भूतमूलप्रस्तावशंसक:॥५५१॥
देव्या: समीपमागच्छद्विजयानुगत: शनै:।
प्रासादशिखरात्फुल्लरक्ताम्बुजनिभद्युति:॥५५२॥

Vijayā said– "Come here Vīraka. You have incurred the displeasure of Mahādeva by your restiveness; and what will Pārvatī think of your sports." hearing which, Vīrabhadra, casting away the pieces of stone and wiping his face gently, accompanied Vijayā to enquire into real cause and went slowly and took his seat near Pārvatī.

तं दृष्ट्वा प्रस्नुतानल्पस्वादुक्षीरपयोधरा।
गिरिजोवाच सस्नेहं गिरा मधुरवर्णया॥५५३॥

Seeing him come, the Devī Girijā got down. At the sight of Vīrabhadra, the Devī shone like the petal of a red lotus, milk began to flow from her breast and She most lovingly said in a gentle voice–

उमोवाच

एह्येहि यातोऽसि मे पुत्रतां
देवदेवेन दत्तोऽधुना वीरक॥५५४॥
इत्येवमङ्के निधायाथ तं
पर्यचुम्बत्कपोले कलवादिनम्॥५५५॥
मूर्ध्न्युपाघ्राय समाज्ज्र्य गात्राणि
भूषयामास दिव्यै: स्वयं भूषणै:।
किङ्किणीमेखलानूपुरैर्मा-
णिक्यकेयूरहारोरुमूलगुणै:॥५५६॥
कोमलै: पल्लवैश्चित्रितैश्चारुभि-
र्दिव्यमन्त्रोद्भवैस्तस्य शुभैस्ततो
भूरिभिश्चाकरोन्मिश्र-
सिद्धार्थकैरङ्गरक्षाविधि:॥५५७॥

"O Vīrabhadra! come; come; you have attained My son-ship; Mahādeva has given you over to me as son." With these words she seated him in Her lap and kissed his cheeks and smelling his forehead, caressed that sweet speaking Vīrabhadra. Afterwards, She decorated him with nice ornaments, such as girdle of bells, armlets of gems and garlands. Then she put on him peculiar kinds of leaves, flowers, herbs, white mustard etc., as prescribed to ward off evil sight.

एवमादाय चोवाच कृत्वा स्त्रजं
मूर्ध्नि गोरोचनापत्रभङ्गोज्ज्वलै:॥५५८॥
गच्छ गच्छाधुना क्रीड सार्द्धं
गणैरप्रमत्तो वसश्वभ्रवर्ज्जीशनैर्व्यालमलाकुला:
शैलसानुद्रुमन्तिभिर्भिन्नसरा: परे सङ्गिन:॥५५९॥
जाह्नवीयं जलं क्षुब्धतोयाकुलं कूलं
माविशेथा बहुव्याघ्रदुष्टे वने॥५६०॥
वत्सासंख्येषु दुर्गा गणेशेष्वेतस्मिन् वीरके
पुत्रभावोपतुष्टान्त: करणा तिष्ठतु॥५६१॥
स्वस्य पितृजनप्रार्थितं भव्य-
मायाति भाविन्यसौ भव्यता॥५६२॥
सोऽपि निभृत्य सर्वगणै: सस्मयमाह
बालत्वलीला रसाविष्टधी:॥५६३॥
एष मात्रा स्वयं मे कृतभूषणोऽत्र
एष पट: पटलैर्बिन्दुभि:।
सिन्दुवारस्य पुष्पैरियं मालतीमिश्रिता।
मालिका मे शिरस्याहिता॥५६४॥
कोऽयमातोद्यधारी गणस्तस्य
दास्यामि हस्तादिदं क्रीडनम्॥५६५॥

Afterwards, She put a mark of *Gorocana* on his forehead and a garland of ornamental leaves on his neck and said– "Now go and gently play with your fellow attendants but do not be rash. Remain for some time putting on a necklace of serpents and remain dirty. May you be ever victorious on mountains, tablelands, over trees, elephants and your companions. You should never enter into the swift running stream of the Gaṅgā nor should you go in a forest infested with tigers and lions. May the Goddess Durgā be pleased with this Vīraka as Her son, out of the innumerable attendants. The welfare asked by one's own father and mother is obtained after some time, it is sure to bear fruit in some future time. Vīrabhadra, the lord of the Gaṇas, overpowered with the idea of being the child of Pārvatī began to say to his playmates. "My mother herself has decorated me with all these ornaments; She has put on my neck, the garland of Mālatī flowers with Sindhuvāra flowers interspersed with grey dots. Who is that most skilled musician among the attendants with the musical instrument in his hands whom I may give this toy that is in my hand."

दक्षिणात्पश्चिमं पश्चिमादुत्तर-
मुत्तरात्पूर्वमभ्येत्य सख्यायुता प्रेक्षती तं
गवाक्षान्तराद्वरिकं शैलपुत्री बहिः
क्रीडनं यज्जगन्मातुरप्येष चित्तभ्रमः॥५६६॥

Afterwards, Pārvatī, in company of Her maids, began to peep at Vīrabhadra while he was at play, through the air holes from south to west, from west to north, from north to east.

पुत्रलुब्धो जनस्तत्र को मोहमायाति
स्वल्पचेता जडो मांसाविण्मूत्रसङ्घातदेहः॥५६७॥
द्रष्टुमभ्यन्तरं नाकवासेश्वरै-
रिन्दुमौलिं प्रविष्टेषु कक्षान्तरम्॥५६८॥

Sūta said "It is highly astonishing that even Pārvatī, the mother of the universe, was also deluded like that; then what mortal being would not be entangled in the bonds of filial love with his son?"

वाहनात्यावरोहा गणास्तैर्युतो लोकपालास्त्रमूर्त्तौ ह्ययं
खड्गो विखड्गकरो निर्म्मम: कृतान्तः कस्य केनाहतो
ब्रूत मौने भवन्तोऽस्त्रदण्डेन किं दुःस्पृहाः॥५६९॥
भीममूर्त्यानेनेनास्ति कृत्यं गिरौ य एषोऽस्त्रज्ञेन
किं वध्यते॥५७०॥
मा वृथा लोकपालानुगचित्तता एवमेवैत दित्यूचुरस्मै
तदा देवताः॥५७१॥
देवदेवानुगं वीरकं लक्षणा प्राह देवी
वनं पर्वता निर्झराण्याग्निदेव्यान्यथो भूतपा
निर्झराम्भोनिपातेषु निमज्जत॥५७२॥
पुष्पजालावनद्धेषु धामस्वपि शेत
प्रोत्तुङ्गनानाद्रिकुञ्जेष्वनुगर्ज्जन्तु
हेमारूतास्फोटसंक्षेपणात्कामतः॥५७३॥
काञ्चनोत्तुङ्गश्रृङ्गावरोहक्षितौ हेमरेणूत्करासङ्गद्युतिं
खेचराणां वनाधायिनि रम्ये बहुरूपसम्पत्प्रकरे गणान्वासितं
मन्दरकन्दरे सुन्दरमन्दारपुष्पप्रवालाम्बुजे सिद्धनारीभिरापीत-
रूपामृतं विस्तृतैर्नेत्रपात्रैरनुन्मेषिभिर्वीरकं शैलपुत्री
निमेषान्तरादस्मरत्पुत्रगृघ्नी विनोदार्थिनी॥५७४॥
सोऽपि तादृक्क्षणावाप्तपुण्योदयो योऽपि
जन्मान्तस्यात्मजत्वं गतः क्रीडतस्तस्य तृप्तिः कथं जायते
योऽपि भाविजगद्वेधसा तेजसः कल्पितः प्रतिक्षणं
दिव्यगीतक्षणो नृत्यलोलो गणेशैः प्रणतः॥५७५॥

After that the Devas and Lokapālas entered within to meet the Lord Śiva when the attendants of Śiva ride on the Vāhanas and made a parade with their arms and weapons. Vīraka, also took up one axe and exclaimed, "who will be cut into two by this axe? Who has called the cruel Yama into his memory? Say. If you remain silent then I understand that you all are afraid of this terrible weapon. When I, of terrific appearance, am here, no one can effect anything with any of these weapons." When Vīraka was expressing thus, the Devas desisted him from his purpose, saying. "It is quite useless to wound the feeling of the Lokapālas." Seeing Vīraka to be so much attached to the

Deva-Deva, Pārvatī advised Vīraka to bathe in spring water, to walk in the Devī mountain and gardens, to sleep in the house covered with flowers and not to go on the tops of high peaks where wind blows very violently. The high golden peaks, the golden low lands, and the cave of the Gandhamādana mountain are full of many valuable things. All the Gaṇeśvaras used to dwell there. Its various places were well-bedecked with Mandāra flowers, leaves and lotuses and the pleasure resorts of the celestial beings. Vīraka used to roam at those places. The ladies of the Siddhas used to drink the nectar of his face. If Pārvatī could not see Vīraka for a moment, she used to become impatient and constantly thought of him. Vīraka too, then remembered his good fortune. It is this Vīraka that became the real son of the Devī on some future occasion. The creator of the coming world created Vīraka out of fire. Vīraka was very fond of Divine singing and dancing and was, therefore, respected by the Gaṇeśvaras.

क्षणं सिंहनादाकुले गण्डशैले
सृजद्रत्नजाले बृहत्सालताले।
क्षणं फुल्लनाना तमालालिकाले
क्षणं वृक्षमूले विलोलो मराले।।५७६।।
क्षणे स्वल्पपङ्के जले पङ्कजाढ्ये
क्षणं मातुरंके शुभे निष्कलंके।
परिक्रीडते बाललीला विहारी
गणेशाधिपो देवतानन्दकारी।
निकुञ्जेषु विद्याधरैर्गीतशील:
पिनाकीव लीलाविलासै: सलील:।।५७७।।

Sometimes, he used to play in mountains, where lions roared; sometimes, he remained in the mines of jewels, sometimes, he played in Sālatāla forest; sometimes, the pleasant-blooming Tamāla forest; sometimes, under the trees, sometimes, in waters full of lotuses and having a little mud; and sometimes, he used to remain in the pure auspicious lap of his mother. Thus he spent his time in childish pastimes. Sometimes, like Śiva, Vīraka the lord of Gaṇeśvaras used to sing with Vidyādharas in the groves, with all paraphernalia and amusements.

प्रकाश्य भुवनाभोगी ततो दिनकरे गते।
देशान्तरं तदा पश्चाद्दूरमस्तावनीधरम्।।५७८।।

At this moment the Sun, after illuminating the half world, went down below the horizon to some other distant land, the Astācala mountain.

उदयास्ते पुरो भावी यो हि चास्तेऽवनीधर:।
मित्रत्वमस्य सुदृढं हृदये परिचिन्त्यताम्।।५७९।।
नित्यमाराधित: श्रीमान् पृथुमूल: समुन्नत:।
नाकरोत्सेवितुं मेरुरुपहारं पतिष्यत:।।५८०।।
जलेऽप्येषा व्यवस्थेति संश्रयेताखिलं बुध:।
दिनान्तानुगतो भानु: स्वजनत्वमपूरयत्।।५८१।।

The Udayācala and the Astācala which are the mountains on which respectively rises and sets the Sun, the former helps in the beginning, and the latter in the end; but in the heart of the Astācala really lies embedded firm friendship. The Sumeru Mount which is daily worshipped, whose base is wide and which is very lofty does no help to the Sun, the door of real service, at this time. This sort of behaviour is also present in the waters. So the intelligent beings should make use of everything. The Sun, too, at the end of a day, entered into waters; but He did not feel any need for those when He had considered his own a short time previously.

सन्ध्याबद्धाञ्जलिपुटा मुनयोऽभिमुखा रविम्।
याचन्त्यागमनं शीघ्रं निवार्यात्मनि भाविताम्।।५८२।।

In the evening-time, the Munis feeling the absence of the Sun, suppressed their grief and looking towards Him prayed for His speedy return.

व्यजृम्भदथ लोकेऽस्मिन्क्रमाद्वैभावरं तम:।
कुटिलस्येव हृदये कालुष्यं दूषयन्मन:।।५८३।।

Then the veil of darkness spread more and more over the universe just like the mind of the wicked becoming enshrouded in sin.

ज्वलत्फणिफणारत्नदीपोद्योतितभित्तिके।
शयनं शशिसंघातशुभ्रवस्त्रोत्तरच्छदम्॥५८४॥
नानारत्नद्युतिलसच्छक्रचापविडम्बकम्।
रत्नकिंकिणिकाजालं लम्बमुक्ताकलापकम्॥५८५॥
कमनीयचलल्लोलवितानाच्छादिताम्बरम्।
मन्दिरे मन्दसंचार: शनैर्गिरिसुतायुत:॥५८६॥

Then, Lord Śiva went to sleep with His noble consort Pārvatī in His mansion, the walls of which were shining with gems on the hoods of snakes and over the bed was a beautiful canopy; and on the floor was spread a white cloth shining like moonbeam; the border of the canopy decorated with various kinds of gems and pearls. It was moving to and fro by the gentle breeze; on account of the lustre of gems, it seemed as if there arose a rainbow.

तस्थौ गिरीसुताबाहुलतामीलितकन्धर:।
शशिमौलिसितज्योत्स्ना शुचिपूरितगोचर:॥५८७॥
गिरिजाप्यसितापाङ्गी नीलोत्पलदलच्छवि:।
विभावर्या च संपृक्ता बभूवातितमोमयी।
तामुवाच ततो देव: क्रीडाकेलिकलायुतम्॥५८८॥

When Śiva began to sleep with His neck touching the arms of Pārvatī, His white lustre looked extremely charming and the goddess Pārvatī, gleaming like the petal of a blue lotus, looked dark under cover of night. At that time the lord jokingly said to Pārvatī.

इति श्रीमात्स्ये महापुराणे कुमारसम्भवे
चतु:पञ्चाशदधिकशततमोऽध्याय:॥ १५४॥

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CHAPTER 155

Quarrel between Śiva and Pārvatī

शर्व उवाच

शरीरे मम तन्वङ्गि सिते भास्यसितद्युति:।
भुजङ्गीवासिता शुद्धा संश्लिष्टा चन्दने तरौ॥ १॥

Lord Śiva, after his marriage once said to Pārvatī– "O Slender waisted Pārvatī, you having the black complexion, on embracing me, appear like a black female cobra serpent entwining a sandal wood tree since my body is of white complexion.

चन्द्रातपेन सम्पृक्ता रुचिराम्बरया तथा।
रजनीवासिते पक्षे दृष्टिदोषं ददासि मे॥ २॥

You appear as the blackness in the sky beyond the moonlight and are polluting my vision like the dark night."

इत्युक्ता गिरिजा तेन मुक्तकण्ठा पिनाकिना।
उवाच कोपरक्ताक्षी भ्रुकुटीकुटिलानना॥ ३॥

At these words of lord Śiva, Pārvatī, atonce got herself separated from his embrace and her eyes became red in anger. Then with a furious look at her face, she said.

देव्युवाच

स्वकृतेन जन: सर्वो जाड्येत परिभूयते।
अवश्यमर्थात् प्राप्नोति खण्डनं शशिमण्डन॥ ४॥
तपोभिर्दीर्घचरितैर्यच्च प्रार्थितवत्यहम्।
तस्या मे नियतस्त्वेष ह्यवमान: पदे पदे॥ ५॥
नैवास्मि कुटिला शर्व विषमा नैव धूर्ज्जटि।
सविषत्वं गत: ख्यातिं व्यक्तं दोषाकराश्रयात्॥ ६॥

The goddess said– "O Candrabhūṣaṇa, all the people have to face the result of the act of foolishness committed by them. The selfish person surely gets insulted in the crowds of people. The reward which I had desired to achieve after a prolonged *tapas*, as a result of the same, I have to face humiliation at each and every step. O Śiva with locks of hair over the head, I am neither wicked nor awful, but on the contrary you yourself possess *viṣa* (poison) having all the evils and are also known as the refuge of the man.

नाहं पूष्णोऽपि दशना नेत्रे चास्मि भगस्य हि।
आदित्यश्च विजानाति भगवान्द्वादशात्मक:॥ ७॥
मूर्ध्नि शूलं जनयसि स्वैर्दोषैर्मामधिक्षिपन्।

यस्त्वं मामाह कृष्णेति महाकालेति विश्रुतः॥८॥

I am not the teeth of Pūṣṇa, or the eyes of Bhaga. I am well known to the sun who is divided in twelve parts. You are implanting your own demerits on one, creating headache for me. You have addressed me as Kṛṣṇa, (but you forget that) you yourself are known by the name of Mahākāla.

यास्याम्यहं परित्यक्त्वा चात्मानं तपसा गिरिम्।
जीवन्त्या नास्ति मे कृत्यं धूर्त्तेन परिभूतया॥९॥

Therefore, I now, discarding the lust for life, shall go to the mountain for performing of *tapas*, because I believe that living with a wicked person like you would be of non consequence."

निशम्य तस्या वचनं कोपतीक्ष्णाक्षरं भवः।
उवाचाधिकसम्भ्रान्तः प्रणयेनेन्दुमौलिना॥१०॥

Then listening to the words of Pārvatī which were filled with rage, then lord Śiva, spoke sweet words filled with love.

शर्व उवाच

अगात्मजासि गिरिजे नाहं निन्दापरस्तव।
त्वद्भक्तिबुद्ध्या कृतवांस्तवाहं नामसंश्रयम्॥११॥

Lord Śiva said– "O Girijā, you are the daughter of the mountain, therefore, I am not at all inclined on denouncing you. I have spoken these words with my mind filled with devotion for you.

विकल्पः स्वस्थचित्तेऽपि गिरिजे नैव कल्पना।
यद्येवं कुपिता भीरु त्वं तवाहं न वै पुनः॥१२॥

O Girijā, in my healthy mind, I never think of your alternative. In case you get so annoyed with me then I shall no more cut jokes with you.

नर्मवादी भविष्यामि जहि कोपं शुचिस्मिते।
शिरसा प्रणतश्चाहं रचितस्ते मयाञ्जलिः॥१३॥

O Lady with auspicious smile, shed away the anger. Look here I am lowering my head with folded hands before you.

स्नेहेनाप्यवमानेन निन्दितेनैति विक्रियाम्।
तस्मान्न जातु रुष्टस्य नर्मस्पृष्टो जनः किल॥१४॥

None should ever joke with anyone, who gets offended with what is spoken in love and affection or jest.

अनेकैश्चाटुभिर्देवी देवेन प्रतिबोधिता।
कोपं तीव्रं न तत्याज सती मर्मणि घट्टिता॥१५॥
अवष्टब्धमथास्फाल्य वासः शंकरपाणिना।
विपर्यस्तालका वेगाद्यातुमैच्छत शैलजा॥१६॥

Śiva thus coaxed Pārvatī in many ways but her wrath did not fade out. She snatched herself away from the embrace of Śiva and prepared to start immediately.

तस्या व्रजन्त्याः कोपेन पुनराह पुरान्तकः।
सत्यं सर्वैरवयवैः सुतासि सदृशी पितुः॥१७॥
हिमाचलस्य शृङ्गैस्तैर्मेघजालाकुलैर्नभः।
तथा दुरवगाह्येभ्यो हृदयेभ्यस्तवाशयः॥१८॥

The Lord seeing Her mind fixed on going, angrily said, "It is true, you are in every way like your father. The several limbs of your body appear like unreachable tall peaks of the Himālayas with clouds embracing in the middle and trying to reach to Heavens. Your heart is hard to attain, as the unfathomable interiors of the Himālayas are hard to be traversed.

काठिन्याङ्गस्त्वमस्मभ्यं वनेभ्यो बहुधा गता।
कुटिलत्वं च वर्त्मभ्यो दुःसेव्यत्वं हिमादपि।
संक्रान्तिसर्वदैवेति तन्वङ्गि हिमशैलराट्॥१९॥
इत्युक्ता सा पुनः प्राह गिरिशं शैलजा तदा।
कोपकम्पितमूर्द्धा च प्रस्फुरद्दशनच्छदा॥२०॥

Your body is very hard, owing to the hardness of the rock in the Himālayas; you are present at many places and that is derived from the hilly forest land; and your crookedness is from the zig-zag lanes thereof, and you are hard to be served as the cold and snows of the Himālayas are hard to be borne. In short, all the qualities of Himācala are imbibed in you."

Pārvatī, thus addressed, shook her head with fury and grinding her teeth said.

उमोवाच

मा सर्वान्दोषदानेन निन्दान्यान् गुणिनो जनान्।
तवापि दुष्टसम्पर्कात्संक्रातं सर्वमेव हि॥ २१॥
व्यालेभ्योऽधिकजिह्मत्वं भस्मना स्नेहबन्धनम्।
हृत्कालुष्यं शशांकात्तु दुर्बोधित्वं वृषादपि॥ २२॥
तथा बहु किमुक्तेन अलं वाचा श्रमेण ते।
श्मशानवासान्निर्भीस्त्वं नग्नत्वान्न तव त्रपा॥ २३॥
निर्घृणत्वं कपालित्वाद्दया ते विगता चिरम्।
इत्युक्त्वा मन्दिरात्तस्मान्निर्ज्जगाम हिमाद्रिजा॥ २४॥

Umā said– "Please do not despise other worthies by trying to find fault with them. You are also full of faults on account of Your bad company. Your crookedness is derived from Your contact with serpents. You are void of affection like Your ashes. Your heart is more vilified than Moon by Her spot. You are inferior even to this bull in understanding. What is the use of talking more. You are fearless by living in the cremation ground. You are shameless, because, You are naked. You do not dislike disguising thing on account of Your constantly wearing skulls and mercy has left You once for all." Sūta said– With these words, Pārvatī left that place.

तस्यां व्रजन्त्यां देवेशगणैः किलकिलो ध्वनिः।
क्व मातर्गच्छसि त्यक्त्वा रुदन्तो धाविताः पुनः॥ २५॥
विष्टभ्य चरणौ देव्या वीरको बाष्पगद्गदम्।
प्रोवाच मातः किन्त्वेतत्क्व यासि कुपितान्तरा॥ २६॥
अहं त्वामनुयास्यामि व्रजन्तीं स्नेहवर्ज्जिताम्।
नो चेत् पतिष्ये शिखरात्तपोनिष्ठे त्वयोज्झितः॥ २७॥

At that time, the attendants of Śiva made a noise and Vīrabhadra running up to Her said, crying, O Mother! where are you going leaving us alone? Saying so, he threw himself round Her feet and said– "O Mother! what has happened? Where are you going so angrily? If you go away so ruthlessly, I will follow you; else, forsaken by you, I will throw myself down from the peak of the mountain where you may practise penances."

उन्नाम्य वदनं देवी दक्षिणेन तु पाणिना।
उवाच वीरकं माता शोकं पुत्रक मा कृथाः॥ २८॥
शैलाग्रात्पतितुं नैव न चागन्तुं मया सह।
युक्तं ते पुत्र वक्ष्यामि येन कार्येण तच्छृणु॥ २९॥
कृष्णेत्युक्त्वा हरेणाहं निन्दिता चाप्यनिन्दिता।
साहं तपः करिष्यामि येन गौरीत्वमाप्नुयाम्॥ ३०॥
एष स्त्रीलम्पटो देवो यातायां मय्यनन्तरम्।
द्वाररक्षा त्वया कार्या नित्यं रन्ध्रान्ववेक्षिणा॥ ३१॥
यथा न काचित्प्रविशेद्योषिदत्र हरान्तिकम्।
दृष्ट्वा परस्त्रियश्चात्र वदेथा मम पुत्रक॥ ३२॥
शीघ्रमेव करिष्यामि यथायुक्तमनन्तरम्।

On his having thus spoken to Pārvatī, She said after fondling him with her right arm, "Son! do not be sorry. You should not throw yourself down from the mountain nor should you accompany me. Son I tell you what you ought to do. Śiva has despised me by calling me Kṛṣṇā (black), so I shall practise austerities in order that I may become fair complexioned. This Śiva is desirous of woman. After I go away you should keep guard at the gate so that no other woman might come. O Son! If you find any other woman coming in, do report it to me and I shall at once arrange about it."

एव मस्त्विति देवी स वीरकः प्राह साम्प्रतम्॥ ३३॥
मातुराज्ञामृताह्लादप्लाविताङ्गो गतज्वरः।
जगाम कक्ष्यां सन्द्रष्टुं प्रणिपत्य च मातरम्॥ ३४॥

Hearing that, Vīrabhadra said– "I shall do as you say"; and then he cheerfully set himself to carry out the injunctions of his mother, after duly saluting Her.

इति श्रीमात्स्ये महापुराणे कुमारसम्भवे देव्यास्तोपऽनुगमनं नाम
पञ्चपञ्चाशदधिकशततमोऽध्यायः॥ १५५॥

CHAPTER 156

Secret consultations between Kusumamodinī and Pārvatī and other related events

सूत उवाच

देवीं सापश्यदायान्तीं सखीं मातुर्विभूषिताम्।
कुसुमामोदिनीं नाम तस्य शैलस्य देवताम्।। १।।

Sūta said– "O *Ṛṣis*, while moving forward, Pārvatī came across Kusumamodinī fully beautified. She was the friend of Menā, the mother of Pārvatī and the chief deity of Himavān.

सापि दृष्ट्वा गिरिसुतां स्नेहविक्लवमानसा।
क्व पुत्रि गच्छसीत्युच्चैरालिङ्ग्योवाच देवता।। २।।
सा चास्यै सर्वमाचख्यौ शङ्करात्कोपकारणम्।
पुनश्चोवाच गिरिजा देवतां मातृसम्मताम्।। ३।।

Looking at Pārvatī, the mind of Kusumamodinī was overwhelmed with affection. Then the deity embracing Pārvatī, said to her, "Where are you going, O Daughter." Thereafter Girijā narrated to her the row she had picked up with Śiva, and then she thus spoke to the deity, who was comparable to her mother.

उमोवाच

नित्यं शैलाधिराजस्य देवता त्वमनिन्दिते।
सर्वतः सन्निधानं ते मम चातीव वत्सला।। ४।।
अतस्तु ते प्रवक्ष्यामि यद्विधेयं तदा धिया।
अन्यस्त्री सम्प्रवेशस्तु त्वया रक्ष्यः प्रयत्नतः।। ५।।
रहस्यत्र प्रयत्नेन चेतसा सततं गिरौ।
पिनाकिनः प्रविष्टायां वक्तव्यं मे त्वयानघे।। ६।।

Umā said– "O Blissful one, you are the deity of my father Himācala. Therefore you always dwell here. Besides you are immensely attached to me. Therefore the action which I am going to take now, is being brought to your notice. You should take good care of this mountain in every way making all the efforts, quite carefully that no other lady meets Śiva in seclusion. In case any lady meets Śiva in seclusion, then you should inform me atonce.

ततोऽहं संविधास्यामि यत्कृत्यं तदनन्तरम्।
इत्युक्ता सा तथेत्युक्त्वा जगाम स्वगिरिं शुभम्।। ७।।

The future course of action whatever is required shall be managed by me." At these words of Pārvatī, the deity said– "I shall do so." Thus speaking she retired to her auspicious hill.

उमापि पितरुद्यानं जगामाद्रिसुता द्रुतम्।
अन्तरिक्षं समाविश्य मेघमालामिव प्रभा।। ८।।

On the other hand Umā– the daughter of the mountain, reached the orchard of her father through the sky way, like the lightening in the sky.

ततो विभूषणान्यस्य वृक्षवल्कलधारिणी।
ग्रीष्मे पञ्चाग्निसंतप्ता वर्षासु च जलोषिता।। ९।।
वन्याहारनिराहारा शुष्का स्थण्डिलशायिनी।
एवं साधयती तत्र तपसा संव्यवस्थिता।। १०।।

Reaching there she discarded the ornaments and clad herself in bark garments. She was served with *Pañcāgni* during the summer season, lived in water in the rainy season, in the winter season she slept over the bare ground. The wild roots and fruits served as her food and sometimes she remained even without food. Thus she performed meditation with devotion.

ज्ञात्वा तु तां गिरिसुतां दैत्यस्तत्रान्तरे बली।
अन्धकस्य सुतो दृप्तः पितुर्वधमनुस्मरन्।। ११।।
देवान्सर्वान्विजित्याजौ बकभ्राता रणोत्कटः।
आडिर्नामान्तरप्रेक्षी सततं चन्द्रमौलिनः।। १२।।
आजगामामररिपुः पुरं त्रिपुरघातिनः।
स तत्रागत्य ददृशे वरिकं द्वार्य्यवस्थितम्।। १३।।
विचिन्त्यासीद्वरं दत्तं स पुरा पद्मजन्मना।
हते तदान्धके दैत्ये गिरिशेनामरद्विषि।। १४।।
आडिश्चकार विपुलं तपः परमदारुणम्।
तमागत्यब्रवीद्‌ब्रह्मा तपसा परितोषितः।। १५।।

In the meantime a demon named Āḍi, the son of Andhakāsura and the brother of Bakāsura, who was quite arrogant and strong besides being invincible in the battlefield, was the enemy of the gods. He was always in search of a loophole with Śiva. Finding that Pārvatī was engaged in the performing of the *tapas*, having been reminded of the death of his father at the hands of Śiva, he reached the place of Śiva, who was the destroyer of Tripura. Reaching there he found Vīraka guarding the gate. Then he started thinking about the boon that had been granted by Brahmā, born of lotus. At the time of the killing of Andhaka, the enemy of gods at the hand of Śiva, Āḍi had performed *tapas* for a long time. Then getting pleased with his *tapas*, Brahmā spoke to him reaching near him.

किमाडे दानवश्रेष्ठ तपसा प्राप्तुमिच्छसि।
ब्रह्माणमाह दैत्यस्तु निर्मृत्युत्वमहं वृणे॥ १६॥

"O Demon! what do you desire as a fruit of this asceticism?" The demon said– "That I be immortal is my wish."

ब्रह्मोवाच

न कश्चिच्च विना मृत्युं नरो दानव विद्यते।
यतस्ततोऽपि दैत्येन्द्र मृत्युः प्राप्यः शरीरिणा॥ १७॥

Brahmā said– "There is no one exempt from death; every embodied being is sure to die. You should, therefore, seek your death through some means."

इत्युक्तो दैत्यसिंहस्तु प्रोवाचाम्बुजसम्भवम्।
रूपस्य परिवर्त्तो मे यदा स्यात्पद्मसम्भव॥ १८॥
तदा मृत्युर्मम भवेदन्यथा त्वमरो ह्यहम्।
इत्युक्तस्तु तदोवाच तुष्टः कमलसम्भवः॥ १९॥
यदा द्वितीयो रूपस्य विवर्त्तस्ते भविष्यति।
तदा ते भविता मृत्युरन्यथा न भविष्यति॥ २०॥

The demon said– "I may only die when there occurs a change in my form, otherwise, I may live for ever;" hearing which Brahmā said "You will die when your form undergoes a change."

इत्युक्तोऽमरतां मेने दैत्यसूनुर्महाबलः।
तस्मिन्काले तु संस्मृत्य तद्वधोपायमात्मनः॥ २१॥
परिहर्तुं दृष्टिपथं वीरकस्याभवत्तदा।
भुजङ्गरूपी रन्ध्रेण प्रविवेश दृशः पथम्॥ २२॥
परिहृत्य गणेशस्य दानवोऽसौ सुदुर्ज्जयः।
अलक्षितो गणेशेन प्रविष्टोऽथ पुरान्तकम्॥ २३॥
भुजङ्गरूपं सन्त्यज्य बभूवाथ महासुरः।
उमारूपी च्छलयितुं गिरिशं मूढचेतनः॥ २४॥
कृत्वा मायां ततो रूपमप्रतर्क्यमनोहरम्।
सर्वावयवसंपूर्णं सर्वाभिज्ञानसंवृतम्॥ २५॥
कृत्वा मुखान्तरे दन्तान्दैत्यो वज्रोपमान्दृढान्।
तीक्ष्णाग्रान्बुद्धिमोहेन गिरिशं हन्तुमुद्यतः॥ २६॥
कृत्वोमारूपसंस्थानं गतो दैत्यो हरान्तिकम्।
पापोरम्याकृतिश्चित्रभूषणम्बरभूषितः॥ २७॥

Getting that boon, the Daitya considered himself immortal and afterwards in order to hide himself from Vīrabhadra, he transformed himself into a serpent and without being noticed by Vīrabhadra, crawled inside where Śiva was. Then, that great Asura, leaving off the disguise of the serpent, masquedered as Pārvatī in order to tempt Śiva. After making his form exquisitely alike Pārvatī by his spell, he put on sharp and strong teeth, and made up his mind to kill Śiva. He went near Śiva in the form of Pārvatī putting on neat dress and ornaments.

तं दृष्ट्वा गिरिशस्तुष्टस्तदालिङ्ग्य महासुरम्।
मन्यमानो गिरिसुतां सर्वैरवयवान्तरैः॥ २८॥
अपृच्छत्साधु ते भावो गिरिपुत्रि न कृत्रिमः।
या त्वं मदाशयं ज्ञात्वा प्राप्तेह वरवर्णिनि॥ २९॥
त्वया विरहितं शून्यं मन्यमानो जगत्त्रयम्।
प्राप्ता प्रसन्नवदना युक्तमेवंविधं त्वयि॥ ३०॥

Then, seeing the horrible demon in the form of Pārvatī, He became greatly pleased and said– O Pārvatī, You are well-dispositioned. I hope there is no false appearance in the love. You have come to me after realizing my motive. The whole world is blank to me owing to Your separation. You have done well in coming to me. It is well worthy of You."

इत्युक्तो दानवेन्द्रस्तु तदाभाषत्स्मयञ्छनैः।
न चाबुध्यदभिज्ञानं प्रायस्त्रिपुरघातिनः॥ ३१॥

The demon thus addressed by Śiva and not knowing His glory smilingly said by slow degrees–

देव्युवाच

यातास्म्यहं तपश्चर्त्तुं वाल्लभ्याय तवातुलम्।
रतिश्च तत्र मे नाभूत्ततः प्राप्ता त्वदन्तिकम्॥ ३२॥

"I had gone to practise severe penances to gain Your affection, where I could not find myself well owing to my being away from You and that is why I have returned to You."

इत्युक्तः शंकरः शंकां कांचित्प्राप्यावधारयत्।
हृदयेन समाधाय देवः प्रहसिताननः॥ ३३॥

Hearing this, Śiva became suspicious and smilingly began to think seriously on the affair.

कुपिता मयि तन्वङ्गी प्रकृत्या च दृढव्रता।
अप्राप्तकामा सम्प्राप्ता किमेतत्संशयो मम॥ ३४॥

"Umā had become angry with me and had gone away with the fixed resolution. How has She now come back without fulfilling Her object? This is my doubt."

इति चिन्त्य हरस्तस्या अभिज्ञानं विधारयन्।
नापश्यद्वामपार्श्वे तु तदङ्के पद्मलक्षणम्॥ ३५॥

Śiva now noticed the marks on her body in course of His speech and did not find the mark of a lotus on the left region of the ribs. Instead of which, there was a bundle of hair.

लोमावर्त्तं तु रचितं ततो देवः पिनाकधृक्।
अबुध्यद्दानवीं मायामाकारं गूहयंस्ततः॥ ३६॥
मेढ्रे वज्रास्त्रमादाय दानवं तमसूदयत्।
अबुध्यद्वीरको नैव दानवेन्द्रं निषूदितम्॥ ३७॥

Then, the Lord came to know it to be a devilish freak and keeping His form hidden, took the Vajra-astra and hit it on his private part and thus killed that Dānava.

हरेण सूदितं दृष्ट्वा स्त्रीरूपं दानवेश्वरम्।
अपरीच्छिन्नतत्त्वार्था शैलपुत्र्यै न्यवेदयत्॥ ३८॥
दूतेन मारुतेनाशुगामिना नगदेवता।
श्रुत्वा वायुमुखाद्देवी क्रोधरक्तविलोचना।
अशपद्वीरकं पुत्रं हृदयेन विदूयता॥ ३९॥

Vīrabhadra did not know the destruction of the demon in that way and the Goddess of the mountain seeing the demon thus killed in the form of a woman and not realizing the full situation, sent the news by the messenger Vāyu to Pārvatī, when She began to seethe with wrath. Her eyes turned red with anger and She felt fearfully agitated in mind and pronounced a curse on Vīrabhadra.

इति श्रीमात्स्ये महापुराणे कुमारसम्भवे आडिवधो नाम
षट्पञ्चाशदधिकशततमोऽध्यायः॥ १५६॥

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CHAPTER 157

Pārvatī's curse on Vīraka and boon to Ekānaṁśa

देव्युवाच

मातरं मां परित्यज्य यस्मात्त्वं स्नेहविक्लवात्।
विहितावसरः स्त्रीणां शंकरस्य रहोविधौ॥ १॥
तस्मात्ते परुषा रूक्षा जडा हृदयवर्जिता।
गणेश क्षारसदृशी शिला माता भविष्यति॥ २॥

The goddess said– "O Gaṇeśvara Vīraka, since you disowning me as mother and overpowered with affection of Śiva, have provided an opportunity to Śiva to meet another woman, therefore your mother will be quite harsh, devoid of love and affection, foolish, heartless, dry like the ashes or a rock."

निमित्तमेतद्विख्यातं वीरकस्य शिलोदये।
सोऽभवत्तत्क्रमेणैव विच्छिन्ना ख्यानसंश्रयः॥ ३॥

This is known as the reason for the birth of Vīraka from the rock. In due course of time the same curse became the cause of many stories.

एवमुत्सृष्टशापाया गिरिपुत्र्यास्त्वनन्तरम्।
निर्जगाम मुखात्क्रोध: सिंहरूपी महाबल:॥४॥

After the pronouncing of the curse by Pārvatī on Vīraka, her anger emerged as a lion out of her mouth.

स तु सिंह: करालास्यो जटाजटिलकन्धर:।
प्रोद्धूतलम्बलांगूलो दंष्ट्रोत्कटमुखातट:॥५॥

The lion had a terrific mouth. Its shoulder was filled with manes and had a long tail which was raised above. It had horrible fangs on both the sides of its mouth. Its mouth was open and the tongue was moving.

व्यावृत्तास्यो ललज्जिह्व: क्षामकुक्षि: शिरादिषु।
तस्याशु वर्त्तितुं देवी व्यवस्यत सती तदा॥६॥

Its waist was quite thin and was in search of someone to eat him up. Thus finding the lion, Pārvatī tried to ride on the lion.

ज्ञात्वा मनोगतं तस्या भगवांश्चतुराननः।
आजगामाश्रपदं सम्पदामाश्रयं तदा।
आगम्योवाच देवेशो गिरिजां स्पष्टया गिरा॥७॥

Observing the feelings of Pārvatī, lord Brahmā arrived at that place, which bestowed all the fortunes. Reaching there Brahmā spoke to Girijā in clear voice.

ब्रह्मोवाच

किं पुत्रि प्राप्तुकामासि किमलभ्यं ददामि ते।
विरम्यतामतिक्लेशात्तपसोऽस्मान्मदाज्ञया॥८॥

Brahmā said– "O Daughter, respecting my words, you should stop this hard *tapas*. Speak out your desire to me.

तच्छ्रुत्वोवाच गिरिजा गुरुं गौरवगर्भितम्।
वाक्यं वाचाचिरोद्गीर्णवर्णनिर्णीतवाञ्छितम्॥९॥

Which is the unachievable thing that can be given to you?" On hearing these words, Girijā spoke to Brahmā– the preceptor, her long cherished desire in clear words.

देव्युवाच

तपसा दुष्करेणाप्त: पतित्वे शङ्करो मया।
स मां श्यामलवर्णेति बहुश: प्रोक्तवान्भव:॥१०॥
स्यामहं काञ्चनाकारा वाल्लभ्येन च संयुता।
भर्त्तुर्भूतपतेरङ्गमेकतो निर्विशेऽङ्गवत्॥११॥

The goddess said– "I as a result of my hard *tapas* have achieved Śiva as my husband, but he usually address me as a black woman, which is insulting. Therefore I intend to be of gold like fair colour. This would enable me to be his beloved entering in the body of my husband as a limb."

तस्यास्तद्भाषितं श्रुत्वा प्रोवाच कमलासनः।
एवं भव त्वं भूयश्च भर्तृदेहार्द्धधारिणी॥१२॥

Listening to these words of Pārvatī, Brahmā, born of lotus, said– "All right. You achieving your desire shall become the (left) half of your husband."

ततस्तत्याज भृङ्गाङ्गं फुल्लनीलोत्पलत्वचम्॥१३॥

Thus receiving the boon, Pārvatī discarded the black skin resembling the blue lotus.

त्वचा सा चाभवद्दीप्ता घण्टाहस्ता त्रिलोचना।
नानाभरणपूर्णाङ्गी पीतकौशेयधारिणी॥१४॥
तामब्रवीत्ततो ब्रह्मा देवीं नीलाम्बुजत्विषम्।
निशे भूधरजादेहसम्पर्कात्त्वं ममाज्ञया॥१५॥

Then her skin became bright and she was blessed with three eyes as well. Then she decorated her body with various types of ornaments. She clad herself with the *sārī* of yellow colour, holding a bell in her hand. Then Brahmā spoke to the goddess having the complexion of blue lotus.

सम्प्राप्ता कृतकृत्यत्वमेकानंशा पुरा ह्यसि।
य एव सिंह: प्रोद्भूतो देव्या: क्रोधाद्वरानने॥१६॥
स तेऽस्तु वाहनं देवि केतौ चास्तु महाबल:।
गच्छ विन्ध्याचलं तत्र सुरकार्यं करिष्यसि॥१७॥

पञ्चालो नाम यक्षोऽयं यक्षलक्षपदानुगः।
दत्तस्ते किङ्करो देवि मया मायाशतैर्युतः॥ १८॥

Brahmā then said to Rātri who was shining like the petal of a blue lotus– "O Rātri! you have become blessed by the contact of Pārvatī, and the lion, produced by the fury of Pārvatī, shall be your conveyance and it will be marked on your banner also. Go to Vindhyācala where you would do the work of the Devas. You will be known in future by the name of Ekāvaṁśa. "O Goddess! This Pāñcāla Yakṣa is given to you as your attendant. He is well up in various kinds of Māyā. One hundred thousand of Yakṣa attendants are following him."

इत्युक्ता कौशिकी देवी विन्ध्यशैलं जगाम ह।
उमापि प्राप्तसंकल्पा जगाम गिरिशान्तिकम्॥ १९॥
प्रविशन्तीति तां द्वारि ह्यपकृष्य समाहितः।
रुरोध वीरको देवीं हेमवेत्रलताधरः॥ २०॥
तामुवाच च कोपेन रूपात्तु व्यभिचारिणीम्।
प्रयोजनं न तेऽस्तीह गच्छ यावन्न भेत्स्यसि॥ २१॥
देव्या रूपधरो दैत्यो देवं वंचयितुं त्विह।
प्रविष्टो न च दृष्टोऽसौ स वै देवेन घातितः॥ २२॥

The Goddess Kauśikī, thus enjoined, went to Vindhyācala and Pārvatī also went to Śiva after fulfilling Her object. Vīrabhadra, who was standing at the entrance with a golden rod in hand, challenged Pārvatī and taking Her to be an ordinary one addressed Her angrily. He said– "You have no business here. Go away. A demon had come in the appearance of Pārvatī to deceive Śiva whom I could not see sneaking inside. He was, however, killed by the Lord.

घातिते चाहमाज्ञप्तो नीलकण्ठेन कोपिना।
द्वारेषु नावधानं तं यस्मात्पश्यामि वै ततः॥ २३॥
भविष्यसि न मद्वाःस्थो वर्षपूगान्यनेकशः।
अतस्तेऽत्र न दास्यामि प्रवेशं गम्यतां द्रुतम्॥ २४॥

After that the Lord reprimanded me severely and said– "Do you not keep watch carefully? You will not be able to guard for a long time." Since then I am very alert and will not admit you in. You had better retrace your steps."

इति श्रीमात्स्ये कुमारसम्भवे वीरकशापो नाम सप्त
पञ्चाशदधिकशततमोऽध्यायः॥ १५७॥

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CHAPTER 158

Pārvatī's prayer by Vīraka

वीरक उवाच

एवमुक्त्वा गिरिसुता माता मे स्नेहवत्सला।
प्रवेशं लभते नान्या नारी कमललोचने॥ १॥

Vīraka said– "O Lotus eyed one, Pārvatī my affectionate mother has commanded me like that. Therefore no other woman can enter the house."

इत्युक्ता तु तदा देवी चिन्तयामास चेतसा।
न सा नारीति दैत्योऽसौ वायुर्मे यामभाषत॥ २॥

At these words of Vīraka, Pārvatī started thinking in her mind, that the women about whom the wind-god had informed me was not actually a woman but a Daitya.

वृथैव वीरकः शप्तो मया क्रोधपरीतया।
अकार्यं क्रियते मूढैः प्रायः क्रोधसमीरितैः॥ ३॥

Having been overpowered with anger, I had uselessly cursed Vīraka. The foolish people act similarly, getting overpowered with anger.

क्रोधेन नश्यते कीर्त्तिः क्रोधो हन्ति स्थिरां श्रियम्।
अपरिच्छिन्नतत्त्वार्था पुत्रं शापितवत्यहम्।
विपरीतार्थबुद्धीनां सुलभो विपदोदयः॥ ४॥

The glory is lost by anger, while the anger destroys the stable fortunes. Therefore, I have pronounced a curse on my son without knowing the facts. A person possessing the adverse wisdom has to face misfortunes.

संचिन्त्यैवमुवाचेदं वीरकं प्रति शैलजा।
लज्जासज्जविकारेण वदनेनाम्बुजत्विषा॥ ५॥

Thus thinking, Pārvatī with her lotus like face, displaying shyness spoke thus to Vīraka.

देव्युवाच

अहं वीरक ते माता मा तेऽस्तु मनसो भ्रमः।
शंकरस्यास्मि दयिता सुता तु हिमभूभृतः॥६॥
मम गात्रच्छाविभ्रान्त्या मा शंकां पुत्र भावय।
तुष्टेन गौरता दत्ता ममेयं पद्मजन्मना॥७॥
मया शतोऽस्यविदिते वृत्तान्ते दैत्यनिर्मिते।
ज्ञात्वा नारीप्रवेशं तु शंकरे रहसि स्थिते॥८॥
न निवर्त्तयितुं शक्यः शापः किन्तु ब्रवीमि ते।
शीघ्रमेष्यसि मानुष्यात्स त्वं कामसमन्वितः॥९॥

The goddess said– "O Vīraka, don't be doubtful in your mind about me. I am the daughter of Himācala and beloved of lord Śiva, besides being your mother. O Son don't be doubtful because of the grace of my body. The fair complexion has been bestowed on me by Brahmā. I was unaware of the story about the Daitya, therefore, because of the living of Śiva alone, the entry of some other woman (was conveyed to me) because of which I had pronounced a curse on you, which cannot be made infructuous. But I am going to speak out to you the means of getting free from the said curse. You will soon be born as a human being and after establishing your task there, you will soon return to me."

शिरसा तु ततो वन्द्य मातरं पूर्णमानसः।
उवाचार्चितपूर्णेन्दुद्युतिं च हिमशैलजाम्॥१०॥

Sūta said– "O *Ṛṣis*, thereafter Vīraka with a delightful mind, bowed in reverence to the mother having the lustre of the moon."

वीरक उवाच

नतसुरासुरमौलिमिलन्मणि-
प्रचयकान्तिकरालनखांकिते।
नगसुते शरणागतवत्सले
तव नतोऽस्मि नतार्त्तिविनाशिनि॥११॥
तपनमण्डलमण्डितकन्धरे
पृथुसवर्णसुवर्णनगद्युते।
विषभुजङ्गनिषङ्गविभूषिते
गिरिसुते भवतीमहमाश्रये॥१२॥
जगति कः प्रणताभिमतं ददौ
झटिति सिद्धनुते भवती यथा।
जगति कांचन वाञ्छति शंकरो
भुवनधृत्तनये भवतीं यथा॥१३॥

Vīraka said– "O Daughter of Himācala, O Compassionate to those who seek refuge in you, the nails of whose feet are rendered more lustrous, with the reflections of the swords of the bowing gods and demons who adore you with crown studded with jewels. I offer my salutation to you, you are the destroyer of the misfortunes of the suffering people, you are shining like the sun and have the lustre resembling the mountain of gold, with the curved eye-brows resembling the serpents, I am at your mercy. O Pārvatī, there is none else, who can confer boons on devotees so quickly, as you do. Śiva does not care for anyone else except you.

विमलयोगविनिर्मितदुर्ज्जय-
स्वतनुतुल्यमहेश्वरमण्डले।
विदलितान्धकबान्धवसंहतिः
सुस्वरैः प्रथमं त्वमभिष्टुता॥१४॥

You have made the *maṇḍala* of Maheśvara with the strength of the *yoga*, with your body quite invincible. You are the destroyer of the relatives of Andhakāsura. The gods have initially adored you.

सितसटापटलोद्धतकन्धरा-
भरमहामृगराजरथस्थिता।
विमलशक्तिमुखानलपिङ्गला-
यतभुजौघविपिष्टमहासुरा॥१५॥

Your locks of hair have the white complexion, which full on the shoulders; you mount over the huge lion with gigantic shoulders. You have reduced to pieces the terrific demons with the fire like Śakti emerging from your mouth and the long yellow arms.

निगदिता भुवनैरिति चण्डिका जननि शुम्भनिशुम्भनिषूदनी
प्रणतचिन्तितदानवदानवप्रमथनैकरतिस्तरसा भुवि।। १६ ।।

वियति वायुपथे ज्वलनोज्ज्वले-
ऽवनितले तव देवि च यद्वपुः।
तदजितेऽप्रतिमे प्रणमाम्यहं
भुवनभाविनि ते भववल्लभे।। १७।।

जलधयो ललितोद्धतवीचयो
हुतवहद्युतयश्च चराचरम्।
फणसहस्रभृतश्च भुजङ्गमा-
स्त्वदभिधास्यति मय्यभयंकराः।। १८।।

"O great one! by great yogic power, You have converted Your body into another unconquerable body like that of Maheśvara and have become His ornament. It is You who being praised by the Devas, have killed the friends and relations of the demon Andhaka. You rides on the great lion with long white manes rising from his shoulders. You destroys the great Asuras by Your extended hands, reflected with the fire emitting from Your sharp weapons. O Mother! the inhabitants of the earth call You by the name Caṇḍikā, the destroyer of Śumbha and Niśumbha. You are the only deity to be meditated by the people of the world who bow down to You. It is You who are earnest in destroying the demons who create great riot and disturbance. O Devī! I bow down to Your manifestations in the heaven, on the aerial track, in the blazing fire and on land, O unconquerable one! O unequalled one! O dear one to Śiva! I salute You. The ocean full of waves, the fire and thousands of serpents cannot cause me any harm when I utter Your name. I am at Your mercy and have no craving.

भगवति स्थिरभक्तजनाश्रये
प्रतिगतो भवतीचरणाश्रयम्।
करणजातमिहास्तु ममाचलं
नुतिलवातिकलाशयहेतुनः।
प्रशममेहि ममात्मजवत्सले
तव नमोऽस्तु जगत्त्रयसंश्रये।।
त्वयि ममास्तु मति सततं शिवे
शरणगोऽस्मि नतोऽस्मि नमोऽस्तु ते।।१९।।

O Devī! calm down and be clement to me. I salute You. O shelter to Your devotees of firm devotion! O Bhagavatī! I take refuge at Your feet. May Your unending shower of mercy fall on my head. Forgive me. Now assume Your peaceful form."

सूत उवाच

प्रसन्ना तु ततो देवी वीरकस्येति संस्तुता।
प्रविवेश शुभं भर्तुर्भवनं भूवरात्मजा।। २०।।

Sūta said– When Vīrabhadra prayed like that, Pārvatī became highly pleased and cheerfully entered the apartment of Her Lord Śiva.

द्वारस्थो वीरको देवान् हरदर्शनकांक्षिणः।
व्यसर्जयत् स्वकान्येव गृहाण्यादरपूर्वकः।। २१।।

The Vīrabhadra sent back the Devas, who had gone there to make Their obeisance to Śiva to Their respective realms.

नास्त्यत्रावसरो देवा देव्या सह वृषाकपिः।
निभृतः क्रीडतीत्युक्ता ययुस्ते च यथागतम्।। २२।।

He said to Them "O Devas! this is not the time to meet Śiva; the Lord is enjoying the company of His noble consort." Hearing that the Devas returned to Their respective regions.

गते वर्षसहस्रं तु देवास्त्वरितमानसाः।
ज्वलनं चोदयामासुर्ज्ञातुं शंकरचेष्टितम्।। २३।।

A thousand years passed away thus when the Devas deputed Agni to make enquiries about Śiva.

प्रविश्य जालरन्ध्रेण शुकरूपी हुताशनः।
ददृशे शयने शर्वं रतं गिरिजया सह।। २४।।

ददृशे तं च देवेशो हुताशं शुक्ररूपिणम्।
तमुवाच महादेवः किंचित्कोपसमन्वितः॥ २५॥

शर्व उवाच

यस्मात्तु त्वत्कृतो विघ्नस्तस्मात्त्वय्युपपद्यते।
इंत्युक्तः प्राञ्जलिर्वह्निरपिबद्वीर्यमाहितम्॥ २६॥

Agni assuming the form of a parrot saw through an opening the Lord enjoying the company of Pārvatī when getting annoyed, Śiva said "This hindrance has been caused by you and the essence will, therefore, get within you." Agni thus addressed, swallowed the semen-virile of Mahādeva holding it in His palms.

तेनापूर्य्यत तान्देवांस्तत्तत्कायविभेदतः।
विपाट्य जठरं तेषां वीर्यं माहेश्वरः ततः॥ २७॥
निष्क्रान्तं तप्तहेमाभं वितते शंकराश्रमे।
तस्मिन्सरो महज्जातं विमलं बहुयोजनम्॥ २८॥
प्रोत्फुल्लहेमकमलं नानाविहगनादितम्।

Agni gratified the Devas with this in return when the semen-virile of the Lord gushed out of Their stomachs and flowed close to the residence of Śiva where it formed into a pool of melted golden colour where the golden lotuses sprang up and birds of numerous varieties began to chirp there.

तच्छ्रुत्वा तु ततो देवी हेमद्रुममहाजलम्॥ २९॥
जगाम कौतुकाविष्टा तत्सरः कनकाम्बुजम्।
तत्र कृत्वा जलक्रीडां तदब्जकृतशेखरा॥ ३०॥
उपविष्टा ततस्तस्य तीरे देवीं सखीयुता।
पातुकामा च तत्तोयं स्वादु निर्मलपङ्कजम्॥ ३१॥
अपश्यत्कृत्तिकाः स्नाताः षडर्कद्युतिसन्निभम्।
पद्मपत्रे तु तद्वारि गृहीत्वोपस्थिता गृहम्॥ ३२॥
हर्षादुवाच पश्यामि पद्मपत्रे स्थितं पयः।
ततस्ता ऊचुरखिलं कृत्तिका हिमशैलजाम्॥ ३३॥

Pārvatī, hearing the renown of that pool extending to many Yojanas and its crystal waters shining like gold and beautified with lotus beds, went there in company of Her maids and began to sport in it and took up lotuses and made head ornaments. Afterwards, she stood there and felt inclined to drink its water when the Kṛttikās having finished their bath, took its water on a lotus leaf and came there. Pārvatī cheerfully said "I will see this water resting on lotus leaves."

कृत्तिका ऊचुः

दास्यामो यदि ते गर्भः सम्भूतो यो भविष्यति।
सोऽस्माकमपि पुत्रः स्यादस्मन्नाम्ना च वर्त्तताम्।
भवेल्लोकेषु विख्यातः सर्वेष्वपि शुभानने॥ ३४॥
इत्युक्तोवाच गिरिजा कथं मद्गात्रसम्भवः।
सर्वैरवयवैर्युक्तो भवतीभ्यः सुतो भवेत्॥ ३५॥
ततस्तां कृत्तिका ऊचुर्विधास्यामोऽस्य वै वयम्।
उत्तमान्युत्तमाङ्गानि यद्येवं तु भविष्यति॥ ३६॥

Hearing such words of Pārvatī, the Kṛttikās said to Her "O beautiful-eyed one! If by virtue of drinking this water You bear a child, then he would be renowned in the universe after our name. If you agree to this proposal we shall give you this water." Pārvatī asked how the son born of Her could be theirs?

उक्ता वै शैलजा प्राह भवत्वेवमनिन्दिताः।
ततस्ता हर्षसम्पूर्णाः पद्मपत्रस्थितं पयः॥ ३७॥
तस्यै ददुस्तया चापि तत्पीतं क्रमशो जलम्।
पीते तु सलिले तस्मिंस्ततस्तस्मिन्सरोवरे॥ ३८॥
विपाट्य देव्याश्च ततो दक्षिणां कुक्षिमुद्गतः।
निश्चक्रामाद्भुतो बालः सर्वलोकविभासकः॥ ३९॥
प्रभाकरप्रभाकारः प्रकाशकनकप्रभः।
गृहीतनिर्मलोदग्रशक्तिशूलः षडाननः॥ ४०॥
दीप्तो मारयितुं दैत्यान्कुत्सितान्कनकच्छविः।
एतस्मात्कारणाद्देवः कुमारश्चापि सोऽभवत्॥ ४१॥

When Pārvatī said that, Kṛttikās spoke– "if you agree to this, we would then make his limbs beautiful and perfect." Pārvatī said "Alright, let it be so." Then the Kṛttikās joyfully offered water to Pārvatī which She quaffed. Afterwards, by virtue of that draught, a son was born to Her out of the right side of Her abdominal cavity who was a lustre of all the realms. He was resplendent like the Sun, armed with a sharp trident blazing like gold. He had six heads and was shining like gold. He shone as the destroyer of the Daityas. Thus Kārttikeya was born. He was known by the name of the Kumāra.

इति श्रीमात्स्ये महापुराणे तारकोपाख्याने कुमारसंभवो
नामाष्टपञ्चाशदधिकशततमोऽध्याय:।

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CHAPTER 159

Birth of Skanda and his praise by the Siddhas

सूत उवाच

वामं विदार्य निष्क्रान्त: सुतो देव्या: पुन: शिशु:।
स्कन्दाच्च वदने वह्ने शुक्रात्सुवदनोऽरिहा।। १।।

Sūta said– Before the excellent faced Kumāra, the destroyer of the enemies was born, he was effused in the form of semen in the mouth of the fire, after which he emerged out of the left belly of the goddess tearing it.

कृत्तिकामेलनादेव शाखाभि: सविशेषत:।
शाखाभिधा: समाख्याता: षट्सु वक्त्रेसु विस्तृता।। २।।
यतस्ततो विशाखोऽसौ ख्यातो लोकेषु षण्मुख:।
स्कन्दोविशाख: षड्वक्त्र: कार्तिकेयश्च विश्रुत:।। ३।।

The Kṛttikās[1] joined together with him after his birth and the six heads were fixed to the six trunks; for these reasons he is known as Skanda, Viṣākha, Ṣaṇmukha and Kārttikeya.

चैत्रस्य बहुले पक्षे पञ्चदश्यां महाबलौ।
संभूतावर्कसदृशौ विशाले शरकानने।। ४।।

On the moonless day of the month of Caitra, in the vast forest of reeds, the two infants having the lustre of the sun, were born.

चैत्रस्यैव सिते पक्षे पञ्चम्यां पाकशासन:।
बालकाभ्यां चकारैकं मत्वा चामरभूतये।। ५।।

Again on the fifth bright day of the month of Māgha and Indra taking them to be auspicious for the gods, combined both of them into one.

तस्यामेव तत: षष्ट्यामाभिषिक्तो गुह: प्रभु:।
सर्वैरमरसङ्घातैर्ब्रह्मेन्द्रोपेन्द्रभास्करै:।। ६।।

On the sixth moon day of the same month, *abhiṣeka* was performed by the powerful gods besides Brahmā, Indra, Viṣṇu and Sūrya, as the chief commander of the gods, as Guha.

गन्धमाल्यै: शुभैर्धूपैस्तथा क्रीडनकैरपि।
छत्रैश्चामरजालैश्च भूषणैश्च विलेपनै:।। ७।।
अभिषिक्तो विधानेन यथावत्षण्मुख: प्रभु:।

At that point of time lord Ṣaṇmukha was properly crowned as the chief commander of the offering of sandal paste, flower garland, auspicious incense, toys, umbrella, flywhisks, ornaments and decorative material.

सुतामस्मै ददौ शक्रो देवसेनेति विश्रुताम्।। ८।।
पत्न्यर्थं देवदेवस्य ददौ विष्णुस्तदायुधान्।
यक्षाणां दशलक्षाणि ददावस्मै धनाधिप:।। ९।।

Indra then gave away the girl Devasenā, as his bride. Lord Viṣṇu presented Guha– the god of gods, several weapons, while Kubera offered him ten lakh of Yakṣas.

ददौ हुताशनस्तेजो ददौ वायुश्च वाहनम्।
ददौ क्रीडनकं त्वष्टा कुक्कुटं कामरूपिणम्।
एवं सुरास्तु ते सर्वे परिवारमनुत्तमम्।। १०।।
ददुर्मुदितचेतस्का: स्कन्दायादित्यवर्चसे।। ११।।

The wind god offered him the vehicle, Agni gave him his lustre, Tvaṣṭā gave him the toys, besides a cock which could take to any form at will. Thus all the gods presented, delightfully, the best of gifts to Skanda who had the lustre of the sun.

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[1] The six stars. The pleiades represented as nymphs and acting as nurses to Kārtikeya, the God of war.

जानुभ्यामवनौ स्थित्वा सुरसङ्घास्तमस्तुवन्।
स्तोत्रेणानेन वरदं षण्मुखं मुख्यशः सुराः॥ १२॥

Then all the prominent gods, kneeling over the earth, prayed him with the following *stotra*.

देवा ऊचुः

नमः कुमाराय महाप्रभाय
स्कन्दाय च स्कन्दितदानवाय।
नवार्कविद्युद्द्युतये नमोस्तुते
नमोऽस्तु ते षण्मुखकामरूप॥ १३॥
पिनद्धनानाभरणाय भर्त्रे
नमो रणे दारुणदारुणाय।
नमोऽस्तु तेऽर्कप्रतिमप्रभाय
नमोऽस्तु गुह्याय गुहाय तुभ्यम्॥ १४॥

The gods said– "We salute you, O Ṣaṇmukha, you are highly radiant and illustrious like the rising sun or the lightening. We offer our salutation to you again and again. You have been adorned with various types of ornaments. You are preserver of the universe and are terrific for the demons in the battleground. Salutation to you, O Guha."

नमोऽस्तु त्रैलोक्यभयापहाय
नमोऽस्तु ते बालकृपापराय।
नमो विशालामललोचनाय
नमो विशाखाय महाव्रताय॥ १५॥

You remove the danger of the universe, salutation to you. You are always ready to shower your grace, salutation to you. You have spotless and vast eyes, salutation to you. O Viśākha, you perform huge *vratas*, salutation to you.

नमो नमस्तेऽस्तु मनोहराय
नमो नमस्तेऽस्तु रणोत्कटाय।
नमो मयूरोज्वलवाहनाय
नमोस्तु केयूरवराय तुभ्यम्॥ १६॥
नमो धृतोदग्रपताकिने नमो
नमः प्रभावप्रणताय तेऽस्तु।
नमो नमस्ते वरवीर्यशालिने
क्रियापराणां भवभव्यमूर्त्तये॥ १७॥

O one of high resolves! The enchanter of the mind! O You are irresistible in fighting; Rider of the beautiful peacock in war; we salute You. The keeper of the lofty banner! the best among the blessed, the fulfiller of the aims of the good; we salute You. O mighty one! You are the present and the future forms of those beings who are devoted the karmas; we salute You.

क्रियापरा यज्ञपतिं च स्तुत्वा
विरेमुखे त्वमराधिपाद्याः।
एवं तदा षड्वदनं तु सेन्द्रा
मुदा सुतुष्टश्च गुहस्ततस्तान्।
निरीक्ष्य नेत्रैरमलैः सुरेशान्
शत्रून्हनिष्यामि गतज्वराः स्थ॥ १८॥

On being thus adored by Indra and the other Devas, Kārttikeya looked towards Them and said "O Devas! do not be afraid of anything. I shall kill your enemies. Be free from all your cares and anxieties.

कुमार उवाच

कं वः कामं प्रयच्छामि देवता ब्रूत निर्वृताः।
यद्यप्यसाध्यं हृद्यं वो हृदये चिन्तितं परम्॥ १९॥

O Devas! also tell me what object of yours I may fulfil. I shall fulfil your wish even if it may be difficult to accomplish."

इत्युक्तास्तु सुरास्तेन स्तुत्वा प्रणतमौलयः।
सर्व एव महात्मानं गुहं तद्गतमानसाः॥ २०॥

The Devas thus addressed by Kārttikeya, bowing down their heads before Him said Guha, the high-souled with devotion.

दैत्येन्द्रस्तारको नाम सर्वामरकुलान्तकृत्।
बलवान् दुर्जयो दुष्टो दुराचारोऽतिकोपनः।
तमेव जहि हृद्योऽर्थ एषोऽस्माकं भयापह॥ २१॥
एवमुक्तस्तथेत्युक्त्वा सर्वामरपदानुगः।
जगाम जगतां नाथः स्तूयमानोऽमरेश्वरैः॥ २२॥

तारकस्य वधार्थाय जगतः कण्टकस्य वै।

"The demon Tārakāsura has destroyed all the Devas. He is most valiant, unconquerable, wicked and wrathful. Please, destroy him. He is our terror, this is our only desire." Hearing such words Kumāra Kārttikeya said– "I will kill him" and at once accompanied the Devas and marched to kill Tārakāsura.

ततश्च प्रेषयामास शक्रो लब्धसमाश्रयः॥ २३॥
दूतं दानवसिंहस्य परुषाक्षरवादिनम्।
स तु गत्वाब्रवीद्दैत्यं निर्भयो भीमदर्शनः॥ २४॥

Then Indra, getting his refuge, sent his messenger to deliver his blunt message to the demon king; the messenger went to him dauntlessly and said.

दूत उवाच

शक्रस्त्वामाह देवेशो दैत्यकेतो दिवस्पतिः।
तारकासुर तच्छ्रुत्वा घटशक्त्या यथेच्छया॥ २५॥
यज्जगद्दलनादासं किल्बिषं दानव त्वया।
तस्याहं शासकस्तेऽद्य राजास्मि भुवनत्रये॥ २६॥
श्रुत्वैतद्दूतवचनं कोपसंरक्तलोचनः।
उवाच दूतं दुष्टात्मा नष्टप्रायविभूतिकः॥ २७॥

The messenger said– "O Tārakāsura! Indra has told me to inform you that he is the lord of heaven, and, O Demon! I am his messenger. I have told you what he directed me to do. Besides this, Indra has also told me to inform you that he is the king of the three realms, and as you have tormented the world, he will now punish you." Hearing those words the demon, whose prosperity was about to vanish, said with great fury–

तारक उवाच

दृष्टं ते पौरुषं शक्र रणेषु शतशो मया।
निस्त्रपत्वान्न ते लज्जा विद्यते शक्र दुर्म्मते॥ २८॥

Tāraka said– "O messenger! tell Indra that I have seen his valour hundreds of time in warfare. Is he not ashamed of himself? He is veritably a shameless creature!"

एवमुक्ते गते दूते चिन्तयामास दानवः।
नालब्धसंश्रयः शक्रो वक्तुमेवं हि चार्हति॥ २९॥
जितः स शक्रो नोऽकस्माज्जायते संश्रयाश्रयः।
निमित्तानि च दुष्टानि सोऽपश्यद्दुष्टचेष्टितः॥ ३०॥

Hearing those words the messenger returned and Tārakāsura began to ponder. He said to himself- "Indra would not say so without having got support of some powerful ally, for I have several times subdued him in war. We have conquered him thoroughly; now all on a sudden how has he got another's protection?" Afterwards, the vicious minded Tārakāsura has seen many inauspicious omens.

पांसुवर्षमसृक्पातं गगनादवनीतले।
भुजनेत्रप्रकम्पं च वक्त्रशोपं मनोभ्रमम्॥ ३१॥
स्वकान्तावक्त्रपद्मानां म्लानतां च व्यलोकयत्।
दुष्टांश्च प्राणिनो रौद्रान् तोऽपश्यद्दुष्टवेदिनः॥ ३२॥
तदचिन्त्यैव दितिजो न्यस्तचिन्तोऽभवत् क्षणात्।
यावद्गजघटाघण्टारणत्काररवोत्कटाम्॥ ३३॥
तद्वत्तुरगसङ्घातक्षुण्णभूरेणुपिञ्जराम्।
चंचलस्यन्दनोदग्रध्वजराजिविराजिताम्॥ ३४॥
विमानैश्चाद्भुताकारैश्चलितामरचामरैः।
तां भूषणनिबद्धां च किन्नरोद्गीतनादिताम्॥ ३५॥
नानानाकतरूत्फुल्लकुसुमापीडधारिणीम्।
विकोशास्त्रपरिष्कारां वर्मनिर्मलदर्शनाम्॥ ३६॥
बन्द्युद्घुष्टस्तुतिरवां नानावाद्यनिनादितम्।
सेनां नाकसदां दैत्यः प्रासादस्थो व्यलोकयत्॥ ३७॥
चिन्तयामास स तदा किञ्चिदुद्भ्रान्तमानसः।
अपूर्वः को भवेद्योद्धा यो मया न विनिर्ज्जितः॥ ३८॥
ततश्चिन्ताकुलो दैत्यः शुश्राव कटुकाक्षरम्।
सिद्धबंदिभिरुद्घुष्टमिदं हृदयदारणम्॥ ३९॥

He saw the shower of dust, the fall of blood from the sky, felt the throbbing of the left eye, the drying up of the mouth, delusion of mind, the turning dull of the lotus faces of the ladies, the ferocious beings making inauspicious sound. Afterwards, he saw the army of the Devas advancing in chariots with tinkling bells, streaming with lofty banners and flyflaps, having a multitude of singing Kinnaras in its force, with the warriors wearing garlands of celestial flowers, armour and weapons, playing on various kinds of music. He saw the armies getting dusky-coloured on account of the dust rising from the hoofs of the marching horses. The banners were flying on their running chariots. The wonderful chariots and cāmaras over them were looking brilliant. The bards were singing praises of the Devas. He saw that army from the terrace of the mansion and anxiously said to himself– "Who can be such an extraordinary warrior whom I did not subdue in war previously." Afterwards, the demon king heard the following sharp words uttered from the mouths of the bards.

अथ गाथा

जयातुलशक्तिदीधितिपिञ्जर भुजदण्डचण्डरणरभस॥
सुरवदनकुमुदकाननविकासनेन्दो कुमार जय दितिजकुल-
महोदधिवडवानल॥ ४०॥
पण्मुख मधुररवमयूररथ सुरमुकुटकोटि-
घट्टितचरणनवांकुरमहासन॥
जय ललितचूडाकलापनवविमलदल-
कमलकान्त दैत्यवंशदु:सहदावानल॥ ४१॥

He heard the bards of the Devas saying "O Kumāra! You are shining with the lustre of unequalled prowess. By Your mighty valour you are well-skilled in the arts of warfare, victory to You! You are pleasing like the Moon, the Destroyer of the demons like the fire! Victory to You! O Rider of the chariot drawn by a peacock. O Kārttikeya! the fingernails of Your feet are being rubbed, by the coronets of the koṭis and koṭis of Devas, victory to You. You are the lord of the pure groups of the lotus-like heads of the Devas; It is You only who are the unbearable conflagration fire destroying the whole family of the demons, victory to You.

जय विशाख विभो जय सकललोकतारक॥
स्कन्द जय गौरीनन्दन घण्टाप्रिय॥
प्रिय विशाखविभो धृतपताकप्रकीर्णपटल
कनकभूषणभासुरदिनकरच्छाय॥ ४२॥
जय जनितसंभ्रमलीलालूताखिलाराते
जय सकललोकतारक दितिजासुखरतारकान्तक॥
स्कन्द जय बाल सप्तवासर
जय भुवनावलिशोकविनाशन॥ ४३॥

O Viśākha! O Lord! The Redeemer of all the realms, may You be victorious. O Skanda! O Son of Gaurī, O Vibhu, wearer of golden ornaments, conquer. You are the only who can uproot the enemies by Your mere sport. May You conquer. O Skanda! O Bāla, seven days old, the Dispeller of the grief of the three realms, conquer. You are the Destroyer of the Tārakāsura, the Lord of the demons, conquer. You are the destroyer of the sorrows of the world! May you conquer in every way."

इति श्रीमात्स्ये महापुराणे देवासुरसंग्रामे रणोद्योगो नामैकोन-
षष्ट्यधिकशततमोऽध्याय:॥ १५९॥

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CHAPTER 160

Battle between Skanda and Tāraka and death of the demon

सूत उवाच

श्रुत्वैतत्तारक: सर्वमदुष्टं देववन्दिभि:॥
सस्मार ब्रह्मणो वाक्यं वधं बालादुपस्थितम्॥ १॥

Sūta said– "O *Ṛṣis,* listening from the *cāraṇas* of the gods the story of the birth of the child, Tāraka was reminded of the words spoken by Brahmā about his meeting his death at the hands of a child.

स्मृत्वा धर्मं ह्यवर्माङ्ग: पदातिरपदानुग:॥
मन्दिरान्निर्जगामाशु शोकग्रस्तेन चेतसा॥ २॥

Then he, without wearing the *kavaca,* moved out of his palace alone on foot. At that point of time his mind was overpowered with grief.

कालनेमिमुखा दैत्याः संरम्भद्भ्रांतचेतसः।।
योधा धावत गृह्णीत योजयध्वं वरूथिनीम्।। ३।।

Then he thundered aloud– "O Kālanemi and other prominent warriors, "Though because of anxiety, your mind has been confused, still all of you should rush towards Skanda, capture him and fight with his army."

कुमारं तारको दृष्ट्वा बभाषे भीषणाकृतिः।।
किं बाल योद्धुकामोऽसि क्रीड कन्दुकलीलया।।४।।

Then Tāraka with a terrific appearance, looking at Kumāra said– "O Child, do you want to wage a war?" In case it be so, then we shall play like a ball.

त्वया न दानवा दृष्टा यत्संगरविभीषकाः।।
बालत्वादथ ते बुद्धिरेवं स्वल्पार्थदर्शिनी।।५।।

You have not yet witnessed the Dānavas, who create terror in the battle ground. Because of being a child, you have no far-sight."

कुमारोऽपि तमग्रस्थं बभाषे हर्षयन् सुरान्।।
श्रृणु तारक शास्त्रार्थस्तव चैव निरूप्यते।।६।।

On hearing this, Kumāra, delighting the gods, marched forward and spoke to Tāraka standing in the front. He said– "O Tāraka, I am going to explain on your interpretation of the literary meaning.

शास्त्रैरर्था न दृश्यंते समये निर्भये भटैः।।
शिशुत्वं मावमंस्था मे शिशुः कालभुजङ्गमः।।७।।

The fearless warriors remain unconcerned with the literary interpretation in the battle ground. Do not neglect my childhood. As the cobra may be quite young, but it can always be troublesome.

दुष्प्रेक्ष्यो भास्करो बालस्तथाहं दुर्जयः शिशुः।।
अल्पाक्षरो न मन्त्रः किं सुस्फुरो दैत्य दृश्यते।।८।।

No one can cast his gaze at the rising sun. Similarly I am the invincible child O Daitya, can a *mantra* with small number of letters, not yield big results."

कुमारे प्रोक्तवत्येवं दैत्यश्चिक्षेप मुद्गरम्।।
कुमारस्तं निरस्याथ वज्रेणामोघवर्चसा।। ९।।
ततश्चिक्षेप दैत्यन्द्रो भिन्दिपालमयोमयम्।।
करेण तच्च जग्राह कार्त्तिकेयोऽमरारिहा ।। १०।।
गदां मुमोच दैत्याय षण्मुखोऽपि खरस्वनाम्।।
तया हतस्ततो दैत्यश्चकम्पेऽचलराडिव।। ११।।

While Kumāra was so talking, the Daitya shot a *mudgara* at him. Then Kumāra, using his powerful infallible *Vajra*, made the *mudgara* infructuous. Thereafter the Daitya shot the iron *bhindipāla*, but Kārttikeya the destroyer of the Daityas, held it in his hand. Then Ṣaḍānana, shot a terrific club creating horrible sound over the Daitya. Getting wounded with the club, the Daitya started moving like the Himālaya mountain.

मेने च दुर्जयं दैत्यस्तदा षड्वदनं रणे ।।
चिन्तयामास बुद्ध्या वै प्राप्तः कालो न संशयः।। १२।।

Then the demon took Ṣaḍānana to be invincible in the battlefield. Then he started thinking that his death has surely arrived.

कुपितं तु तमालोक्य कालनेमिपुरो गणाः।।
सर्वे दैत्येश्वरा जघ्नुः कुमारं रणदारुणम्।। १३।।
स तैः प्रहारैरस्पृष्टो वृथाक्लेशो महाद्युतिः।।
रणशौण्डास्तु दैत्येन्द्राः पुनः प्रासैः शिलीमुखैः।। १४।।
कुमारं सामरं जघ्नुर्वलिनो देवकण्टकाः।।
कुमारस्य व्यथा नाभूद्दैत्यास्त्रनिहतस्य तु।। १५।।
प्राणान्तकरणो जातो देवानां दानवाहवः।।
देवान्निपीडितान्दृष्ट्वा कुमारः कोपमाविशत्।। १६।।
ततोऽस्त्रैर्वारयामास दानवानामनीकिनीम्।।
ततस्तैर्निष्प्रतीकारैस्ताडिताः सुरकण्टकाः।। १७।।
कालनेमिमुखाः सर्वे रणादासन्पराङ्मुखाः।।
विद्रुतेष्वथ दैत्येषु हतेषु च समन्ततः।। १८।।

Then Kālanemi and other Daityas who

created havoc in the battleground, found Kumāra in rage. They started attacking him. Of course their attacks had no effect on Kumāra. Their efforts in shooting of the weapons became infructuous. Thereafter the Dānavas who were thorn for the gods, well-versed in the warfare, quite strong, started showering the spears over Kumāra, besides other gods. Inspite of the terrific weapons shot at Kumāra, the Daityas could cause no harm to him. Then the chief demons all clever in warfare began to strike Prāsa and Śilīmukha weapons on Kumāras, though struck, did not feel any pain. That battle destroyed many Devas when Kārttikeya seeing them in distress angrily took up His arms and began to cause disaster to the demons which made Kālanemi and other turn their backs on the battlefield. Many demons were killed and many fled.

ततः क्रुद्धो महादैत्यस्तारकोऽसुरनायकः॥
जग्राह च गदां दिव्यां हेमजालपरिष्कृताम्॥१९॥
जघ्ने कुमारं गदया निष्टप्तकनकांगदः॥
शरैर्मयूरं चित्रैश्च चकार विमुखं रणे॥२०॥

At that instant, Tārakāsura seeing what was happening, turned up with a club decorated with the network of gold; and violently struck Kumāra Kārttikeya with it; His peacock struck by this, fled away.

दृष्ट्वा पराङ्मुखं देवो मुक्तरक्तं स्ववाहनम्॥
जग्राह शक्तिं विमलां रणे कनकभूषणाम्॥२१॥
बाहुना हेमकेयूररुचिरेण षडाननः॥
ततो जवान्महासेनस्तारकं दानवाधिपम्॥२२॥
तिष्ठ तिष्ठ सुदुर्बुद्धे जीवलोकं विलोकय॥
हतोऽस्यद्य मया शक्त्या स्मर शस्त्रं सुशिक्षितम्॥२३॥
इत्युक्त्वा च ततः शक्तिं मुमोच दितिजं प्रति॥
सा कुमारभुजोत्सृष्टा तत्केयूररवानुगा॥
बिभेद दैत्यहृदयं वज्रशैलेन्द्रकर्कशम्॥२४॥
गतासुः स पपातोर्व्यां प्रलये भूधरो यथा॥

Kumāra Kārttikeya seeing His peacock flying away and vomiting blood turned on the battlefield, rushed at Tārakāsura, holding a Śakti javelin in His hand adorned with a bracelet and shining like gold, said "O wicked one! stop, stop. See this weapon and today count yourself among the dead. If you know of any better weapon, think of it not." Saying so, He threw his Śakti which, making a jingling sound, rent open the rough heart of the demon who fell down like a mountain blasted by thunderbolt.

विकीर्णमुकुटोष्णीषो विस्रस्ताखिलभूषणः॥२५॥
तस्मिन् विनिहते दैत्ये त्रिदशानां महोत्सवे॥
नाभूत्कश्चित्तदा दुःखी नरकेष्वपि पापकृत्॥२६॥
स्तुवन्तः षण्मुखं देवाः क्रीडन्तश्चाङ्गनायुता॥
जग्मुः स्वानेव भवनान्भूरिधामान उत्सुकाः॥२७॥
ददुश्चापि वरं सर्वे देवाः स्कन्दमुखं प्रति॥
तुष्टाः सम्प्राप्तसर्वेच्छाः सह सिद्धैस्तपोधनैः॥२८॥

The coronet fell down from the head of the dead demon, his turban was scattered and all the ornaments were strewn. The Devas were jubilant to see the fall of such a formidable demon. At that time no one, not even one in the hell, became sorry. The Devas were entirely free from sufferings. The Devas along with Their consorts prayed to Kumāra Kārttikeya and returned to Their regions after showering blessings on Him.

देवा ऊचुः

यः षठेत्स्कन्दसम्बद्धां कथां मर्त्यो महामतिः॥
शृणुयाच्छ्रावयेद्वापि स भवेत्कीर्त्तिमान्नरः॥२९॥
बह्वायुः सुभगः श्रीमान्कांतिमाञ्छुभदर्शनः॥
भूतेभ्यो निर्भयश्चापि सर्वदुःखविवर्ज्जितः॥३०॥
सन्ध्यामुपास्य यः पूर्वां स्कन्दस्य चरितं षठेत्॥
स मुक्तः किल्बिषैः सर्वैर्महाधनपतिर्भवेत्॥३१॥
बालानां व्याधिजुष्टानां राजद्वारं च सेवताम्॥
इदं तत्परमं दिव्यं सर्वदा सर्वकामदम्॥
तनुक्षये च सायुज्यं षण्मुखस्य व्रजेन्नरः॥३२॥

The Devas then said with glee "The wise who would read or listen to this narration relating to Kumāra Kārttikeya will be illustrious, long-lived, prosperous and handsome. Besides this, they will have no fear from any one and will be void of suffering. One who will read this after his morning sandhyā will be liberated from all his sins and become exceedingly rich. The recitation of this is specially beneficial to the young one suffering pain and to one connected with state craft. This narration yields to all the fruits of their desires. Such devotees at the end are corporally united for ever with Kumāra Kārttikeya."

इति श्रीमात्स्ये महापुराणे तारकवधो नाम
षष्ट्यधिकशततमोऽध्यायः॥१६०॥

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CHAPTER 161

Tapas of Hiraṇyakaśipu, arrival of Narasiṁha in the court of Hiraṇyakaśipu

ऋषय ऊचुः

इदानीं श्रोतुमिच्छामो हिरण्यकशिपोर्वधम्॥
नरसिंहस्य माहात्म्यं तथा पापविनाशनम्॥ १॥

The *Ṛṣis* said– "O Sūta, now we intend to know the Māhātmya of the killing of Hiraṇyakaśipu at the hands of Narasiṁha, which removes the sins." You kindly narrate the same to us.

सूत उवाच

पुरा कृतयुगे विप्रा हिरण्यकशिपुः प्रभुः॥
दैत्यानामादिपुरुषश्चकार स महत्तपः॥ २॥
दशवर्षसहस्राणि दशवर्षशतानि च॥
जलवासी समभवत्स्नानमौनधृतव्रतः॥ ३॥

Sūta said– "O Brāhmaṇas, during Kṛtayuga in earlier times, Hiraṇyakaśipu the ancestor of the Daityas, performed enormous *tapas*. He undertook the *vrata* of silence and taking of bath, he performed *tapas* for eleven thousand years standing in the water."

ततः शमदमाभ्यां च ब्रह्मचर्येण चैव हि॥
ब्रह्मा प्रीतोऽभवत्तस्य तपसा नियमेन च॥ ४॥
ततः स्वयम्भूर्भगवान्स्वयमागम्य तत्र ह॥
विमानेनार्कवर्णेन हंसयुक्तेन भास्वता॥ ५॥
आदित्यैर्वसुभिः साध्यैर्मरुद्भिर्दैवतैस्तथा॥
रुद्रैर्विश्वसहायैश्च यक्षराक्षसपन्नगैः॥ ६॥
दिग्भिश्चैव विदिग्भिश्च नदीभिः सागरैस्तथा॥
नक्षत्रैश्च मुहूर्त्तैश्च खेचरैश्च महाग्रहैः॥ ७॥
देवैर्ब्रह्मर्षिभिः सार्द्धं सिद्धैः सप्तर्षिभिस्तथा॥
राजर्षिभिः पुण्यकृद्भिः गन्धर्वाप्सरसां गणैः॥ ८॥
चराचरगुरुः श्रीमान् वृतः सर्वैर्दिवौकसैः॥
ब्रह्मा ब्रह्मविदां श्रेष्ठो दैत्यं वचनमब्रवीत्॥ ९॥

With the control of his mind, sense organs, performing of *Brahmacarya, tapas* and the following of the rules, he please Brahmā. Then Brahmā possessing the lustre of the sun, mounting over a shining plane driven by swans, accompanied with Ādityas, Vasus, Sādhyas, Marudgaṇas, the gods, Rudra, Viśvedevas, Yakṣas, Rākṣasas, Nāgas, directions, Vidiṣās, rivers, oceans, constellations, great planets of the sky, the Devas, Brahmarṣis, Siddhas, Saptarṣis, the auspicious Rājarṣis, Gandharvas and *apsaras*, reached before the Daitya and said to him.

प्रीतोऽस्मि तव भक्तस्य तपसानेन सुव्रत॥
वरं वरय भद्रं ते यथेष्टं काममाप्नुहि॥ १०॥

Brahmā said– "I am pleased with the *tapas* of the devotees like you. Let you meet with welfare. Now you ask for the desired boon in order to establish your task."

हिरण्यकशिपुरुवाच

न देवासुरगन्धर्वा न यक्षोरगराक्षसाः॥
न मानुषाः पिशाचा वा हन्युर्मां देवसत्तम॥ ११॥
ऋषयो वा न मां शापैः शपेयुः प्रपितामह॥
यदि मे भगवान् प्रीतो वर एष वृतो मया॥ १२॥
न चास्त्रेण न शस्त्रेण गिरिणा पादपेन च॥

न शुष्केण न चार्द्रेण न दिवा न निशाथ वा॥ १३॥
भवेयमहमेवार्कः सोमो वायुर्हुताशनः॥
सलिलं चान्तरिक्षं च नक्षत्राणि दिशो दश॥ १४॥
अहं क्रोधश्च कामश्च वरुणो वासवो यमः॥
धनदश्च धनाध्यक्षो यक्षः किंपुरुषाधिपः॥ १५॥

Hiraṇyakaśipu said– "O Best of the gods, I should remain invincible from the gods, *asuras*, Gandharvas, Yakṣas, Nāgas, Rākṣasas, humans or the *piśācas*. O Grand sire, the *ṛṣis* should not be able to pronounce their curse on me. The weapons, the mountains, the trees, the dry elements, nor the wet elements should be the cause of my death, nor should I die during the day or night. No one should be able to cause my death. I should become the presiding Yakṣa of the sun, moon, wind, fire, water, sky, constellations, ten directions, anger, desire, Varuṇa, Indra, Yama, Kubera– the lord of riches beside the Kiṁpuruṣas. I seek this boon in case you are pleased with me.

ब्रह्मोवाच

एते दिव्या वरास्तात मया दत्तास्तवाद्भुताः॥
सर्वान्कामान् सदा वत्स प्राप्स्यसे त्वं न संशयः॥ १६॥

Brahmā said– "O Son! I grant you all these extraordinary boons sought by you. You shall attain them all that you desire without any doubt."

एवमुक्त्वा स भगवाञ्जगामाकाश एव हि॥
वैराजं ब्रह्मसदनं ब्रह्मर्षिगणसेवितम्॥ १७॥

After that, Brahmā returned to His realm Vairāja, through the aerial track accompanied by the Brahmarṣis.

ततो देवाश्च नागाश्च गन्धर्वा ऋषिभिः सह॥
वरप्रदानं श्रुत्वैव पितामहमुपस्थिताः॥ १८॥

Then the Devas, the serpents, the Gandharvas, and the Ṛṣis, etc. hearing the nature of the boons conferred on the demon by Brahmā went to Him.

देवा ऊचुः

वरप्रदानाद्भगवन्वधिष्यति स नोऽसुरः॥
तत्प्रसीदाशु भगवन्वधोऽप्यस्य विचिन्त्यताम्॥ १९॥
भगवन् सर्वभूतानामादिकर्त्ता स्वयं प्रभुः॥
स्त्रष्टा त्वं हव्यकव्यानामव्यक्तप्रकृतिर्बुधः॥ २०॥

Gods said– "O Brāhmaṇa! By virtue of Your boons, the demons will kill us all; so You should devise some means of his destruction. O Lord! You are prime cause of all, You are Supreme, You are the Creator of the Devas and the Pitṛs. The Kavyas and Havyas, offerings to the Devas and the Pitṛs, are ordained by You. You are the unmanifested Prakṛti. You are wise and you are self-born."

सर्वलोकहितं वाक्यं श्रुत्वा देवः प्रजापतिः॥
आश्वासयामास सुरान् सुशीतैर्वचनाम्बुभिः॥ २१॥
अवश्यं त्रिदशास्तेन प्रासव्यं तपसः फलम्॥
तपसोन्तेऽस्य भगवान्वधं विष्णुः करिष्यति॥ २२॥

Hearing those words of the Devas, Brahmā consoled them with His nectar-like words. He said– "The performance of asceticism is bound to bear its fruits; and when his merits will be exhausted, the Lord Viṣṇu will kill this demon."

तच्छ्रुत्वा विबुधा वाक्यं सर्वे पङ्कजजन्मनः॥
स्वानि स्थानानि दिव्यानि विप्रा जग्मुर्मुदान्विताः॥ २३॥
लब्धमात्रे वरे चाथ सर्वाः सोऽबाधत प्रजाः॥
हिरण्यकशिपुर्दैत्यो वरदानेन दर्पितः॥ २४॥

Hearing those words, the Devas and the Brāhmaṇas joyfully returned to Their realms and Hiraṇyakaśipu on getting those boons became proud and began to oppress the people. He greatly disturbed the peace of the honourable sages who were practising austerities and following the true Dharma, remaining in their Āśrama.

आश्रमेषु महाभागान् स मुनीञ्छंसितव्रतान्॥
सत्यधर्मपरान्दान्तान्धर्षयामास दानवः॥ २५॥
देवांस्त्रिभुवनस्थांश्च पराजित्य महासुरः॥

त्रैलोक्यं वशमानीय स्वर्गे वसति दानवः॥ २६॥
यदा वरमदोत्सिक्तश्चोदितः कालधर्मतः॥
यज्ञियानकरोद्दैत्यानयज्ञियाश्च देवताः॥ २७॥

After conquering the Devas residing in heaven he brought the three worlds under his thumb and directed his engines of oppression towards living in the hermitages and persecuted those who led virtuous lives. He then began to interfere with the rights of the Devas by going to heaven and monopolizing their share of the sacrificial offerings.

तदादित्याश्च साध्याश्च विश्वे च वसवस्तथा॥
सेन्द्रा देवगणा यक्षाः सिद्धद्विजमहर्षयः॥ २८॥
शरण्यं शरणं विष्णुमुपतस्थुर्महाबलम्॥
देवदेवं यज्ञमयं वासुदेवं सनातनम्॥ २९॥

The Ādityas, Sādhyas, Viśvedevas, Vasus, Indra and other Devas, Yakṣas, Siddhas, Dvijas, Maharṣis went to Lord Viṣṇu and jointly offered Their prayer to Him the great Protector of the refugees, highly powerful; the Deva of the Devas, the Eternal, the Yajñapuruṣa, Vāsudeva.

देवा ऊचुः

नारायण महाभाग देवास्त्वां शरणं गताः॥
त्रायस्व जहि दैत्येन्द्रं हिरण्यकशिपुं प्रभो॥ ३०॥
त्वं हि नः परमो धाता त्वं हि नः परमो गुरुः॥
त्वं हि नः परमो देवो ब्रह्मादीनां सुरोत्तम॥ ३१॥

They said "O Nārāyaṇa! O illustrious one! We have come to seek Your shelter. O Lord! do kill the demon Hiraṇyakaśipu and save us. You are our Protector, Guru, You are the adorable of the Devas like Brahmā, etc."

विष्णुरुवाच

भयं त्यजध्वममरा अभयं वो ददाम्यहम्॥
तथैव त्रिदिवं देवाः प्रतिपद्यत माचिरम्॥ ३२॥
एषोऽहं सगणं दैत्यं वरदानेन दर्पितम्॥
अवध्यममरेन्द्राणां दानवेन्द्रं निहन्म्यहम्॥ ३३॥
एवमुक्त्वा तु भगवान्विसृज्य त्रिदशेश्वरान्॥
वधं सङ्कल्पयामास हिरण्यकशिपोः प्रभुः॥ ३४॥

Hearing such a prayer, Viṣṇu said "O Devas! Cast aside Your fears. Go back to heaven, do not delay. I shall kill this haughty demon with all his attendants and give the Kingdom of Heaven to You. With such words, Viṣṇu bade adieu to the Devas and resolved to kill that demon.

साहाय्यं च महाबाहुरोङ्कारं गृह्य सत्वरम्॥
अथोङ्कारसहायस्तु भगवान्विष्णुरव्ययः॥ ३५॥
हिरण्यकशिपुस्थानं जगाम हरिरीश्वरः॥
तेजसा भास्कराकारः शशी कान्त्येव चापरः॥ ३६॥

Then the mighty armed undecaying Viṣṇu took the assistance of "Oṁkāra" and then with his assistance went to the demon's place. Shining like the Sun and the Moon, He assumed the form of the Narasiṁha (the lower half of human form with the upper half of the lion).

नरस्य कृत्वार्द्धतनुं सिंहस्यार्द्धतनुं तथा॥
नारसिंहेन वपुषा पाणिं संस्पृश्य पाणिना॥ ३७॥
ततोऽपश्यत विस्तीर्णां दिव्यां रम्यां मनोरमाम्॥
सर्वकामयुतां शुभ्रां हिरण्यकशिपोः सभाम्॥ ३८॥
विस्तीर्णां योजनशतं शतमध्यर्द्धमायताम्॥
वैहायसीं कामगमां पञ्चयोजनविस्तृताम्॥ ३९॥
जराशोकक्लमापेत निष्प्रकम्पां शिवां सुखाम्॥
वेश्महर्म्यवतीं रम्यां ज्वलन्तीमिव तेजसा॥ ४०॥

At that instant, Narasiṁha chanced to see the most beautiful assembly of the valiant demon. It was full of every blessing, divinely beautiful, 100 Yojanas in length and 50 in breadth. It has all the desires and wealth; it was aerial; it could go wherever it liked. It was free from the sufferings of infirmity, grief and decay. It was full of lustre and prosperity and firm. It was located amongst enchanting surrounding such as beautiful gardens, etc.

अन्तस्सलिलसंयुक्तां विहितां विश्वकर्मणा॥
दिव्यरत्नमयैर्वृक्षैः फलपुष्पप्रदैर्युताम्॥४१॥
नीलपीतसितश्यामैः कृष्णैर्लोहितकैरपि॥
अवतानैस्तथा गुल्मैर्मञ्जरीशतधारिभिः॥४२॥
सिताभ्रघनसङ्काशा प्लवन्तीव व्यदृश्यत॥
रश्मिवती भास्वरा च दिव्यगन्धमनोरमा॥४३॥
सुसुखा न च दुःखा सा न शीता न च घर्मदा॥
न क्षुत्पिपासे ग्लानिं वा प्राप्य तां प्राप्नुवन्ति ते॥४४॥

There were beautiful pools of water within its precincts designed and executed by Viśvakarmā and the trees of gold studded with precious stones. Besides all that, there were charming awnings of blue, yellow, white, black colours and hundred of creepers loaded with clusters of blossoms that looked like the waving of rows of clouds of various colours. In that place full of light and pervaded with the stupefying odour of unsurpassing sweetness, there was a total absence of grief, and it was full of comforts. There the sun, cold, hunger, thirst and decay were not visible. The demons were sitting at such a place of beauty and comfort.

नानारूपैरुपकृतां विचित्रैरतिभास्वरैः॥
स्तम्भैर्न बिभृता सा वै शाश्वती चाक्षपा सदा॥४५॥
अति चन्द्रं च सूर्यं च शिखिनं च स्वयम्प्रभा॥
दीप्यते नाकपृष्ठस्था भासयन्तीव भास्करान्॥४६॥

It had various and beautiful architectural forms and was supported on wonderfully extraordinary bright pillars. The self-luminous Sabhā eclipsed the sun and the moon by its radiance. The Devas and the men were supplied in abundance with their objects of desires there. Nice and tasteful victuals were also in plenty there.

सर्वे च कामाः प्रचुरा ये दिव्या ये च मानुषाः॥
रसयुक्तं प्रभूतं च भक्ष्यभोज्यमनन्तकम्॥४७॥
पुण्यगन्धस्त्रजश्चात्र नित्यपुष्पफलद्रुमाः॥
उष्णे शीतानि तोयानि शीते चोष्णानि सन्ति च॥४८॥
पुष्पिताग्रा महाशाखाः प्रवालाङ्कुरधारिणिः॥
लतावितानसंछन्ना नदीषु च सरस्सु च॥४९॥
वृक्षान्बहुविधांस्तत्र मृगेन्द्रो ददृशे प्रभुः॥
गन्धवन्ति च पुष्पाणि रसवन्ति फलानि च॥५०॥
नातिशीतानि नोष्णानि तत्र तत्र सरांसि च॥
अपश्यत्सर्वतीर्थानि सभाया तस्य स प्रभुः॥५१॥

Sweet scented garlands were in abundance. It was full of trees bearing flowers and fruits. It was ornamented with handsome floral wreaths. The water was nice and cool during the hot weather and warm during the cold weather. Various kinds of trees laden with sprouts, flowers, fruits, leaves, creepers and clusters were circling the wells and the tanks. Narasiṁha saw many such scenes there. There were sweet-smelling flowers, juicy fruits, beautiful pools and Tīrthas.

नलिनैः पुण्डरीकैश्च शतपत्रैः सुगन्धिभिः॥
रक्तैः कुवलयैर्नीलैः कुमुदैः संवृतानि च॥५२॥
सुकान्तैर्धार्त्तराष्ट्रैश्च राजहंसैश्च सुप्रियैः॥
कारण्डवैश्चक्रवाकैः सारसैः कुररैरपि॥५३॥
विमलैः स्फाटिकाभैश्च पाण्डुरच्छदनैर्द्विजैः॥
बहुहंसोपगीतानि सारसाभिरूतानि च॥५४॥

He also beheld many reservoirs smiling with nice smelling blue and red lotuses and beautified with the lustresome swans, Kāraṇḍavas, Cakravākas, cranes, Kuraras, etc., and various kinds of other birds echoing with the notes of cranes. Besides those, He saw nice creepers with highly smelling blossoms embracing the mountain tops.

गन्धवत्यः शुभास्तत्र पुष्टमञ्जरिधारिणीः॥
दृष्टवान्पर्वताग्रेषु नानापुष्पधरा लताः॥५५॥
केतक्यशोकसरलाः पुन्नागतिलकार्ज्जुनाः॥
चूता नीपाः प्रस्थपुष्पाः कदम्बा बकुला धवाः॥५६॥
प्रियंगुपाटलावृक्षाः शाल्मल्यः सहरिद्रकाः॥
सालास्तालास्तमालाश्च चम्पकाश्च मनोरमाः॥५७॥

He also noticed the following plants and flower trees there, viz., Ketakī, Aśoka, Sarala, Punnāga, Tilaka, Arjuna, Nīpa, Kadamba, Vakula, Dhavamāla, Pātala, Haridraka, Śālmalī, Sāla, Tāla, Tamāla and beautiful Campaka. Similarly, He saw in that assembly various other kinds of flower plants and the dazzling lustre of Drumas (Trees of Paradise) and Vidrumas (Coral trees).

तथैवान्ये व्यराजन्त सभायां पुष्पिता द्रुमा:।।
विद्रुमाश्च द्रुमाश्चैव ज्वलिताग्निसमप्रभा:।।५८।।
स्कन्धवंत: सुशाखाश्च बहुतालसमुच्छ्रया:।।
अर्जुनाशोकवर्णाश्च बहवश्चित्रका द्रुमा:।।५९।।
वरुणो वत्सनाभश्च पनसा: सह चन्दनै:।।
नीपा: सुमनसश्चैव निम्बा अश्वत्थतिन्दुका:।।६०।।
पारिजाताश्च लोध्राश्च मल्लिका भद्रदारव:।।
आमलक्यस्तथा जम्बूलकुचा: शैलवालुका:।।६१।।
खर्जुर्यो नारिकेलाश्च हरीतकविभीतका:।।
कालीयका द्रुकालाश्च हिङ्गव: पारियात्रका:।।६२।।
मन्दारकुन्दलक्ताश्च पतङ्गा: कुटजास्तथा।।
रक्ता: कुरण्टकाश्चैव नीलाश्चागरुभि: सह।।६३।।
कदम्बाश्चैव भव्याश्च दाडिमा बीजपूरका:।।
सप्तपर्णाश्च बिल्वाश्च मधुपैरावृतास्तथा।।६४।।
अशोकाश्च तमालाश्च नानागुल्मलतावृता:।।
मधूका: सप्तपर्णाश्च बहवस्तीरगा द्रुमा:।।६५।।
लताश्च विविधाकारा: पत्रपुष्पफलोपगा:।।
एते चान्ये च बहवस्तत्र कानजा द्रुमा:।।६६।।
नानापुष्पफलोपेता व्यराजन्त समन्तत:।।
चकोरा: शतपत्राश्च मत्तकोकिलसारिका:।।६७।।
पुष्पिता: पुष्पिताग्रैश्च सम्पतन्ति महाद्रुमा:।।
रक्तपीतारुणास्तत्र पादपाग्रगता: खगा:।।६८।।
परस्परमवेक्षन्ते प्रहृष्टा जीवजीवका:।।

Very many tall trees of various descriptions were there. Besides, many kinds of other trees such as Arjuna, Aśoka, Varuṇa, Vatsyanābha, Panasa, Nīla, Sumanasa, Candana, Aśvattha, Tinduka,, Pārijāta, Nimba, Mallikā, Bhadradārava (Pinus Deodora), Āmalaki, Jambu, Lakuca, Śailavāluka, date tree, Coconut tree, Harītaka, Bibhītaka; Kālīyaka, Drukāla, Hiṅgu, Pāriyātraka, Mandāra, Kundalatā, Pataṅga, Kuṭaja (Holarrhena Antidysentrica Writia Temetoria), red Kuruṇtaka, blue Aguru, Kadamba, Bhavya Pomegranate, Vījapūraka, Saptaparṇa, Bel and various other trees were there. Sweetly humming bees were there. Aśoka Tamāla, Madhuka, Saptaparṇa (Alstonia Scholaris) and various other trees were covered with shrubs and bushes and enhanced the beauty of the garden, tanks and wells. Besides, various other creepers and forest trees with leaves, flowers and fruits were on all sides. The branches of some trees laden with flowers and fruits were hanging on other trees and various birds Cakora, Śatapatra, intoxicated cuckoos, Sārikās and other birds of red, yellow and various other colours were cooing sweetly there. The couple Jīva and Jīvaka were looking at each other with great joy and satisfaction.

तस्यां सभायां दैत्येन्द्रो हिरण्यकशिपुस्तदा।।६९।।
स्त्रीसहस्त्रै: परिवृतो विचित्राभरणाम्बर:।
अनर्घ्यमणिवज्रार्चि: शिखाज्वलितकुण्डल:।।७०।।
आसीनश्चासने चित्रे दशनल्वप्रमाणत:।
दिवाकरनिभे दिव्ये दिव्यास्तरणसंस्तृते।।७१।।
दिव्यगन्धवहस्तत्र मारुत: सुसुखो ववौ।
हिरण्यकशिपुर्दैत्य आस्ते ज्वलितकुण्डल:।।७२।।
उपचेरुर्महादैत्यं हिरण्यकशिपुं तदा।

The demon Hiraṇyakaśipu was enjoying there in the company of hundreds of women. His garments and ornaments were wonderful. He was seated on a seat covered with cloth shining like the sun measuring ten hands. He was wearing wonderful ornaments and his earring were sparkling with diamonds, etc. A gentle and soothing breeze laden with perfume was beating at the place where the demon was seated.

दिव्यतानेन गीतानि जगुर्गन्धर्वसत्तमा:॥७३॥
विश्वाची सहजन्या च प्रम्लोचेत्यभिविश्रुता।
दिव्याथ सौरभेयी च समीची पुञ्जिकस्थली॥७४॥
मिश्रकेशी च रम्भा च चित्रलेखा शुचिस्मिता।
चारुकेशी घृताची च मेनका चोर्वशी तथा॥७५॥
एता: सहस्रशश्चान्या नृत्यगीतविशारदा:।
उपतिष्ठन्ति राजानं हिरण्यकशिपुं प्रभुम्॥७६॥
तत्रासीनं महाबाहुं हिरण्यकशिपुं प्रभुम्।

Various Gandharvas attending on him were singing beautiful songs to him and he was adored by the following nymphs– Viśvācī, Sahajanyā, Pramloca, Saurabhaiyī, Samīcī, Puṇjikasthalī, Miśrakeśī, Rambhā, sweet-smiling Citralekhā, Cārukeśī, Ghṛtācī, Menakā and Urvaśī and thousands of other Apsarās, experts in singing and dancing, were in attendance on their lord, king Hiraṇyakaśipu.

उपासते दिते: पुत्रा: सर्वे लब्धवरास्तथा॥७७॥
तमप्रतिमकर्म्माणं शतशोऽथ सहस्रश:।
बलिर्विरोचनस्तत्र नरक: पृथिवीसुत:॥७८॥
प्रह्लादो विप्रचित्तिश्च गविष्ठश्च महासुर:।
सुरहन्ता दु:खहन्ता सुनामा सुमतिर्वर:॥७९॥
घटोदरो महापार्श्व: कथन: पिठरस्तथा।
विश्वरूप: सुरूपश्च स्वबलश्च महाबल:॥८०॥
दशग्रीवश्च वाली च मेघवासा महासुर:।
घटास्योऽकम्पनश्चैव प्रजनश्चेन्द्रतापन:॥८१॥
दैत्यदानवसङ्घास्ते सर्वे ज्वलितकुण्डला:।

The sons of Diti who were all famous, were also waiting on Hiraṇyakaśipu. They were hundreds of thousands, such as– Bali, Virocana, Pṛthivīsuta, Narakāsura, Prahlāda, Vipracitti, Mahāsura, Gaviṣṭha, Surahantā, Sunāmā, Sumati, Vara, Ghaṭodara, Mahāpārśva, Krathana, Kaṭhina, Viśvarūpa, Surūpa, Svabala, Mahābala, Daśagrīva, Bāli, Meghavāsā, Ghaṭāsya, Akampana, Prajana, Indratāpana. They were seated in groups wearing brilliant ear-rings.

स्रग्विणो वाग्गिमन: सर्वे सदैव चरितव्रता:॥८२॥
सर्वे लब्धवरा: शूरा: सर्वे विगतमृत्यव:।
एते चान्ये च बहवो हिरण्यकशिपुं प्रभुम्॥८३॥
उपासन्ति महात्मानं सर्वे दिव्यपरिच्छदा:।

They were also wearing garlands; and they were great speakers and had attained boons. They were valiant and free from death. They were clothed in nice divine dresses and all of them had chariots blazing like fire; their bodies were like Mahendra; and their arms and bodies were ornamented with various armlets and ornaments. They looked like mountains, and were of golden colour. They, along with other demons, were adoring Hiraṇyakaśipu.

विमानैर्विविधाकारैर्भ्राजमानैरिवाग्निभि:॥८४॥
महेन्द्रवपुष: सर्वे विचित्राङ्गदबाहव:।
भूषिताङ्गा दिते: पुत्रास्तमुपासन्त सर्वश:॥८५॥
तस्यां सभायां दिव्यायामसुरा: पर्वतोपमा:।
हिरण्यवपुष: सर्वे दिवाकरसमप्रभा:॥८६॥
न श्रुतं नैव दृष्टं हि हिरण्यकशिपोर्यथा।
ऐश्वर्यं दैत्यसिंहस्य यथा तस्य महात्मन:॥८७॥
कनकरजतचित्रवेदिकायां
परिहृतरत्नविचित्रवीथिकायाम्।
स ददर्श मृगाधिप: सभायां
सुरचितरत्नगवाक्षशोभितायाम्॥८८॥
कनकविमलहारभूषिताङ्गं
दितितनयं स मृगाधिपो ददर्श।
दिवसकरमहाप्रभं ज्वलन्तं
दितिजसहस्रशतैर्निषेव्यमाणम्॥८९॥

They, all seated in various kinds of Vimānas, looked splendid. They were gleaming like gold. Narasiṁha thus saw the great Hiraṇyakaśipu, the Lord of the Daityas who was shining with uncommon lustre like a mountain. His body was radiant like the sun. His like in wealth, in splendour, in everything else, has neither been heard of nor seen. His splendour was in keeping with his greatness.

The valiant demon king was seated on a throne of gold with a necklace round his neck like a lion with perforated work of silver and gold all round him. The hall of assembly was decorated with variegated roads adorned with altars and studded with gems and nice windows. He was attended by thousands of demons shining like the sun and wearing garlands of gold.

इति श्रीमात्स्ये महापुराणे नारसिंहप्रादुर्भाव एकषष्ट्याधिक-
शततमोध्याय:॥ १६ १॥

CHAPTER 162

Description of the form of Narasiṁha by Prahlāda

सूत उवाच

ततो दृष्ट्वा महात्मानं कालचक्रमिवागतम्।
नरसिंहवपुश्छन्नं भस्मच्छन्नमिवानलम्॥ १॥
हिरण्यकशिपो: पुत्र: प्रह्लादो नाम वीर्यवान्।
दिव्येन चक्षुषा सिंहमपश्यद्देवमागतम्॥ २॥
तं दृष्ट्वा रुक्मशैलाभमपूर्वां तनुमाश्रितम्।
विस्मिता दानवा: सर्वे हिरण्यकशिपुश्च स:॥ ३॥

Sūta said– "O *Ṛṣis*, thereafter, like the fire concealed in ashes, finding lord Viṣṇu getting concealed in the body of Narasiṁha, like Kālacakra, Prahlāda, the powerful son of Hiraṇyakaśipu, visualised the lion with his divine sight, understood that lord Viṣṇu had arrived. The lion had an unprecedented body bearing the lustre of the Sumeru mountain, Hiraṇyakaśipu and all those present there were shaken and upset."

प्रह्लाद उवाच

महाबाहो महाराज दैत्यानामादिसम्भव।
न श्रुतं न च नो दृष्टं नारसिंहमिदं वपु:॥ ४॥
अव्यक्तप्रभं दिव्यं किमिदं रूपमागतम्।
दैत्यान्तकरणं घोरं संशतीव मनो मम॥ ५॥

Then Prahlāda said to Hiraṇyakaśipu– "O Lord, you are the foremost of all the Daityas. Your form of Narasiṁha is unheard of and unseen. Who is the divine entity, born of unknown means. Who is the divine personality that has arrived here? I apprehend that your terrific body is going to cause the end of the Daityas."

अस्य देवा: शरीर स्था: सागरा: सरिचश्च या:।
हिमवान् पारियात्रश्च ये चान्ये कुलपर्वता:॥ ६॥
चन्द्रमाश्च सनक्षत्रैरादित्यैर्वसुभि: सह।
धनदो वरुणश्चैव यम: शक्र: शचीपति:॥ ७॥

I find in the body of this lion, all the gods, the oceans, all the rivers, Himālaya mountain, Pāriyātra (Vindhya) and all other mountains, the constellations, Ādityas, Vasus, the moon, Kubera, Varuṇa, Yamarāja, besides Indra– the husband of Śacī.

मरुतो देवगन्धर्वा ऋषयश्च तपोधना:।
नागा यक्षा: पिशाचाश्च राक्षसा भीमविक्रमा:॥ ८॥
ब्रह्मा देव: पशुपतिर्ललाटस्था भ्रमन्ति वै।
स्थावराणि च सर्वाणि जङ्गमानि तथैव च॥ ९॥
भवांश्च सहितोऽस्माभि: सर्वैर्दैत्यगणैर्वृत:।
विमानशत संकीर्णा तथैव भवत: सभा॥ १०॥
सर्वं त्रिभुवनं राजँल्लोकधर्माश्च शाश्वता:।
दृश्यन्ते नारसिंहेऽस्मिंस्तथेदमखिलं जगत्॥ ११॥

Marudgaṇas, Devagandharvas, the *Ṛṣis* engaged in *tapas*, Nāgas, Yakṣas, *piśācas*, the valorous Rākṣasas, besides Brahmā and lord Śiva are lodged therein. All of them are rotating in the forehead. O King, all the moveable and immovable beings including we people, besides yourself surrounded by all the Daityas, besides the assembly filled with numerous planes, all the three worlds the everlasting *lokadharmas*, besides the entire universe is lodged in the body of Narasiṁha.

प्रजापतिश्चात्र मनुर्महात्मा
ग्रहाश्च योगाश्च महीरुहाश्च।

उत्पातकालश्च धृतिर्मतिश्च
रतिश्च सत्यं च तपो दमश्च॥ १२॥
सनत्कुमारश्च महानुभावो
विश्वे च देवा ऋषयश्च सर्वे।
क्रोधश्च कामश्च तथैव हर्षो
धर्मश्च मोहः पितरश्च सर्वे॥ १३॥

At the same time the Prajāpatis, Mahātmā Manu, planets, *yoga*, trees, disturbances, Kāla, Dhṛti, Mati, Rati the truth, *tapas*, forbearance, Sanatkumāras, the great, Viśvadevas, all the Ṛṣis, anger, desires, delight, confusion and all the *Pitṛs* are lodged in the lion.

प्रह्लादस्य वचः श्रुत्वा हिरण्यकशिपुः प्रभुः।
उवाच दानवान् सर्वान्गणांश्च स गणाधिपः॥ १४॥
मृगेन्द्रो गृह्यतामेष अपूर्वां तनुमास्थितः।
यदि वा संशयः कश्चिद्वध्यतां वनगोचरः॥ १५॥

Thus listening to the words of Prahlāda, Hiraṇyakaśipu the powerful lord of Dānavas spoke, commanding all the Dānavas. He said– "O Dānavas, you capture this animal with an astonishing body, or otherwise in case there be any problem in capturing him, you better kill him."

ते दानवगणाः सर्वे मृगेन्द्रं भीमविक्रमम्।
परिक्षिपन्तो मुदितास्त्रासयामासुरोजसा॥ १६॥

Hearing those words, those powerful Dānavas began to ill-treat Him in all sorts of vicious ways and became ready to torment that Narasiṁha with their weapons.

सिंहनादं विमुच्याथ नरसिंहो महाबलः।
बभञ्ज तां सभां सर्वां व्यादितास्य इवान्तकः॥ १७॥
सभायां भज्यमानायां हिरण्यकशिपुः स्वयम्।
चिक्षेपास्त्राणि सिंहस्य रोषाद्व्याकुललोचनः॥ १८॥

Then Narasiṁha after sending forth a loud roar, opened wide His mouth and began to break down that assembly. After the assembly was devastated, Hiraṇyakaśipu boiling with rage attacked Narasiṁha with his arms.

सर्वास्त्राणामथ ज्येष्ठं दण्डमस्त्रं सुदारुणम्।
कालचक्रं तथाघोरं विष्णुचक्रं तथा परम्॥ १९॥
पैतामहं तथात्युग्रं त्रैलोक्यदहनं महत्।
विचित्रामशनीं चैव शुष्कार्द्रं चाशनिद्वयम्॥ २०॥
रौद्रं तथोग्रं शूलं च कङ्कालं मुसलं तथा।
मोहनं शोषणं चैव सन्तापनविलापनम्॥ २१॥
वायव्यं मथनं चैव कापालमथ कैङ्करम्।
तथाप्रतिहतां शक्तिं क्रौञ्चमस्त्रं तथैव च॥ २२॥
अस्त्रं ब्रह्मशिरं चैव सोमास्त्रं शिशिरं तथा।
कम्पनं शातनं चैव त्वाष्ट्रं चैव सुभैरवम्॥ २३॥
कालमुद्गरमक्षोभ्यं तपनं च महाबलम्।
संवर्त्तनं मादनं च तथा मायाधरं परम्॥ २४॥
गान्धर्वमस्त्रं दयितमसिरत्नं च नन्दकम्।
प्रस्वापनं प्रमथनं वारुणं चास्त्रमुत्तमम्।
अस्त्रं पाशुपतं चैव यस्याप्रतिहता गतिः॥ २५॥
अस्त्रं हयशिरश्चैव ब्राह्ममस्त्रं तथैव च।
नारायणास्त्रमैन्द्रं च सार्पमस्त्रं तथाद्भुतम्॥ २६॥
पैशाचमस्त्रमजितं शोषदं शामनं तथा।
महाबलं भावनं च प्रस्थापनविकम्पने॥ २७॥
एतान्यस्त्राणि दिव्यानि हिरण्यकशिपुस्तदा।
असृजन्नरसिंहस्य दीप्तस्याग्नेरिवाहुतिम्॥ २८॥

Like the pouring of the sacrificial offerings in the fire the demon showered the following missiles on Narasiṁha– The deadly club, Kālacakra, Viṣṇucakra, Brahmāstra, the consumer of the three realms, the wonderful Vajrāstra, the two other sorts of Vajrāstras (dry and wet), the formidable trident, club, Mohanāstra, Śoṣaṇāstra, Santāpanāstra, Vilāpanāstra, Vāyavyāstra, Mathanāstra, Kāpālāstra, Kaiṅkarāstra, Śakti, Krauñcāstra, Somāstra, Brahmaśirastra, Śiśirāstra, Kampanāstra, Śātanāstra, Tvaṣṭāstra, deadly club, Tapanāstra, Samvartamāstra, Mādanāstra, Māyādhara, Gandharvāstra, Daita-Asiratna, Nandaka, Prasavanāstra, Pramathanāstra, Uttamavārana, Pāśupatāstra, Hayaśirāstra, Brāhmāstra, Nārāyaṇāstra, Aindrāstra, Sarpāstra, Paiśācāstra, Ajitāstra, Śoṣanāstra, Samanāstra, Bhāvanāstra, Prasthāpanāstra, Vikampanāstra.[1]

अस्त्रैः प्रज्वलितैः सिंहमावृणोदसुरोत्तमः।
विवस्वान् धर्मसमये हिमवन्तमिवांशुभिः॥ २९॥
स ह्यमर्षानिलोद्भूतो दैत्यानां सैन्यसागरः।
क्षणेन प्लावयामास मैनाकमिव सागरः॥ ३०॥

As the sun overshadows the Mount Himācala by his rays during the hot season, similarly did the valiant demon Hiraṇyakaśipu overpower Narasiṁha with the weapons. The angry demons drowned Narasiṁha with their missiles as the Mount Maināka is buried in the sea.

प्रासैः पाशैश्च खड्गैश्च गदाभिर्मुसलैस्तथा।
वज्रैरशनिभिश्चैव साग्निभिश्च महाद्रुमैः॥ ३१॥
मुद्गरैर्भिन्दिपालैश्च शिलोलूखलपर्वतैः।
शतघ्नीभिश्च दीप्ताभिर्दण्डैरपि सुदारुणैः॥ ३२॥

Spears, nooses, swords, clubs, huge fiery trees, javelins, bolts, rocks, staffs, burning Śataghnī and various other weapons were piled on Narasiṁha, one after the other. They did not wave a bit; rather, they remained firm like the thunderbolt of Mahendra.

ते दानवाः पाशगृहीतहस्ता
महेन्द्रतुल्याशनिवज्रवेगाः।
समन्ततोऽभ्युद्यतबाहुकायाः
स्थितास्त्रिशीर्षा इव नागपाशाः॥ ३३॥

The demons circled round Narasiṁha like an encircling fire, holding their nooses and massive bolts, etc. They with their bodies and arms straight looked like Trisīrṣa Nāgapāśa (noose formed by three-headed serpents).

सुवर्णमालाकुलभूषिताङ्गा
पीतांशुकाभोगविभाविताङ्गा।
मुक्तावलीदामसनाथकक्षा
हंसा इवाभान्ति विशालपक्षाः॥ ३४॥
तेषां तु वायुप्रतिमौजसां वै
केयूरमौलीवलयोत्कटानाम्।
तान्युत्तमाङ्गान्यभितो विभान्ति
प्रभातसूर्यांशुसमप्रभाणि॥ ३५॥

Those demons looked like a multitude of big-winged white cranes with their gold and pearl garlands hanging on their handsome forms dressed in yellow robes. The armlets and earrings of those agile demons shone like the rays of the rising sun. All the demons were inspired like Vāyu with vigour and energy.

क्षिपाद्भिरुग्रैर्ज्वलितैर्महाबलै-
र्महास्त्रपूगैः सुसमावृतो बभौ।
गिरिर्यथा सन्ततवर्षिभिर्घनैः
कृतान्धकारान्तरकन्दरो द्रुमैः॥ ३६॥

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[1] Viṣṇu-astra, Brahmāstra etc., were all different arrows that were used after reciting the prescribed mantras. Most of them have been described in previous chapters so only the few new ones are explained in this note.
कालचक्र = Lit. the wheel of time. Deadly quoit. विष्णुअस्त्र = A particular kind of missile. वज्रास्त्र = A destructive weapon of the thunderbolt, मोहनास्त्र = A missile which bewitches the person against whom it is used, कपालास्त्र = A particular kind of missile, कैङ्करास्त्र = A missile which subdues the adversary, शिशिरास्त्र = A missile that produces chill to kill the foe, कम्पनास्त्र= A missile that shivers the foe, त्वष्ट्रास्त्र = The missile composed of the bright disc of sangyā trimmed off, तपनास्त्र = The missile that produces heat, संवर्त्तनास्त्र = The missile that produces destructive clouds, मादनास्त्र = The missile that causes intoxication to the foe. प्रसवनास्त्र = The missile that divides into many, प्रमथनास्त्र =The missile that causes excessive torture and destruction, हयशिरास्त्र = A particular kind of missile, ऐन्द्रास्त्र = The missile sacred to Indra, पशाचास्त्र = A missile that creates fiends who fight and devour the foe. शैम्नास्त्र = A particular missile. भावनास्त्र = A missile causing a deluge, प्रस्थापनास्त्र = A missile causing the enemy to retire. विकम्पनास्त्र = A missile causing palpitation and unsteadines to the foe.

तैर्हन्यमानोऽपि महास्त्रजालैः
महाबलैर्दैत्यगणैः समेतैः।
नाकम्पताजौ भगवान् प्रताप-
स्थितः प्रकृत्या हिमवानिवाचलः॥ ३७॥

Narasiṁha covered with the dangerous burning missiles of the demons looked dark like a mountain covered with big trees and clouds showering incessant rains, and with dark caves; but like the mighty Himālaya. He did not move, inspite of so many blows; He remained firm and steady.

सन्त्रासितास्तेन नृसिंहरूपिणा
दितेः सुताः पावकतुल्यतेजसा।
भयाद्विचेलुः पवनोद्धुताङ्गा
यथोर्म्मयः सागरवारिसम्भवाः॥ ३८॥

At which, the demons began to shiver with fear of Narasiṁha blazing like fire; they were agitated as the waves of the ocean become by blast of wind.

इति श्रीमात्स्ये महापुराणे नारासिंहप्रादुर्भावो नाम
द्विषष्ट्यधिकशततमोऽध्यायः॥ १६२॥

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CHAPTER 163

War between Narasiṁha and Hiraṇyakaśipu

सूत उवाच

खराः खरमुखाश्चैव मकराशीविषाननाः।
ईहामृगमुखाश्चान्ये वराहमुखसंस्थिताः॥ १॥
बालसूर्यमुखाश्चान्ये धूमकेतुमुखास्तथा।
अर्द्धचन्द्रार्द्धवक्त्राश्च अग्निदीप्तमुखास्तथा॥ २॥

Sūta said– "O *Ṛṣis*, many of the Dānavas had the heads of donkeys, dogs, crocodiles as well as the serpents. The faces of some of them were like wolves and the pigs. Some of them were like the rising sun, while other had comet like faces. The faces of some of them were like the crescent while the others were like the fire flames.

हंसकुक्कुटवक्त्राश्च व्यादितास्या भयावहाः।
सिंहास्या लेलिहानाश्च काकगृध्रमुखास्तथा॥ ३॥

Some of them had half faces, while others had faces like the swans and the cocks. Faces of some of them were quite broad, which appeared frightening. Some of them having the iron like faces, were rolling their tongues. The faces of some of them were like the crows and the vultures.

द्विजिह्वका वक्रशीर्षास्तथोल्कामुखसंस्थिताः।
महाग्राहमुखाश्चान्ये दानवा बलदर्पिताः॥ ४॥

Some of them had two tongues in their mouths, some of them had curved foreheads, while others appeared like the comets. The faces of some of them were like the great planets. Thus the Dānavas were filled with pride of their strength.

शैलसंवर्ष्मणस्तस्य शरीरे शरवृष्टिभिः।
अवध्यस्य मृगेन्द्रस्य न व्यथां चक्रुराहवे॥ ५॥
एवं भूयोऽपरान् घोरानसृजन्दानवेश्वराः।
मृगेन्द्रस्योपरि क्रुद्धा निःश्वसन्त इवोरगाः॥ ६॥
ते दानवशरा घोरा दानवेन्द्रसमीरिताः।
विलयं जग्मुराकाशे खद्योता इव पर्वते॥ ७॥

They had the bodies like rocks. They could not wound the lion even by shooting many arrows on him. Then the lord of Dānavas, breathing heavily, started shooting terrific arrows. But the arrows shot by the lord of Dānavas disappeared in the sky as the fire flies disappear over the mountain.

ततश्चक्राणि दिव्यानि दैत्याः क्रोधसमन्विताः।
मृगेन्द्रायासृजन्नाशु ज्वलितानि समन्ततः॥ ८॥
तैरासीद्गगनं चक्रैः सम्पतद्भिरितस्ततः।
युगान्ते सम्प्रकाशद्भिश्चन्द्रादित्यग्रहैरिव॥ ९॥

Then the Daityas, having been filled with anger, started shooting divine arrows over Narasiṁha from all the sides. On the other hand with the falling of the *cakras* the sky looked as if the sun and the moon were shining at the end of the *yuga*.

तानि सर्वाणि चक्राणि मृगेन्द्रेण महात्मना।
ग्रस्तान्युदीर्णानि तदा पावकार्चिस्समानि वै॥ १०॥
तानि चक्राणि वदने विशमानानि भान्ति वै।
मेघोदरदरीष्वेव चन्द्रसूर्य ग्रहा इव॥ ११॥

All the *cakras* with rising fire flames were swallowed by Narasiṁha. At that point of time, the *cakras* entering in the body of Narasiṁha, appeared like the sun and the moon besides other planets entering in the clouds.

हिरण्यकशिपुर्दैत्यो भूयः प्रासृजदूर्ज्जिताम्।
शक्तिं प्रज्वलितां घोरां धौतशस्त्रतडित्प्रभाम्॥ १२॥
तामापतन्तीं सम्प्रेक्ष्य मृगेन्द्रः शक्तिमुज्ज्वलाम्।
हुङ्कारेणैव रौद्रेण बभञ्ज भगवांस्तदा॥ १३॥

Thereafter, Hiraṇyakaśipu– the great Daitya shot a terrific Śakti at Narasiṁha, which was resplendent, extremely powerful and was shining like the lightening. Then finding the resplendent Śakti approaching him, Narasiṁha broke it into pieces with a single *huṁkāra*.[1]

रराज भग्ना सा शक्तिर्मृगेन्द्रेण महीतले।
सविस्फुलिङ्गा ज्वलिता महोल्केव दिवश्च्युता॥ १४॥

The Śakti shattered by Narasiṁha looked like the planet with flames falling on earth.

नाराचपंक्तिः सिंहस्य प्राप्ता रेजे विदूरतः।
नीलोत्पलपलाशानां मालेवोज्ज्वलदर्शना॥ १५॥

The bright line of arrows, appeared like the garland of blue lotus flowers, looking graceful.

स गर्ज्जित्वा यथान्यायं विक्रम्य च यथासुखम्।
तत्सैन्यमुत्सारितवांस्तृणाग्राणीव मारुतः॥ १६॥
ततोऽश्मवर्षं दैत्येन्द्रा व्यसृजन्त नभोगताः।
नगमात्रैः शिलाखण्डैर्गिरिश्शृङ्गैर्महाप्रभैः॥ १७॥
तदश्मवर्षं सिंहस्य महन्मूर्द्धनि पातितम्।
दिशो दश विकीर्णा वै खद्योतप्रकरा इव॥ १८॥

Afterwards, Narasiṁha with a loud roar tore up the demons as wind does with the leaves; when the chief Daityas flew up to the sky and showered rocks from there and the whole space became full of them and they fell of the head of Narasiṁha and gleamed like so many fireflies.

तदाश्मौघैर्दैत्यगणाः पुनः सिंहमरिन्दमम्।
छादयाञ्चक्रिरे मेघा धाराभिरिव पर्वतम्॥ १९॥
न च तं चालयामासुर्दैत्यौघा देवसत्तमम्।
भीमवेगोऽचलश्रेष्ठं समुद्र इव मन्दरम्॥ २०॥

Then the demons covered Narasiṁha with the rocks as the mountains are covered with rain. But even then the demons could not move Narasiṁha as the violent ocean cannot move the Mandrācala mountain.

ततोऽश्मवर्षे विहते जलवर्षमनन्तरम्।
धाराभिरक्षमात्राभिः पादुरासीत्समन्ततः॥ २१॥
नभसः प्रच्युता धारास्तिग्मवेगाः समन्ततः।
आवृत्य सर्वतो व्योम दिशश्चोपदिशस्तथा॥ २२॥
धारा दिवि च सर्वत्र वसुधायां च सर्वशः।
न स्पृशन्ति च ता देवं निपतन्तोऽनिशं भुवि॥ २३॥
बाह्यतो ववृषुर्वर्षं नोपरिष्टाच्च ववृषुः।
मृगेन्द्रप्रतिरूपस्य स्थितस्य युधि मायया॥ २४॥
हतेऽश्मवर्षे तुमुले जलवर्षे च शोषिते।
सोऽसृजद्दानवो मायामग्निवायुसमीरिताम्॥ २५॥
महेन्द्रस्तोयदैः सार्द्धं सहस्राक्षो महाद्युतिः।
महता तोयवर्षेण शमयामास पावकम्॥ २६॥
तस्यां प्रतिहतायां तु मायायां युधि दानवः।
असृजद्घोरसङ्काशं ततस्तीव्रं समन्ततः॥ २७॥
तमसा संवृते लोके दैत्येष्वात्तायुधेषु च।
स्वतेजसा परिवृतो दिवाकर इवाबभौ॥ २८॥
त्रिशिखां भ्रकुटीं चास्य ददृशुर्दानवारणे।
ललाटस्थां त्रिशूलाङ्कां गङ्गां त्रिपथगामिव॥ २९॥

After the shower of rocks, rain poured in on all sides and from all quarters to kill Narasiṁha. The whole space pervaded with those fearful torrents but they did not touch Narasiṁha. After the showers of rocks and rain proved ineffectual, Hiraṇyakaśipu let out fire conjoint with wind which Indra warded off by rain after which the demon created pitched darkness with his Māyā. The universe pervaded with darkness under the cover of which the demons again began to array themselves with arms, when Narasiṁha shone forth like the Sun, and the demons saw the three wrinkles on the forehead of Narasiṁha which were the trident mark looking like the stream of the Gaṅgā flowing in three directions.

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[1] The sound hum (esp. expressive of menace or contempt etc.; also applied to the trumpeting of an elephant, to the roaring or grunting etc.

ततः सर्वासु मायासु हतासु दितिनन्दनाः।
हिरण्यकशिपुं दैत्यं विवर्णाः शरणं ययुः॥३०॥
ततः प्रज्ज्वलितः क्रोधात्प्रदहन्निव तेजसा।
तस्मिन्क्रुद्धे तु दैत्येन्द्रे तमोभूतमभूज्जगत्॥३१॥
आवहः प्रवहश्चैव विवहोऽथ ह्युदावहः।
परावहः संवहश्च महाबलपराक्रमाः॥३२॥
तथा परिवहः श्रीमानुत्पातभयशंसनाः।
इत्येवं क्षुभिताः सप्त मरुतो गगने चराः॥३३॥
ये ग्रहाः सर्वलोकस्य क्षये प्रादुर्भवन्ति वै।
ते सर्वे गगने दृष्टा व्यचरन्त यथासुखम्॥३४॥
अन्यं गते चाप्यचरन्मार्गं निशि निशाचरः।
सग्रहः सह नक्षत्रै राकापतिररिन्दमः॥३५॥

When all Māyās raised up by the Daityas were annihilated, the demons went for shelter to Hiraṇyakaśipu with a heavy heart who burnt with rage and determined to destroy everything. At that hour, the whole universe was covered with darkness (Tamas); and the following very strong, fearful winds began to blow as ominous sings– Āvaha, Pravaha, Vivaha, Udāvaha, Parāvaha, Samvaha and Parivaha; and all the planets and asterisms visible at the time of the destruction of the world began to be seen in the sky.

विवर्णतां च भगवान्गतो दिवि दिवाकरः।
कृष्णं कबन्धं च तथा लक्ष्यते सुमहद्दिवि॥३६॥

The Sun turned pale. The evil spirits, headless Kabandhas, began to haunt in the sky and the full moon along with the stars began to be eclipsed.

अमुञ्चच्चार्चिषा वृन्दं भूमिवृत्तिर्विभावसुः।
गगनस्थश्च भगवानभीक्ष्णं परिदृश्यते॥३७॥

The Sun went below the horizon and seemed to spread his rays and He was visible also frequently in the sky.

सप्त धूम्रानिभा घोरा सूर्या दिवि समुत्थिताः।
सोमस्य गगनस्थस्य ग्रहास्तिष्ठन्ति शृङ्गगाः॥३८॥

Seven fearful suns of the smoke colour were visible in the firmament. The planets were seen to reside in the horns in the Moon.

वामेन दक्षिणे चैव स्थितौ शुक्रबृहस्पती।
शनैश्चरो लोहिताङ्गो ज्वलनाङ्गसमद्युती॥३९॥
समं समधिरोहन्तः सर्वे ते गगनेचराः।
शृङ्गनि शनकैर्घोरा युगान्तावर्त्तिनो ग्रहाः॥४०॥
चन्द्रमाश्च सनक्षत्रैर्ग्रहैः सह तमोनुदः।
चराचरविनाशाय रोहिणीं नाभ्यनन्दत॥४१॥

Śukra and Bṛhaspati were situated on the left and the right sides respectively there. Saturn and Mars and all the stars at the time of dissolution of the universe arrived at their places in the horns respectively. The Moon also did not welcome the asterism Rohiṇī, indicating, as it were, the destruction of the universe with planets and other stars.

गृह्यते राहुणा चन्द्र उल्काभिरभिहन्यते।
उल्काः प्रज्वलिताश्चन्द्रे विचरन्ति यथासुखम्॥४२॥
देवानामपि यो देवः सोऽप्यवर्षत शोणितम्।
अपतन्गगनादुल्का विद्युद्रूपा महास्वनाः॥४३॥

Rāhu began to shadow the Moon and meteors began to fall on Him as well as on the Moon. Lord of gods began to shower blood and meteors began to descend from the heaven and there was a fearful clattering noise.

अकाले च द्रुमाः सर्वे पुष्पन्ति च फलंति च।
लताश्च सफलाः सर्वा ये चाहुर्दैत्यनाशनम्॥४४॥

The trees blossomed and fructified out of their season. The creepers also did the same to contribute to the other inauspicious signs for the demons.

फलैः फलान्यजायन्त पुष्पैः पुष्पं तथैव च।
उन्मीलन्ति निमीलन्ति हसन्ति च रुदन्ति च॥४५॥
विक्रोशन्ति च गम्भीरा धूमयन्ति ज्वलन्ति च।
प्रतिमाः सर्वदेवानां वेदयन्ति महद्भयम्॥४६॥

Fruits were produced from fruits and flowers from flowers. The grave appearances of images of the Devas began sometimes to wink, sometimes to laugh, cry and shriek. Smoke came out of Them and They began to burn.

आरण्यैः सह संसृष्टा ग्राम्याश्च मृगपक्षिणः।
चक्रुः सुभैरवं तत्र महायुद्धमुपस्थितम्॥४७॥

The wild deer and birds mingling with the tame ones started a fearful noise in that fight.

नद्यश्च प्रतिकूलानि वहन्ति कलुषोदकाः।
न प्रकाशन्ति च दिशो रक्तरेणुसमाकुलाः॥४८॥

The water of the foul rivers flowed upwards and the particles of blood were diffuse all around in the several quarters of the sky.

वानस्पत्यो न पूज्यन्ते पूजनार्हाः कथंचन।
वायुवेगेन हन्यन्ते भज्यन्ते प्रणमन्ति च॥४९॥

The adorable trees were neglected and not worshipped. Huge trees were knocked to the ground by wind.

यदा च सर्वभूतानां छाया न परिवर्त्तते।
अपराह्णगते सूर्ये लोकानां युगसंक्षये॥५०॥
तदा हिरण्यकशिपोर्दैत्यस्योपरि वेश्मनः।
भाण्डागारायुधागारे निविष्टमभवन्मधु॥५१॥
असुराणां विनाशाय सुराणां विजयाय च।
दृश्यन्ते विविधोत्पाता घोरा घोरनिदर्शनाः॥५२॥
एते चान्ये च बहवो घोरोत्पाताः समुत्थिताः।
दैत्येन्द्रस्य विनाशाय दृश्यन्ते कालनिर्मिताः॥५३॥

In the afternoon, the shadows of persons did not change. In the store-rooms and arsenal of Hiraṇyakaśipu, honey began to drop from the upper floors and at the same time many signs indicative of the victory of the Devas and the destruction of the demons were visible.

मेदिन्यां कम्पमानायां दैत्येन्द्रेण महात्मना।
महीधरा नागगणा निपेतुरमितौजसः॥५४॥
विषज्वालाकुलैर्वक्त्रैर्विमुञ्चन्तो हुताशनम्।
चतुःशीर्षाः पञ्चशीर्षाः सप्तशीर्षाश्च पन्नगाः॥५५॥

Along with that valiant demon, the whole universe trembled; the multitudes of the powerful serpents and high mountains began to tremble. The four, five and the seven-hooded serpents agitated and exhausted, hissed out their fiery venom.

वासुकिस्तक्षकश्चैव कर्कोटकधनञ्जयौ।
एलामुखः कालियश्च महापद्मश्च वीर्यवान्॥५६॥
सहस्रशीर्षो नागो वै हेमतालध्वजः प्रभुः।
शेषोऽनन्तो महाभागो दुष्प्रकम्प्यः प्रकम्पितः॥५७॥

Vāsuki, Takṣaka, Karkoṭaka, Dhanañjaya, Elāmukha, Kāliya, Mahāpadma and the mighty Śeṣa and Ananta with thousand hoods began to shudder with fear, though they were very firm.

दीप्तान्यन्तर्जलस्थानि पृथिवीधरणानि च।
तदा क्रुद्धेन महता कम्पितानि समन्ततः॥५८॥

The luminous beings within the waters supporting the universe, began to tremble with rage.

नागास्तेजोधराश्चापि पातालतलचारिणः।
हिरण्यकशिपुर्दैत्यस्तदा संस्पृष्टवान् महीम्॥५९॥
सन्दष्टौष्ठपुटः क्रोधाद्वाराह इव पूर्वजः।
नदी भागीरथी चैव सरयूः कौशिकी तथा॥६०॥
यमुना त्वथ कावेरी कृष्णवेणा च निम्नगा।
सुवेणा च महाभागा नदी गोदावरी तथा॥६१॥

चर्मण्वती च सिन्धुश्च तथा नदनदीपतिः।
कमलप्रभवश्चैव शोणो मणिनिभोदकः॥६२॥
नर्मदा शुभतोया च तथा वेत्रवती नदी।
गोमती गोकुलाकीर्णा तथा पूर्वसरस्वती॥६३॥
मही कालमही चैव तमसा पुष्पवाहिनी।
जम्बूद्वीपं रत्नवटं सर्वरत्नोपशोभितम्॥६४॥
सुवर्णप्रकटं चैव सुवर्णाकरमण्डितम्।
महानदं च लौहित्यं शैलकाननशोभितम्॥६५॥
पत्तनं कोशकरणमृषिवीरजनाकरम्।
मागाधाश्च महाग्रामा मुण्डाः शुङ्गास्तथैव च॥६६॥
सुह्मा मल्ला विदेहाश्च मालवाः काशिकोसलाः।
भवनं वैनतेयस्य दैत्येन्द्रेणाभिकम्पितम्॥६७॥
कैलासशिखराकारं यत् कृतं विश्वकर्मणा।

Besides, the fiery serpents in the Pātāla regions trembled frequently. The wrathful Hiraṇyakaśipu at that time biting his lips with rage stood up like the Ādivarāha, the Boar incarnation, and caused the Gaṅgā, the Sarayū, the Kauśikī, the Yamunā, the Kāverī, the Kṛṣṇaveṇī, the Suveṇī, the Godāvarī, the Carmaṇvatī, the Sindhu, the oceans, the Soṇatīrtha, the Narmadā, the Vetravatī, the Gomatī, the Sarasvatī, the Mahī, the Kālamahī, the Tamasā, the Puṣpavāhinī, the Jambudvīpa, with the golden Banyan or Indian fig-tree, the gold producing Mahānada Lauhitya, the city Pattan inhabited by many of the Ṛṣis, and inhabited by the brave, Māgadha, Muṇḍī, Śuṅga, Suhmā, Malla, Videha, Mālava, Kāśikosala, the realm of Garuḍa created by Viśvakarmā and looking like Kailāsa peak, all to quake.

रक्ततोयो महाभीमो लौहित्यो नाम सागरः॥६८॥
उदयश्च महाशैल उच्छ्रितः शतयोजनम्।
सुवर्णवेदिकः श्रीमान् मेघपङ्क्तिनिषेवितः॥६९॥
भ्राजमानोऽर्कसदृशैर्जातरूपमयैर्द्रुमैः।
शालैस्तालैस्तमालैश्च कर्णिकारैश्च पुष्पितैः॥७०॥
अयोमुखश्च विख्यातः पर्वतो धातुमण्डितः।
तमालवनगन्धश्च पर्वतो मलयः शुभः॥७१॥
सुराष्ट्रश्च सबाह्लीकाः शूराभीरास्तथैव च।
भोजाः पाण्ड्याश्च वङ्गाश्च कलिङ्गास्ताम्रलिप्तकाः॥७२॥
तथैवोण्ड्राश्च पौण्ड्राश्च वामचूडाः सकेरलाः।
क्षोभितास्तेन दैत्येन सदेवाश्चाप्सरोगणाः॥७३॥
अगस्त्यभवनं चैव यदगम्यं कृतं पुरा।
सिद्धचारणसङ्घैश्च विप्रकीर्णं मनोहरम्॥७४॥
विचित्रनानाविहगं सुपुष्पितमहाद्रुमम्।
जातरूपमयैः शृङ्गैर्गगनं विलिखन्निव॥७५॥
चन्द्रसूर्यांशुसङ्काशैः सागराम्बुसमावृतैः।
विद्युत्वात्सर्वतः श्रीमानायतः शतयोजनम्॥७६॥
विद्युतां यत्र सङ्घाता निपात्यन्ते नगोत्तमे।
ऋषभः पर्वतश्चैव श्रीमान्वृषभसंज्ञितः॥७७॥
कुञ्जरः पर्वतः श्रीमान्यत्रागस्त्यगृहं शुभम्।
विशालाक्षश्च दुर्द्धर्षः सर्पाणामालयः पुरी॥७८॥
तथा भोगवती चापि दैत्येन्द्रेणाभिकम्पिता।
महासेनो गिरिश्चैव पारियात्रश्च पर्वतः॥।७९॥
चक्रवांश्च गिरिश्रेष्ठो वाराहश्चैव पर्वतः।
प्राग्ज्यौतिषपुरं चापि जातरूपमयं शुभम्॥८०॥
यस्मिन्वसति दृष्टात्मा नरको नाम दानवः।
मेघश्च पर्वतश्रेष्ठो मेघगम्भीरनिःस्वनः॥८१॥
षष्टिस्तत्र सहस्राणि पर्वतानां द्विजोत्तमाः।
तरुणादित्यसङ्काशो मेरुस्तत्र महागिरिः॥८२॥

He also stunned the fearful Lauhityasāgara full of red water, the Mount Udayācala 100 yojanas high encircled by clouds looking like golden altars; the Ayomukha mountain adorned with golden trees, Śāla, Tāla and Tamāla plantations; with beautiful flowers and trees and bristling with all the ores; the mount Malayācala diffusing strong perfume; the countries of Saurāṣtra, Vālhīka, Śūra, Ābhīra, Bhoja, Pāṇḍya, Vaṅga, Kaliṅga, Tāmraliptaka, Oṇḍra, Pauṇḍra, Vāmacūda and Kerala. He made the groups of the nymphs, with the Devas tremble; the mount Vidyutvān, 100 yojanas wide, shining like lightning where there was the inaccessible hermitage of Agastya Ṛṣi inhabited by the Siddhas and Cāraṇas, echoed by the cooings of various birds, decked with flowering trees, with its high peaks soaring high into the Heavens like the Sun and the Moon; the wonderful Ṛṣabha mountain, the mounts Kuñjara, the irresistible Viśālakṣa mount! The river Bhogavatī, the mounts Mahāsena, Pāriyātra, Cakravāha, Uttamavārāha, the golden town of Prāgjyotiṣāpura inhabited by the wicked Naraka, the mountain Megha, and other sixty thousand mountaina all to tremble.

यक्षराक्षसगन्धर्वैर्नित्यं सेवितकन्दरः।
हेमगर्भो महाशैलस्तथा हेमसखो गिरिः॥८३॥
कैलासश्चैव शैलेन्द्रो दानवेन्द्रेण कम्पिताः।

The Mount Sumeru, glittering like gold, the caves of which are incessantly full of the Yakṣas, Rākṣasas and the Gandharvas; the mounts Hemagarbha, Hemasakha, Kaliāśa were all shaken by Hiraṇyakaśipu.

हेमपुष्करसंछन्नं तेन वैखानसं सरः॥८४॥
कम्पितं मानसं चैव हंसकारण्डवाकुलम्।
त्रिश्रृङ्गपर्वतश्चैव कुमारी च सरिद्वरा॥८५॥
तुषारचयसंछन्नो मन्दरश्चापि पर्वतः।
उशीरबिन्दुश्च गिरिश्चन्द्रप्रस्थस्तथाद्रिराट्॥८६॥
प्रजापतिगिरिश्चैव तथा पुष्करपर्वतः।
देवाभ्रपर्वतश्चैव तथा वै रेणुको गिरिः॥८७॥
क्रौञ्चः सप्तर्षिशैलश्च धूम्रवर्णश्च पर्वतः।
एते चान्ये च गिरयो देशा जनपदास्तथा॥८८॥
नद्यःससागराः सर्वाः सोऽकम्पयत दानवः।

The lakes Vaikhānasa with golden lotuses, the Mānsarovara surrounded by swans; the mounts Triśṛṅga, the river Kumāri, the mount Mandarācala, the mounts Uśīravindu, Cadraprastha, Prajāpati, Puṣkara, Devābhra, Reṇuka, Krauñca, the mount of the seven Ṛṣis, the smoky mount; all these and other countries, rivers and oceans and all the realms were shaken.

कपिलश्च महीपुत्रो व्याघ्रवांश्चैव कम्पितः॥८९॥
खेचराश्च सतीपुत्राः पातालतलवासिनः।
गणस्तथा परो रौद्रो मेघनामाङ्कुशायुधः॥९०॥
ऊर्ध्वगो भीमवेगश्च सर्व एवाभिकम्पिताः।
गदी शूली करालश्च हिरण्यकशिपुस्तदा॥९१॥

Kapila, Vyāghravān, the son of Mahī, the sons of Satī residing in the skies, the dwellers in the lower regions; the Raudras, Ūrdhagas, Bhīmagas and other attendants of Śiva were also shaken by the demon. Afterwards Hiraṇyakaśipu took the club and the trident assumed a ferocious appearance.

जीमूतघनसङ्काशो जीमूतघननिःस्वनः।
जीमूतघननिर्घोषो जीमूत इव वेगवान्॥९२॥
देवारिर्दितिजो वीरो नृसिंहं समुपाद्रवत्।
समुत्पत्य ततस्तीक्ष्णैर्मृगेन्द्रेण महानखैः।
तदोङ्कारसहायेन विदार्य्य निहतो युधि॥९३॥

The demon, shining, moving and roaring like the clouds, the enemy of the Devas, rushed at Viṣṇu when Narasiṁha supported by "Om," jumped and tore the demon with His pointed nails.

मही च कालश्च शशी नभश्च
ग्रहाश्च सूर्यश्च दिशश्च सर्वाः।
नद्यश्च शैलाश्च महार्णवाश्च
गताः प्रसादं दितिपुत्रनाशात्॥९४॥

At the time of the destruction of the demon, the Earth, the Time, the Moon, the sky, the stars, the Sun, the planets, the directions, the mountains, the rivers, the oceans were all delighted.

ततः प्रमुदिता देवा ऋषयश्च तपोधनाः।
तुष्टुवुर्नामभिर्दिव्यैरादिदेवं सनातनम्॥९५॥
यत्त्वया विहितं देव नारसिंहमिदं वपुः।
एतदेवार्चयिज्यन्ति परावरविदो जनाः॥९६॥

Afterwards, the gratified Devas, the Ṛṣis and the Gandharvas, jointly praised the Eternal Viṣṇu. "O Deva! Your Narasiṁha form is adored by the learned, knowing the highest and the lowest."

ब्रह्मोवाच

भवान् ब्रह्मा च रुद्रश्च महेन्द्रो देवसत्तमाः।
भवान्कर्त्ता विकृर्ता च लोकानां प्रभवाव्ययः॥९७॥
परां च सिद्धिं च परं च देवं
परं च मन्त्रं परमं हविश्च।
परं च धर्मं परमं च विश्वं
त्वमाहुरग्र्यं पुरुषं पुराणम्।॥९८॥
परं शरीरं परमं च ब्रह्म
परं च योगं परमां च वाणीम्।
परं रहस्यं परमां गतिं च
त्वामहुरग्र्यं पुरुषं पुराणम्॥९९॥
एवं परस्यापि परं पदं यत्
परं परस्यापि परं च देवम्।
परं परस्यापि परं च भूतं
त्वामाहुरग्र्यं पुरुषं पुराणम्॥१००॥
परं परस्यापि परं रहस्यं
परं परस्यापि परं महत्त्वम्।
परं परस्यापि परं महद्यत्
त्वामाहुरग्र्यं पुरुषं पुराणम्॥१०१॥
परं परस्यापि परं निधानं
परं परस्यापि परं पवित्रम्।
परं परस्यापि परं च दान्तं
त्वामाहुरग्र्यं पुरुषं पुराणम्॥१०२॥

Brahmā said– "O Lord! You are Brahmā, Rudra, Mahendra; You are the foremost among the Devas. You are the Creator, the Destroyer, the ultimate source of power to all the beings. The sages declare You the Paramasiddhi, Parama Deva, Paramamantra, Paramahari, Paramadharma, Parama Śarīra, Parama Brahma, Paramayoga, Paramavāṇī, You are Paramarahasya, Paramagati, Paramapada, Parama Deva. You are Parātpara, Paramapada, Parātpara Deva, Parātpara Parama Bhūta, Parātpara Parama Rahasya, Parātpara Parama Mahatva, Parātpara Parama Mahat, Parātpara Parama Nidhāna, Parātpāra Pavitra, Parātpara Parama Dānta, the great Ancient Puruṣa."[1]

एवमुक्त्वा तु भगवान् सर्वलोकपितामहः।
स्तुत्वा नारायणं देवं ब्रह्मलोकं गतः प्रभुः॥१०३॥
ततो पदत्सु तूर्येषु नृत्यन्तीष्वप्सरसु च।
क्षीरोदस्योत्तरं कूलं जगाम हरिरीश्वरः॥१०४॥
नरसिंहं वपुर्देवः स्थापयित्वा सुदीप्तिमत्।
पौराणं रूपमास्थाय प्रययौ गरुडध्वजः॥१०५॥
अष्टचक्रेण यानेन भूतयुक्तेन भास्वता।
अव्यक्तप्रकृतिर्देवः स्वस्थानं गतवान् प्रभुः॥१०६॥

Thus praising Nārāyaṇa, Brahmā went to Brahma-loka and afterwards various kinds of music began to be played, the nymphs began to dance. Viṣṇu then went to the northern coast of the ocean Kṣīrābdhi, where after establishing His Narasiṁha form, He assumed His old form and returned to His realm riding on Garuḍa and seated in a magnificent illustrious chariot of eight wheels.

इति श्रीमात्स्ये महापुराणे हिरण्यकशिपुवधो नाम
त्रिषष्ट्यधिकशततमोऽध्यायः॥१६३॥

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[1] परमसिद्धि= The highest attainment. परमदेव= The highest God. परममंत्र= The highest formula. परमहवि= The highest sacrifice. परमधर्म= The highest dharma. परमयोग = The highest yoga. पुराण पुरुष= An old man. An epithet of Viṣṇu परमशरीर= The highest element. परब्रह्म= The highest Brahma, The Supreme Being. परमवाणी = The highest speech. परमरहस्य = The supreme secret. परम गति = The chief refuge. परम पद = Final beatitude. परमपवित्र = Supremely chaste. परम कोष्ट = The supreme परात्परः = Higher than the highest.

CHAPTER 164

Emerging of the universe out of the golden lotus

ऋषयः ऊचुः

कथितं नरसिंहस्य माहात्म्यं विस्तरेण च।
पुनस्तस्यैव माहात्म्यमन्यद्विस्तरतो वद॥ १॥
पद्मरूपमभूदेतत् कथं हेममयं जगत्।
कथं च वैष्णवी सृष्टिः पद्ममध्येऽभवत्पुरा॥ २॥

The Ṛṣis said– "O Sūta, you have narrated the glory of Narasiṁha in details. Now you speak out the other *mahātmyā* elaborately of the lord. How could the universe emerge out of the golden lotus and how could the Vaiṣṇava creation start from the lotuses?"

सूत उवाच

श्रुत्वा च नरसिंहस्य माहात्म्यं रविनन्दनः।
विस्मयोत्फुल्लनयनः पुनः पप्रच्छ केशवम्॥ ३॥

Sūta said– "O *Ṛṣis*, listening to the glory of lord Narasiṁha, the eyes of Manu, the son of Sūrya, blossomed." Then he put up a question to lord Keśava.

मनुरुवाच

कथं पाद्मे महाकल्पे तव पद्ममयं जगत्।
जलार्णवगतस्येह नाभौ जातं जनार्दन॥ ४॥

Manu said– "O Janārdana, when in the Padmakalpa, you rested in the deluge of water, then how could a lotus like universe emerge out of your navel?"

प्रभावात्पद्मनाभस्य स्वपतः सागराम्भसि।
पुष्करे च कथं भूता देवाः सर्षिगणाः पुरा॥ ५॥

In earlier times, when lord Padmanābha had been sleeping in the oceanic water, then how could the gods and the Ṛṣis emerge out of the lotus emerging from the navel of lord Padmanābha?

एनमाख्याहि निखिलं योगं योगविदांपते।
शृण्वतस्तस्य मे कीर्त्तिं न तृप्तिरुपजायते॥ ६॥
कियता चैव कालेन शेते वै पुरुषोत्तमः।
कियन्तं वा स्वपिति च कोऽस्य कालस्य सम्भवः॥ ७॥
कियता वाथ कालेन ह्युत्तिष्ठति महायशाः।
कथं चोत्थाय भगवान् सृजते निखिलं जगत्॥ ८॥

O Lord of those well-versed in *yoga*, you kindly speak out the entire *yoga,* because I do not feel satisfied with the hearing of the glory of the lord. You kindly tell me, after how long, the lord goes to sleep? For how long does he sleep? How is the time of his sleep fixed? For how long does he sleep and after what period he wakes up from his slumber? After rising from his sleep, how does he engage himself in creation of the entire universe?

के प्रजापतयस्तावदासन्पूर्वं महामुने।
कथं निर्मितवांश्चैव चित्रं लोकं सनातनम्॥ ९॥

O Great sage, tell me the names of Prajāpatis of earlier times. How was this Sanātana universe created?

कथमेकार्णवे शून्ये नष्टस्थावरजङ्गमे।
दग्धदेवासुरनरे प्रनष्टोरगराक्षसे॥ १०॥
नष्टानिलानले लोके नष्टाकाशमहीतले।
केवलं गह्वरीभूते महाभूतविपर्यये॥ ११॥
विभुर्महाभूतपतिर्महातेजा महाकृतिः।
आस्ते सुरवरश्रेष्ठो विधिमास्थाय योगवित्॥ १२॥

At the time of delusion when all the moveable and immoveables beings had been lost in water, when all the gods, demons and humans are reduced to ashes; besides the Nāgas and Rākṣasas get destroyed, the fire, wind, sky and the earth disappear in the universe, then with the disappearing of the *Pañca-mahābhūtas*, there is darkness everywhere, then in the water of empty oceanic water omniscient, lord of the *Pañcamahabhūtas*, immensely illustrious, gigantic in size, best of the gods, the lord well-versed in the *yoga* taking help of the *vidhi*, how does he remain intact?

शृणुयां परया भक्त्या ब्रह्मन्नेतदशेषतः।
वक्तुमर्हसि धर्मिष्ठ यशो नारायणात्मकम्॥ १३॥

श्रद्धया चोपविष्टानां भगवन्वक्तुमर्हसि॥ १४॥

O Brāhmaṇa, I intend to listen to the entire story in detail. O well-versed in *dharma*, you kindly narrate the glory of Nārāyaṇa. O Lord, we are seated before you having been filled with faith and devotion. Therefore you kindly speak on the subject.

मत्स्य उवाच

नारायणस्य यशसः श्रवणे या तव स्पृहा।
तद्वंश्यान्वयभूयस्य न्याय्यं रविकुलर्षभ॥ १५॥

Lord Matsya said– "O Best of the solar race, you are very much inclined to listen to the glory of Nārāyaṇa. It is quite proper for you having been born in the race of Nārāyaṇa.

शृणुष्वादिपुराणेषु वेदेभ्यश्च यथा श्रुतम्।
ब्राह्मणानां च वदतां श्रुत्वा वै सुमहात्मनाम्॥ १६॥
यथा च तपसा दृष्टा बृहस्पतिसमद्युतिः।
पराशरसुतः श्रीमानुरुर्द्वैपायनोऽब्रवीत्॥ १७॥

Hear about it as stated in the Purāṇas and the Vedas and as heard from the Brāhmaṇas. I shall tell you what Vedavyāsa, the son of Parāśara, illustrious like Bṛhaspati saw, by virtue of his great asceticism, in his vision."

तत्तेऽहं कथयिष्यामि यथाशक्ति यथाश्रुतिः।
यद्विज्ञातुं मया शक्यमृषिमात्रेण सत्तमाः॥ १८॥
कः समुत्सहते ज्ञातुं परं नारायणात्मकम्।
विश्वायतश्च यद्ब्रह्मा न वेदयति तत्त्वतः॥ १९॥
तत्कर्म विश्ववेदानां तद्रहस्यं महर्षिणाम्।
तमिज्यं सर्वयज्ञानां तत्तत्त्वं सर्वदर्शिनाम्।
तदध्यात्मविदां चिन्त्यं नरकं च विकर्मिणाम्॥ २०॥
अधिदैवं च यद्दैवमधियज्ञं सुसंज्ञितम्।
तद्भूतमधिभूतं च तत्परं परमर्षिणाम्॥ २१॥
स यज्ञो वेदनिर्दिष्टस्तत्तपः कवयो विदुः।
यः कर्त्ता कारको बुद्धिर्मनः क्षेत्रज्ञ एव च॥ २२॥

(Veda Vyāsa said–) O Ṛṣis! There is no one other than me and the chief Ṛṣis, who can comprehend and adequately realize the Highest Nārāyaṇa and I shall tell you as I have been able to form some idea about Him by the help of my limited intellect and from what I have heard about Him. Even Brahmā, the Creator of the universe, is not able to know His essence. Nārāyaṇa is the mystery of all the Vedas; He is what is proved there. He is the mystery of the Maharṣis, that for which all sacrifices are made; the Tattva of all the seers, the Aim of the thinkers, and the Hell of the wicked; the Adhidaiva, the Daiva, the Adhibhūta and the highest wisdom of the ideal Ṛṣis. He is the Yajña as described in the Vedas Tapas as described by the poets. He is the Doer; He is the Agent, He is the Buddhi, He is mind. He is Ketrajña[1].

प्रणवः पुरुषः शास्ता एकश्चेति विभाव्यते।
प्राणः पञ्चविधश्चैव ध्रुव अक्षर एव च॥ २३॥
कालः पाकश्च पक्ता च द्रष्टा स्वाध्याय एव च।
उच्यते विविधैर्देवः स एवायं न तत्परम्॥ २४॥
स एव भगवान् सर्वं करोति विकरोति च।
सोऽस्मान्कारयते सर्वान् सोऽत्येति व्याकुलीकृतान्॥ २५
यजामहे तमेवाद्यं तमेवेच्छाम निर्वृताः।
यो वक्ता यच्च वक्तव्यं यच्चाहं तद्ब्रवीमि वः॥ २६॥

He is Oṁkāra, He is the Puruṣa, the Great Instructor, the Great Governor, and He is the only one, He is the five Prāṇas,[2] He is the Eternal undecaying one. He is Kāla, Pāka (friction), Paktā (awarder of fruits), the seer and the study of the Vedas, He is this Nārāyaṇa

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1. अधिदेव = The Supreme Lord, अधियज्ञ = The highest sacrifice, अधिभूत = The highest element. कारक= Doer. क्षेत्र = Place of orign. ध्रुव अक्षर= An epthet of Viṣṇu.
2. Prāṇa, Apāna, Vyāna, Udāna and Samāna. Vacaspati Miśra in Sāṁkhyatattvakaumudi expain thus :
तत्र प्राणो नासाग्रहन्नाभिपादाङ्गुष्ठवृत्तिः, अपानः कृकाटिका पृष्ठपादपायूपस्थ-पार्श्ववृत्तिः, समानो हन्नाभिसर्वसन्धिवृत्तिः उदानो हृत्कण्ठतालुमूर्द्धभ्रूमध्यवृत्तिः, व्यानस्त्वग्वृत्तिः, इति पञ्च वायवः॥ प्राणनादन्नाशनादिना शरीरधारणात्प्राणः, मलमूत्रादेरपनयनाद् सममनुरूपं नाडीषु रसानां नयनात् समानः अपानः रसाद्यूर्ध्वनयनादुदानः, बलवत्कर्महेतुत्वाद्य व्यानः॥

Deva and there is absolutely nothing beyond Him. He is the Doer of everything. He is the Annihilator of all. He is the Creator of us all. He makes all work. He remains above all things. We are all in quest of Him and we all adore and worship Him.

श्रूयते यच्च वै श्राव्यं यच्चान्यत्परिजल्प्यते।
याः कथाश्चैव वर्तन्ते श्रुतयो वाथ तत्पराः।
विश्वं विश्वपतिर्यश्च स तु नारायणः स्मृतः॥ २७॥
यत्सत्यं यदमृतमक्षरं परं यद्
यद्भूतं परममिदं च यद्भविष्यत्।
यत् किंचिच्चरमचरं यदस्ति चान्यत्
तत् सर्वं पुरुषवरः प्रभुः पुराणः॥ २८॥

All the narrations, Śrutis, etc., tend towards Him. He is the Universe. He is the Lord of the Universe, who is also known as Nārāyaṇa. He is Truth and Immortality; He is eternal past, future and the present, the Purāṇa-Puruṣa and Omnipresent.

इति श्रीमात्स्ये महापुराणे पद्मोद्भवप्रादुर्भावे
चतुःषष्ट्यधिकशततमोऽध्यायः॥ १६४॥

CHAPTER 165

Arrangement of all the four yugas

मत्स्य उवाच

चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम्।
तस्य तावच्छती सन्ध्या द्विगुणा रविनन्दन॥ १॥
यत्र धर्मश्चतुष्पादस्त्वधर्मः पादविग्रहः।
स्वधर्मनिरताः सन्तो जायन्ते यत्र मानवाः॥ २॥

Lord Matsya said– "O Son of Sūrya, the span of Kṛtayuga is said to be of four thousand divine years and its *sandhyā* is of eight hundred divine years. In Satyayuga, the *dharma* stands on all the four feet and *adharma* is there in one part alone. The people born in that *yuga* are devoted to their own *dharma*."

विप्राः स्थिता धर्मपरा राजवृत्तौ स्थिता नृपाः।
कृष्यामभिरता वैश्याः शूद्राः शुश्रूषवः स्थिताः॥ ३॥
तदा सत्यं च शौचं च धर्मश्चैव विवर्द्धते।
सद्भिराचरितं कर्म क्रियते ख्यायते च वै॥ ४॥

All the Brāhmaṇas are engaged in following the high class *dharma*. The Kṣatriyas remain busy in the matters relating to the ruling of the kingdom and to please the people. The Vaiśyas take to agriculture while the Śūdras render service to all the three castes.

एतत्कार्त्तयुगं वृत्तं सर्वेषामपि पार्थिव।
प्राणिनां धर्मसङ्गानामपि वै नीचजन्मनाम्॥ ५॥

In that age truth, cleanliness and *dharma* go on increasing and everyone follows his respective *dharma*, practiced by other castes. O King, the people in this age, lead such a virtuous life, and the low also keep themselves following their own *dharma*.

त्रीणि वर्षसहस्राणि त्रेतायुगमिहोच्यते।
तस्य तावच्छती सन्ध्या द्विगुणा परिकीर्त्त्यते॥ ६॥
द्वाभ्यामधर्मः पादाभ्यां त्रिभिर्धर्मो व्यवस्थितः।
यत्र सत्यं च सत्त्वं च त्रेताधर्मो विधीयते॥ ७॥
त्रेतायां विकृतिं यान्ति वर्णास्त्वेते न संशयः।
चतुर्वर्णस्य वैकृत्याद्यान्ति दौर्बल्यमाश्रमाः॥ ८॥
एषा त्रेतायुगगतिर्विचित्रा देवनिर्मिता।
द्वापरस्य तु या चेष्टा तामपि श्रोतुमर्हसि॥ ९॥

The Tretāyuga lasts for three thousand divine years and its *sandhyā* is of six hundred divine years duration. Two feet of *adharma* exist during this age and the *dharma* has only three feet during this age. The castes become vitiated with regard to their functions in that age and the disturbance weakens the *varṇas*. This is the cycle of Tretā age, I shall now describe Dvāpara and you please listen to the same.

द्वापरं द्वे सहस्रे तु वर्षाणां रविनन्दन।
तस्य तावच्छती सन्ध्या द्विगुणा युगमुच्यते॥ १०॥
तत्र चार्थपराः सर्वे प्राणिनो रजसा हताः।
सर्वे नैष्कृतिकाः क्षुद्रा जायन्ते रविनन्दन॥ ११॥

द्वाभ्यां धर्मः स्थितः पद्भ्यामधर्मस्त्रिभिरुत्थितः।
विपर्ययाच्छनैर्धर्मः क्षयमेति कलौ युगे॥ १२॥
ब्राह्मण्यं क्षयधर्मश्च तथौत्सुक्यं विशीर्यते।
व्रतोपवासास्त्यज्यन्ते द्वापरे युगपर्यये॥ १३॥

O Manu, the age of Dvāpara is two thousand divine years and its evening is of four hundred years. In that age, all the living beings were stupefied with *rajoguṇa* and the people become jealous and mean. *Dharma* exists only two fold and *adharma* is three fold. In Kaliyuga, the two fold *dharma* becomes extinct gradually. The Brāhmaṇas lose their spirit and become lukewarm in their duties at the close of Dvāpara. The fasts and vows are discarded.

तथा वर्षसहस्त्रं तु वर्षाणां द्वे शते अपि।
सन्ध्यया सह संख्यातं क्रूरं कलियुगं स्मृतम्॥ १४॥
यत्राधर्मश्चतुष्पादः स्याद्धर्म्मः पादविग्रहः।
कामिनस्तपसाच्छन्ना जायन्ते तत्र मानवाः॥ १५॥

The age of Kali is a thousand divine years and its evening has a span of a couple of centuries. *Adharma* has four feet during the age of Kali, while *dharma* has only one. *Tamoguṇa* overpowers the people and they become sensuous during this age.

नैवातिसात्विकः कश्चिन्न साधुर्न च सत्यवाक्।
नास्तिका ब्रह्मभक्ताः वा जायन्ते तत्र मानवाः॥ १६॥
अहङ्कारगृहीताश्च प्रक्षीणस्नेहबन्धनाः।
विप्रा शूद्रसमाचाराः सन्ति सर्वे कलौ युगे॥ १७॥
आश्रमाणां विपर्यासः कलौ संपरिवर्त्तते।
वर्णानां चैव सन्देहो युगान्ते रविनन्दन॥ १८॥

The people of Kaliyuga are full of vanity and egoism and do not feel any love towards Jīvas. None of them is predominant with Sattvaguṇa. None is truthful. The Brāhmaṇas become atheists, conceited, void of attachment and follow the duties of the Śūdras. During Kaliyuga of āśramas are upset and at the end of the age, the Varṇas also become mixed.

विद्याद्द्वादशसाहस्त्रीं युगाख्यां पूर्वनिर्मिताम्।
एवं सहस्त्रपर्यन्तं तदहब्राह्ममुच्यते॥ १९॥
ततोऽहनि गते तस्मिन् सर्वेषामेव जीविनाम्।
शरीरनिर्वृतिं दृष्ट्वा लोकसंहारबुद्धितः॥ २०॥
देवतानां च सर्वासां ब्रह्मादीनां महीपते।
दैत्यानां दानवानां च यक्षराक्षसपक्षिणाम्॥ २१॥
गन्धर्वाणामप्सरसां भुजङ्गानां च पार्थिव।
पर्वतानां नदीनां च पशूनां चैव सत्तम।
तिर्यग्योनिगतानां च सत्त्वानां कृमिणां तथा॥ २२॥
महाभूतपतिः पञ्च हत्वा भूतानि भूतकृत्।
जगत्संहरणार्थाय कुरुते वैशसं महत्॥ २३॥

The period of the aforementioned four yugas is 12,000 years, when that period elapse it makes one day of Brahmā. On the lapse of Brahmā's one day, Īśvara feels inclined to annihilate the creation on finding it apathetic. He destroys all the Devas including Brahmā, the demons, the Yakṣas, the birds, the Gandharvas, the nymphs, the serpents, the mountains, the rivers, the creatures like scorpions, etc., and various kinds of insects. He also destroys the five elements.

भूत्वा सूर्यश्चक्षुषी चाददानो
भूत्वा वायुः प्राणिनां प्राणजालम्।
भूत्वा वह्निर्निर्दहन् सर्वलोकान्
भूत्वा मेघो भूय उग्रोऽप्यवर्षत्॥ २४॥

The destruction of the universe starts like that when Viṣṇu in the shape of the Sun absorbs the eyes of all the beings, dries up everything in the form of fire and sends forth heavy rain in the form of clouds.

इति श्रीमात्स्ये महापुराणे पद्मोद्भवप्रादुर्भावे
पञ्चषष्ट्यधिकशततमोऽध्यायः॥ १६५॥

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CHAPTER 166

Description of delusion

मत्स्य उवाच

भूत्वा नारायणो योगी सत्त्वमूर्त्तिर्विभावसुः।
गभस्तिभिः प्रदीप्ताभिः संशोषयति सागरान्॥ १॥

Lord Matsya said– "O Son of Sūrya, thereafter Nārāyaṇa, the great yogi, taking to the form of Sūrya, dried the ocean with his sharp rays taking to the form of the sun."

ततः पीत्वार्णवान् सर्वान्नदीः कूपांश्च सर्वशः।
पर्वतानां च सलिलं सर्वमादाय रश्मिभिः॥ २॥
भित्वा गभस्तिभिश्चैव महीं गत्वा रसातलात्।
पातालजलमादाय पिबते रसमुत्तमम्॥ ३॥

Thus after drying all the oceans, he also dried with his rays, the water of the rivers, wells and the mountains. Thereafter, he tearing out the earth, peached the netherworld with his rays and he consumed the best of the nectar like water of the netherworld.

मूत्रासृक्क्लेदमन्यच्च यदस्ति प्राणिषु ध्रुवम्।
तत्सर्वमरविन्दाक्ष आदत्ते पुरुषोत्तमः॥ ४॥

Thereafter Puruṣottama Nārāyaṇa, having lotus like eyes, dries up all the wet elements in the bodies of the living beings including blood, urine etc.

वायुश्च भगवान्भूता विधुन्वानोऽखिलं जगत्।
प्राणापानसमानाद्यान्वायूनाकर्षते हरिः॥ ५॥

Lord Hari then turning to the form of the wind, shaking the entire world, pulled out all the five types of winds like *prāṇa, apāna, samāna, udāna* and *vyāna.*

ततो देवगणाः सर्वे भूतान्येव च यानि तु।
गन्धो घ्राणं शरीरं च पृथिवीं संश्रिता गुणाः॥ ६॥

Then all the gods, the five *Mahābhūtas*, the smell, the breath and the subtle bodies, all get absorbed in the earth.

जिह्वा रसश्च स्नेहश्च संश्रिताः सलिले गुणाः।
रूपं चक्षुर्विपाकश्च ज्योतिरेवाश्रिता गुणाः॥ ७॥

The tongue, *rasas*, greeziness and other *guṇas* are absorbed in the water. The beauty, eyes or sight and happiness, all merge into fire.

स्पर्शः प्राणश्च चेष्टा च पवने संश्रिता गुणाः।
शब्दः श्रोत्रं स खान्येव गगने संश्रिता गुणाः॥ ८॥

The touch, *prāṇa* and efforts like *guṇas* merge in the wind. The words, hearing and other sense organs merge in the sky.

लोकमाया भगवता मुहूर्त्तेन विनाशिता।
मनो बुद्धिश्च सर्वेषां क्षेत्रज्ञश्चेति यः श्रुतः॥ ९॥
तं वरेण्यं परमेष्ठी हृषीकेशमुपाश्रितः।
ततो भगवतस्तस्य रश्मिभिः परिवारितः॥ १०॥

In this way lord Hari made the *Māyā* in the world to vanish in two *ghaṭikās* only. Thereafter the element which is treated to be the mind wisdom and *Kṣetrajña,* in the form of fire reached near Hṛṣikeśa and with the rays of the lord, rests over the branches of the trees with the help of the wind.

वायुनाक्रम्यमाणासु द्रुमशाखासु चाश्रितः।
तेषां सङ्घर्षणोद्भूतः पावकः शतधा ज्वलन्॥ ११॥

While struggling with the trees, there emerges the fire which is turned into hundreds of flames.

अदहच्च तदा सर्वं वृतः संवर्त्तकोऽनलः।
सपर्वतद्रुमान्गुल्माँल्लतावल्लीस्तृणानि च॥ १२॥
विमानानि च दिव्यानि पुराणि विविधानि च।
यानि चाश्रयणीयानि तानि सर्वाणि सोऽदहत्॥ १३॥

Thereafter the fire with its flames surrounding all, starts, burning every thing. The same fire, burns with its flames, all the mountains, trees, shrubs, creepers, grass, divine planes, several cities and all the places fit for taking refuge, reducing them to ashes.

भस्मीकृत्य ततः सर्वाल्लोकाँल्लोकगुरुर्हरिः।
भूयो निर्वापयामास युगान्तेन च कर्मणा॥ १४॥

In this way lord Hari, the preceptor of the three worlds, after burning the universe also destroys all the creations.

सहस्त्रवृष्टिः शतधा भूत्वा कृष्णो महाबलः।
दिव्यतोयेन हविषा तर्पयामास मेदिनीम्॥ १५॥
ततः क्षीरनिकायेन स्वादुना परमाम्भसा।
शिवेन पुण्येन मही निर्वाणमगमत्परम्॥ १६॥
तेन रोधेन संछन्ना पयसां वर्षतो धरा।
एकार्णवजलीभूता सर्वसत्त्वविवर्ज्जिता॥ १७॥

Thereafter the illusory Viṣṇu, taking to the form of various types of rains drop the rain water over the earth as a result of which the earth gets submerged in water. Viṣṇu, after consuming all the universe, requenches the fire with continuous downpour, divine rain and ghee at the end of the age. The land then become full of auspicious water sweet like milk. It spreads all over the landscape and no living creature exists.

महासत्त्वान्यपि विभुं प्रविष्टान्यमितौजसम्।
नष्टार्कपवनाकाशे सूक्ष्मे जगति संवृते॥ १८॥
संशोषमात्मना कृत्वा समुद्रानपि देहिनः।
दग्ध्वा संप्लाव्य च तथा स्वापित्येकः सनातनः॥ १९॥
पौराणं रूपमास्थाय स्वपित्यमितविक्रमः।
एकार्णवजलव्यापी योगी योगमुपाश्रितः॥ २०॥
अनेकानि सहस्त्राणि युगान्येकार्णवाम्भसि।
न चैनं कश्चिदव्यक्तं व्यक्तं वेदितुर्महति॥ २१॥

Every being is destroyed, all the essence merge in the body of Viṣṇu. The Sun, the wind and the space becoming subtler disappear. The whole universe exists in a very subtle state. At that time, Viṣṇu drying up the oceans and the being therein. His glory reposes all by himself. He sleeps in that wide expanse of water for many thousand of yugas when none can comprehend the Avyakta Viṣṇu.

कश्चैव पुरुषो नाम किंयोगः कश्च योगवान्।
असौ कियन्तं कालं च एकार्णवविधिं प्रभुः।
करिष्यतीति भगवानिति कश्चिन्न बुद्ध्यते॥ २२॥
न द्रष्टा नैव गमिता न ज्ञाता नैव पार्श्वगः।
तस्य न ज्ञायते किञ्चित्तमृते देवसत्तमम्॥ २३॥
नभः क्षितिं पवनमपः प्रकाशं
प्रजापतिं भुवनधरं सुरेश्वरम्।
पितामहं श्रुतिनिलयं महामुनिं
प्रशाम्य भूयः शयनं ह्यरोचयत्॥ २४॥

None can know at that time his manifested or unmanifested state; who is that foremost among the Puruṣas? What yoga he resorts to? Why does he resort to Yoga? What for and how long does he remain in that water and what shall he do in future? No one can fathom all these truths. He is not seer, nor goer, nor knower, nor remains with any body. He alone knows about his ownself or his desires. No one knows anything of him. After thus absorbing with his body, earth, water fire, air, ether, the creator Brahmā and the Great Munis. He goes to great sleep.

इति श्रीमात्स्ये महापुराणे पद्मोद्भवप्रादुर्भावे
षट्षष्ट्यधिकशततमोऽध्यायः॥ १६६॥

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CHAPTER 167

Viṣṇu sleeps in the ocean

मत्स्य उवाच

एवमेकार्णवीभूते शेते लोके महाद्युतिः।
प्रच्छाद्य सलिलेनोर्वीं हंसो नारायणस्तदा॥ १॥
महतो रजसो मध्ये महार्णवसरस्सु वै।
विरजस्कं महाबाहुमक्षयं ब्रह्म यं विदुः॥ २॥

Lord Matsya said– "O Royal priest, thus after the drowning of the entire universe in the Ekārṇava waters, the illustrious Nārāyaṇa, in the form of a swan, sleeps in water. One who thus sleeps in midst of this mass of waters and *rajas* is known as the undecaying mighty armed Puruṣa named Brahmā."

आत्मरूपप्रकाशेन तमसा संवृतः प्रभुः।
मनःसात्त्विकमाधाय यत्र तत्सत्यमासत॥ ३॥

Then lord Viṣṇu dispels the *tamoguṇa* with his glory and infuses the mind with *Sattvaguṇa*.

याथातथ्यं परं ज्ञानं भूतं तद्ब्रह्मणा पुरा।
रहस्यारण्यकोद्दिष्टं यच्चौपनिषदं स्मृतम्॥ ४॥

This is the real truth of supreme nature and his true Jñanamūrti (true knowledge). He is the goal of Upaniṣads and the mystery of the Āraṇyakas.

पुरुषो यज्ञ इत्येतद्यत्परं परिकीर्त्तितम्।
यश्चान्यः पुरुषाख्यः स्यात्स एष पुरुषोत्तमः॥ ५॥

He is *yajña*-Puruṣa, (the lord of sacrifice) of excellence. Besides him, the other one, who is also known as Puruṣa, he is also called as Puruṣottama.

ये च यज्ञकरा विप्रा ये चर्त्विज इति स्मृताः।
अस्मादेव पुरा भूता यज्ञेभ्यः श्रूयतां तथा॥ ६॥

Those who are called the Brāhmaṇas of the Yajña and the Ṛtvijas, they had also emerged out of him in earlier times. Now you listen about the *yajñas*.

ब्रह्माणं प्रथमं वक्त्रादुद्गातारं च सामगम्।
होतारमपि चाध्वर्युं बाहुभ्यामसृजत्प्रभुः॥ ७॥
ब्रह्मणे ब्राह्मणाच्छंसि प्रस्तोतारं च सर्वशः।
तौ मित्रावरुणौ पृष्ठात्प्रतिप्रस्तारमेव च॥ ८॥
उदरात्प्रतिहर्त्तारं पोतारं चैव पार्थिव।
अच्छावाकमथोरुभ्यां नेष्टारं चैव पार्थिव॥ ९॥
पाणिभ्यामथ चाग्नीध्रं सुब्रह्मण्यं च जानुतः।
ग्रावस्तुतं तु पादाभ्यामुन्नेतारं च याजुषम्॥ १०॥

O King, the lord, initially Brahmā who recited *Sāmagāna* emerged out of his mouth. Hotas emerged out of his arms. Adhvaryu, from Brahmā to *Brāhmaṇācchaṁsi* and *Prastota* emerged from the back besides Mitrāvaruṇa and *Pratiprastotā*. *Pratihastā* and *Potā* emerged from the belly; Ucchavāka and Neṣtā emerged from the things, Agnīdhra Brāhmaṇas from the hands, Subramaṇyaṁ-brāhmaṇas from the calves and Grāvastuta and Unnetā of Yajurveda emerged from the feet.

एवमेवैष भगवान् षोडशैव जगत्पतिः।
प्रवृत्तृन् सर्वयज्ञानामृत्विजोऽसृजदुत्तमान्॥ ११॥
तदेष वै वेदमयः पुरुषो यज्ञसंस्थितः।
वेदाश्चैतन्मयाः सर्वे साङ्गोपनिषदक्रियाः॥ १२॥

Thus the lord Jagadīśvara, created sixteen performers of the *yajña*. They are treated to be Vedamaya-Puruṣas who remain present in the *yajña*. All the performance according to the Vedas as well as the *Upaniṣads*, represent their forms.

स्वपित्येकार्णवे चैव यदाश्चर्यमभूत् पुरा।
श्रूयन्तां तद्यथा विप्रा मार्कण्डेयकुतूहलम्॥ १३॥

O Best of the Brāhmaṇas, when the lord was sleeping in the water, the sage Mārkaṇḍeya developed a confusion as a result of which an astonishing event happened.

गीर्णो भगवतस्तस्य कुक्षावेव महामुनिः।
बहुवर्षसहस्रायुस्तस्यैव वरतेजसा॥ १४॥

Now you listen to the same. The sage Mārkaṇḍeya was swallowed by the lord, who kept on wandering in his belly.

अटंस्तीर्थप्रसङ्गेन पृथिवीतीर्थगोचरान्।
आश्रमाणि च पुण्यानि देवतायतनानि च॥ १५॥

Where he in the context of pilgrimage of the sacred places created on earth visited various auspicious *āśramas*, temples of gods.

देशान् राष्ट्राणि चित्राणि पुराणि विविधानि च।
जपहोमपरः शान्तस्तपो घोरं समास्थितः॥ १६॥
मार्कण्डेयस्ततस्तस्य शनैर्वक्त्रा द्विनिस्सृतः।
स निष्क्रामन् न चात्मानं जानीते देवमायया॥ १७॥
निष्क्रम्याप्यस्य वदनादेकार्णवमथो जगत्।
सर्वतस्तमसाच्छन्नं मार्कण्डेयोऽन्ववैक्षत॥ १८॥
तस्योत्पन्नं भयं तीव्रं संशयश्चात्मजीविते।
देवदर्शनसंहृष्टो विस्मयं परमं गतः॥ १९॥
चिन्तयन् जलमध्यस्थो मार्कण्डेयोऽन्ववैक्षत।
किं नु स्यान्मम चिन्तेयं मोहः स्वप्नोऽनुभूयते॥ २०॥

He also beheld the wonderful countries etc. Then the sage devoted himself to meditation, to the performance of sacrifices, Japas and Homas, and asceticism by virtue of which he slowly came out of Viṣṇu mouth. He did not know at all when he entered in his belly or when he came out of his mouth. This was due to Lord's Māyā. He saw the whole universe under the cover of Tamoguṇa and that vast expanse of water. He was afraid. The sage was then bewildered and lost all hopes of life. On seeing Viṣṇu he seemed to have remembered Nārāyaṇa and became glad. He became astonished and standing in that vast expanse of water did not know whether he was dreaming or deluded.

व्यक्तमन्यतमो भावस्तेषां सम्भावितो मम।
न हीदृशं जगत् क्लेशमयुक्तं सत्यमर्हति॥ २१॥
नष्टचन्द्रार्कपवने नष्टपर्वतभूतले।
कतमः स्यादयं लोक इति चिन्तामवस्थितः॥ २२॥
ददर्श चापि पुरुषं स्वपन्तं पर्वतोपमम्।
सलिलेऽर्द्धमथो मग्नं जीमूतमिव सागरे॥ २३॥
ज्वलन्तमिव तेजोभिर्गोयुक्तमिव भास्करम्।
शर्वर्यां जाग्रतमिव भासन्तं स्वेन तेजसा॥ २४॥
देवं द्रष्टुमिहायातः को भवानिति विस्मयात्।
तथैव स मुनिः कुक्षिं पुनरेव प्रवेशितः॥ २५॥

He said to himself– "What wonders have I seen! Surely this universe would not be so much fraught with troubles." With such thoughts the sages saw that there was no Sun, Moon and mountain nor earth. What world was that? While he was thinking thus, he saw a man sleeping, and floating like a mountain as if a cloud, half submerged on that water. He was brilliant like the Sun and even in that night he was luminous by his own splendour as if he was awake. No sooner the Muni Mārkaṇḍeya came to know who he was, then, he immediately went again into his belly.

सम्प्रविष्टः पुनः कुक्षिं मार्कण्डेयोऽतिविस्मयः।
तथैव च पुनर्भूयो विजानन् स्वप्नदर्शनम्॥ २६॥
स तथैव यथापूर्वं यो धरामटते पुरा।
पुण्यतीर्थजलोपेतां विविधान्याश्रमाणि च॥ २७॥

Getting inside the belly of the Lord Mārkaṇḍeya thought of what he had seen outside as a dream, and like before went to many sacred places full of many hermitages and having many pools and streamlets flowing in them.

क्रतुभिर्यजमानांश्च समाप्तवरदक्षिणान्।
अपश्यद्देवकुक्षिस्थान् याजकाञ्छतशो द्विजान्॥ २८॥
सद्वृत्तमास्थिताः सर्वे वर्णा ब्राह्मणपूर्वकाः।
चत्वारश्चाश्रमाः सम्यग्यथोद्दिष्टा मया तव॥ २९॥
एवं वर्षशतं साग्रं मार्कण्डेयस्य धीमतः।
चरतः पृथिवीं सर्वां न कुक्ष्यन्तः समीक्षितः॥ ३०॥

He also saw many people performing various sacrifices and hundreds of Brāhmaṇas. The Brāhmaṇas were all pursuing the highest path of duty and he also found the four orders well-established. In that way, the great sage Mārkaṇḍeya passed a divine century within Viṣṇu. But he could not find the end of the belly of Nārāyaṇa.

ततः कदाचिदथ वै पुनर्वक्राद्विनिस्मृतः।
गुप्तं न्यग्रोधशाखायां बालमेकं निरैक्षत॥ ३१॥
तथैवेकार्णवजले नीहारेणावृताम्बरे।
अव्यग्रः क्रीडते लोके सर्वभूतविवर्ज्जिते॥ ३२॥
स मुनिर्विस्मयाविष्टः कौतूहलसमन्वितः।
बालमादित्यसङ्काशं नाशक्नोदभिवीक्षितुम्॥ ३३॥
स चिन्तयंस्तथैकान्ते स्थित्वा सलिल सन्निधौ।
पूर्वदृष्टमिदं मन्ये शङ्कितो देवमायया॥ ३४॥
अगाधसलिले तस्मिन्मार्कण्डेयः सुविस्मयः।
प्लवंस्तथार्त्तिमगमद्भयात्सन्त्रस्तलोचनः॥ ३५॥
स तस्मै भगवानाह स्वागतं बालयोगवान्।
बभाषे मेघतुल्येन स्वरेण पुरुषोत्तमः॥ ३६॥
मा भैर्वत्स न भेतव्यमिहैवायाहि मेऽन्तिकम्।
मार्कण्डेयो मुनिस्त्वाह बालं तं श्रमपीडितः॥ ३७॥

Then after sometime coming out of Viṣṇu mouth, the sage saw a boy sleeping on the branch of a banyan tree. He was seen playing all by himself without any anxiety in the universe bereft of creation. The sky was covered with mist and the down below was a vast expanse of water. There were no beings nor lives there. The sage was much surprised and tried, out of curiosity, to see the boy satisfactorily, but could not look at Him on account of His dazzling brilliancy. Then he thought to himself while floating on the water, I undoubtedly saw him before, but am doubtful as I might be deluded by Deva Māyā. Then being amazed and struck with horror, the sage approached that boy swimming in the water. Then the Lord, in the form of that young boy, thundered to Mārkaṇḍeya– "O Son Mārkaṇḍeya! do not be afraid. Come near me." Hearing those words the tired sage said.

मार्कण्डेय उवाच

को मां नाम्ना कीर्त्तयति तपः परिभवन्मम।
दिव्यं वर्षसहस्राख्यं धर्षयन्निव मे वयः॥३८॥
न ह्येष वः समाचारो देवेष्वपि ममोचितः।
मां ब्रह्मापि हि देवेशो दीर्घायु रिति भाषते॥३९॥
कस्तपो घोरमासाद्य मामद्य त्यक्तजीवितः।
मार्कण्डेयेति मामुक्त्वा मृत्युमीक्षितुमर्हति॥४०॥

"Who is it that despising my asceticism summons me by name? Who is despising my age of thousand divine years? Even if you are Devas you ought not to behave with me in this way; Brahmā even calls me long-lived. Who is it that after practising rigid penances and leaving all hopes of life courts his destruction by addressing me by my name?"

एवमाभाष्य तं क्रोधान्मार्कण्डेयो महामुनिः।
तथैव भगवान्भूयो बभाषे मधुसूदनः॥४१॥

Having said thus wrathful speech by the great sage Mārkaṇḍeya, the Lord Madhusūdana again said–

श्रीभगवानुवाच

अहं ते जनको वत्स हृशीकेशः पिता गुरुः।
आयुष्प्रदाता पौराणः किं मां त्वं नोपसर्पसि॥४२॥
मां पुत्रकामः प्रथमं पिता तेऽङ्गिरसो मुनिः।
पूर्वमाराधयामास तपस्तीव्रं समाश्रितः॥४३॥
ततस्त्वां घोरतपसा प्रावृणोदमितौजसम्।
उक्तवानहमात्मस्थं महर्षिममितौजसम्॥४४॥
कः समुत्सहते चान्यो यो न भूतात्मकात्मजः।
द्रष्टुमेकार्णवगतं क्रीडन्तं योगवर्मना॥४५॥

Lord said– "O Son! I am Purāṇa-puruṣa, Your progenitor. Why do you not come to me? I am your father; Your Guru. In former times your father the sage Aṅgirasa adored Me with great devotion and asceticism with the intention of begetting a son. Then, at the close of his asceticism, he sought a most illustrious son which boon I granted and by virtue of the same he was blessed with you as a son. O Mārkaṇḍeya who can by his Yogic power see me dabbling like a boy at a period like this, unless He is blessed by me?"

ततः प्रहृष्टवदनो विस्मयोत्फुल्ललोचनः।
मूर्ध्नि बद्धाञ्जलिपुटो मार्कण्डेयो महातपाः॥४६॥
नामगोत्रे ततः प्रोच्य दीर्घायुर्लोकपूजितः।
तस्मै भगवते भक्त्या नमस्कारमथाकरोत्॥४७॥

Afterwards, the great ascetic, the long-lived sage Mārkaṇḍeya with folded hands and with eyes struck with wonder most devoutfully saluted Lord Viṣṇu after reciting his name and Gotra.

मार्कण्डेय उवाच

इच्छेयं तत्त्वतो मायामिमां ज्ञातुं तवानघ।
यदेर्काणवमध्यस्थः शेषे त्वं बालरूपवान्॥४८॥
किंसंज्ञश्चैव भगवाँल्लोके विज्ञायसे प्रभो।
तर्कये त्वां महात्मानं को ह्यन्यः स्थातुमर्हति॥४९॥

Mārkaṇḍeya said– "O Sinless one! I am eager to know Your this Māyā in truth. You are reposing in this expanse of water. You are in the form of a boy. By what name are You known in this universe? You must be a very great soul, indeed; else who can remain in this state."

श्रीभगवानुवाच

अहं नारायणो ब्रह्मन् सर्वभूः सर्वनाशनः।
अहं सहस्रशीर्षाख्यैर्यः पदैरभिसंज्ञितः॥५०॥
आदित्यवर्णः पुरुषो मखे ब्रह्ममयो मखः।
अहमग्निर्हव्यवाहो यादसां पतिरव्ययः॥५१॥
अहमिन्द्रपदे शक्रो वर्षाणां परिवत्सरः।
अहं योगी युगाख्यश्च युगान्तावर्त्त एव च॥५२॥
अहं सर्वाणि सत्त्वानि दैवतान्यखिलानि तु।
भुजङ्गानामहं शेषस्ताक्ष्र्यो वै सर्वपक्षिणाम्॥५३॥
कृतान्तः सर्वभूतानां विश्वेषां कालसंज्ञितः।
अहं धर्मस्तपश्चाहं सर्वाश्रमनिवासिनाम्॥५४॥
अहं चैव सरिद्दिव्या क्षीरोदश्च महार्णवः।
यत्तत्सत्यं च परममहमेकः प्रजापतिः॥५५॥

Śrī Bhagavāna said– "O Brāhmaṇa! I am Nārāyaṇa. I am the Creator and Destroyer of all. I am known as Ananta, Sahsraśīrṣā, Śeṣa etc., in the Vedas. I am that golden Person, illustrious like the Sun. I am Brahmamāya yajña among the sacrifices. I am Agni carrying oblations. I am the father of waters. I am Indra in his place. I am the Parivatsara of the years. I am the yogi, the cycle and the end of the cycle. I am present in all the beings including the Devas. I am the Śeṣa among the serpents and the Garuḍa among the birds. I am the end of all in the shape of Dharmarāja. I am the *dharma* of all the Āśramas. I am the asceticism of all the dewellers in the hermitages. I am the divine river. I am the milk ocean Kṣīroda. I am the supreme truth. I am Prajāpati.

अहं सांख्यमहं योगोप्यहं तत्परमं पदम्।
अहमिज्या क्रिया चाहमहं विद्याधिपः स्मृतः॥५६॥

I am the Sāṁkhya and Yoga. I am the highest place, the sacrifice, the Presiding Deity over learning.

अहं ज्योतिरहं वायुरहं भूमिरहं नभः।
अहमापः समुद्राश्च नक्षत्राणि दिशो दश॥५७॥
अहं वर्षमहं सोमः पर्ज्जन्योऽहमहं रविः।
क्षीरोदसागरे चाहं समुद्रे वडवामुखः॥५८॥
वह्निः संवर्त्तको भूत्वा पिबंस्तोयमयं हविः।
अहं पुराणः परमं तथैवाहं परायणम्॥५९॥

I am the Sun, the wind, the earth, the sky, the water, the ocean, the stars, the directions, the years, the moon, the clouds; I sleep in the milk ocean; I am the conflagration fire in the salt ocean. I drink up all the Havis in the form of waters by means of saṁvartaka fire. I am the Parama Purāṇa.

अहं भूतस्य भव्यस्य वर्त्तमानस्य सम्भवः।
यत्किञ्चित्पश्यसे विप्र यच्छृणोषि च किञ्चन॥६०॥
यल्लोके चानुभवसि तत्सर्वं मामनुस्मर।
विश्वं सृष्टं मया पूर्वं सृज्यं चाद्यापि पश्य माम्॥६१॥

I am the Creator of the past, future and the present. O Brāhmaṇa! whatever you see or hear about or think about, I am all those. I created this universe before and I am creating it now.

युगेयुगे च स्रक्ष्यामि मार्कण्डेयाखिलं जगत्।
तदेतदखिलं सर्वं मार्कण्डेयावधारय॥६२॥
शुश्रूषुर्मम धर्मांश्च कुक्षौ चर सुखं मम।
मम ब्रह्म शरीर स्थौ देवैश्च ऋषिभिः सह॥६३॥
व्यक्तमव्यक्तयोगं मामवगच्छासुरद्विषम्।
अहमेकाक्षरो मन्त्रस्त्र्यक्षरश्चैव तारकः॥६४॥
परस्त्रिवर्गादोङ्कारस्त्रि वर्गार्थनिदर्शनः।
एवमादिपुराणेशो वदन्नेव महामतिः॥६५॥

O Mārkaṇḍeya! I create this whole universe at the end of each yuga, and then support it. Hear about my *dharmas* by joyfully entering within My Belly. Brahmā along with the Ṛṣis and the Devas rests in my body. I am the Avyakta Yoga, again I am Vyakta, the enemy of the demons. You attain to me. I an the one-lettered mantra and again the three-lettered mantra. I give dharma, artha, kāma; and again I am the giver of Mukti. I am the giver of salvation. I am "Oṁ" the symbol of the sacred Trinity."

वक्त्रमाहृतवानाशु मार्कण्डेयं महामुनिम्।
ततो भगवतः कुक्षिं प्रविष्टो मुनिसत्तमः॥६६॥

स तस्मिन् सुखमेकान्ते शुश्रूषुर्हंसमव्ययम्।
योऽहमेव विविधतनुं परिश्रितो
महार्णवे व्यपगतचन्द्रभास्करे।
शनैश्चरन् प्रभुरपि हंससंज्ञितो-
ऽसृजं जगद्विरहितकालपर्यये॥६७॥

When Lord Viṣṇu thus spoke to that sage. He suddenly swallowed the sage. Then the sage rested there in His belly in peace and was desirous of hearing about the truth of eternal Viṣṇu. He heard the sound "Haṁsa" there, thus– I am known as the eternal Haṁsa. It is I that remains in this great ocean bereft of the Sun and Moon and roam about slowly and again create the world by assuming various bodies.

इति श्रीमात्स्ये महापुराणे पद्मोद्भवप्रादुर्भावे
सप्तषष्ट्यधिकशततमोऽध्यायः॥ १६७॥

CHAPTER 168

Emerging of the five Mahābhūtas and a lotus from the navel of Nārāyaṇa

मत्स्य उवाच

आपवः स विभुर्भूत्वा चारयामास वै तपः।
छादयित्वात्मनो देहं यादसां कुलसम्भवम्॥। १॥

Lord Matsya said– O King, thereafter, the omniscient Nārāyaṇa, concealing his body, emerging out of the aquatic animals, while living in the oceanic water, started performing *tapas.*

ततो महात्मातिबलो मतिं लोकस्य सर्ज्जने।
महतां पञ्चभूतानां विश्वो विश्वमचिन्तयत्॥ २॥

After some time, the valorous Mahātmā thought of starting the work of creation of the universe. Then the soul of the universe conceived of the Pañca-Mahābhūtas.

तस्य चिन्तयमानस्य निर्वाते संस्थितेऽर्णवे।
निराकाशे तोयमये सूक्ष्मे जगति गह्वरे॥ ३॥
ईषत् संक्षोभयामास सोऽर्णवं सलिलाश्रयः।
अनन्तरोर्म्मिभिः सूक्ष्ममथ च्छिद्रमभूत् पुरा॥ ४॥

At the time of his creation, the great ocean having been devoid of the wind was quite peaceful. The sky had already been destroyed, the water was spread everywhere. The subtle world was lodged in its whirlpool. At that point of time, lord Nārāyaṇa, while still lodged in water, disturbed the ocean a little. With the waves emerging out of the same, a subtle hole appeared out of it.

शब्दं प्रति तदोद्भूतो मारुतश्छिद्रसम्भवः।
स लब्ध्वान्तरमक्षोभ्यो व्यवर्द्धत समीरणः॥ ५॥

The wind emerged out of that subtle hole. Then availing an opportunity the force of the wind was increased.

विवर्द्धता बलवता वेगाद्विक्षोभितोऽर्णवः।
तस्यार्णवस्य क्षुब्धस्य तस्मिन्नम्भसि मन्थिते।
कृष्णवर्त्मा समभवत् प्रभुर्वैश्वानरो महान्॥ ६॥

The wind then kept on increasing its force, disturbing the ocean very much. With the increase of the force of the wind, the water of the ocean got churned, then, the great fire emerged out of it.

ततः स शोषयामास पावकः सलिलं बहु।
क्षयाज्जलनिधेश्छिद्रमभवद्विस्तृतं नभः॥ ७॥

Then the fire dried up much of the water. With the decline of the oceanic water, the subtle hole was converted into the sky.

आत्मतेजोद्भवाः पुण्या आपोऽमृतपरसोपमाः।
आकाशं छिद्रसम्भूतं वायुराकाश सम्भवः॥ ८॥
आभ्यां सङ्घर्षणोद्भूतं पावकं वायुसम्भवम्।
दृष्ट्वा प्रीतो महादेवो महाभूतविभावनः॥ ९॥

Thus the tasteful water which emerged out of its own lustre, was tasteful like the nectar and was auspicious, the sky created out of the subtle hole, the wind created out of the sky, besides with the fire created with the conflict of the sky and the wind, lord Viṣṇu, the creator of the five *Mahābhūtas* was pleased.

दृष्ट्वा भूतानि भगवाँल्लोकसृष्ट्यर्थमुत्तमम्।
ब्रह्मणो जन्मसहितं बहुरूपो व्यचिन्तयत्॥ १०॥

The lord who takes to many forms, finding the presence of the *Mahābhūtas,* with the intention of creating the universe, thought of other means, besides the creation of Brahmā.

चतुर्युगाभिसंख्याते सहस्त्रयुगपर्य्यये।
बहुजन्मविशुद्धात्मब्रह्मणेह निरूच्यते॥ ११॥

The lord selects out of the *Jīvas* on earth, who is qualified one, for the position of Brahmā for the creation of cosmos, after the expiry of one thousand *Mahāyugas.*

यत्पृथिव्यां द्विजेन्द्राणां तपसा भावितात्मनाम्।
ज्ञानं दृष्टुं तु विश्वार्थे योगिनां याति मुख्यताम्॥ १२॥
तं योगवन्तं विज्ञाय सम्पूर्णैश्वर्य्यमुत्तमम्।
पदे ब्रह्मणि विश्वेशं न्ययोजयत योगवित्॥ १३॥
ततस्तस्मिन्महातोये महीशो हरिरच्युतः।
स्वयं क्रीडंश्च विधिवन्मोदेते सर्वलोककृत्॥ १४॥
पद्मं नाभ्युद्भवं चैकं समुत्पादितवांस्तदा।
सहस्त्रपर्णं विरजं भास्कराभं हिरण्मयम्॥ १५॥

The one who is a pure soul, endowed with the power of asceticism and height of knowledge, having the yogic power and equipped with all the powers and excellences, who is established in his self and purified by many births, is thus made Brahmā. In the great ocean, the great place of pilgrimage, the infallible Hari, the creator of the all the worlds, plays for some time and brings forth out of his navel a wonderful lotus of a thousand petals shining like a sun.

हुताशनज्वलितशिखोज्ज्वलत्प्रभ-
मुपस्थितं शरदमलार्कतेजसम्।
विराजते कमलमुदारवर्चसं
ममात्मनस्तनुरुहचारुदर्शनम्॥ १६॥

That beautiful lotus, looking like the hair of that High Soul was brilliant like fire and bright like the autumnal Sun. That lotus of extravagant beauty began to shine.

इति श्रीमात्स्ये महापुराणे पद्मोद्भवप्रादुर्भावे पद्मोद्भवो
नामाष्टषष्ट्यधिकशततमोऽध्यायः॥ १७८॥

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CHAPTER 169

Manifestation of Brahmā from the lotus of the navel

मत्स्य उवाच
अथ योगवतां श्रेष्ठमसृजद्भूरितेजसम्।
स्त्रष्टारं सर्वलोकानां ब्रह्माणं सर्वतोमुखम्॥ १॥
यस्मिन् हिरण्मये पद्मे बहुयोजनविस्तृते।
सर्वतेजोगुणमयं पार्थिवैर्लक्षणैर्वृतम्॥ २॥

Lord Matsya said– "Thereafter lord Nārāyaṇa, created the entire universe out of that golden lotus." He was the best of those well-versed in the *yoga,* immensely illustrious, having faces on all the sides, possessing all the *guṇas* and royal symptoms.

तच्च पद्मं पुराणज्ञाः पृथिवीरूपमुत्तमम्।
नारायणसमुद्भूतं प्रवदन्ति महर्षयः॥ ३॥
या पद्मा सा रसा देवी पृथिवी परिचक्ष्यते।
ये पद्मसारगुरवस्तान्दिव्यान्पर्वतान्विदुः॥ ४॥

The Maharṣis, well versed in the Puraṇas, finding the lotus emerging out of Nārāyaṇa, describe it as the form of the earth. The one who is known as *Padma*, is also called *Rasa* as well as the earth and that which is quite heavy because of the essence of the lotus, is called the mountain.

हिमवन्तं च मेरुं च नीलं निषधमेव च।
कैलासं मुञ्जवन्तं च तथान्यं गन्धमादनम्॥५॥
पुण्यं त्रिशिखरं चैव कान्तं मन्दरमेव च।
उदयं पिञ्जरं चैव विन्ध्यवन्तं च पर्वतम्॥६॥
एते देवगणानां च सिद्धानां च महात्मनाम्।
आश्रयाः पुण्यशीलानां सर्वकामफलप्रदाः॥७॥

Thus all the mountains like Himavān, Meru, Nīla, Niṣadha, Kailāśa, Muñjavān, Gandamādana, auspicious Triśikhara, pleasant Mandāra, Udayācala, Piñjara and Vindhya mountain, serve as the abodes of the auspicious sages and bestow all the desires.

एतेषामन्तरे देशो जम्बूद्वीपः इति स्मृतः।
जम्बूद्वीपस्य संस्थानं यज्ञिया यज्ञ वै क्रियाः॥८॥

The central region of these mountains is called Jambūdvīpa. The only sign of identification of the Jambūdvīpa is that all the yajña-ceremonies are performed here.

एभ्यो यत्स्रवते तोयं दिव्यामृतरसोपमम्।
दिव्यास्तीर्थशताधाराः सुरम्याः सरितः स्मृताः॥९॥

The tasteful nectar like water issuing from these mountains, is further divided in hundreds of streams and turned as a sacred place.

स्मृतानि यानि पद्मस्य केसराणि समन्ततः।
असंख्येयाः पृथिव्यास्ते विश्वे वै धातुपर्वताः॥१०॥

The saffrons stated to be surrounding the lotus, are the innumerable hills of metal.

यानि पद्मस्य पर्णानि भूरीणि तु नराधिप।
ते दुर्गमाः शैलचिता म्लेच्छदेशा विकल्पिताः॥११॥

The innumerable petals of the lotus are countries of Mlecchas, which are inaccessible because of the presence of many hills there.

यान्यधोभागपर्णानि ते निवासास्तु भागशः।
दैत्यानां मुरगाणां च पतङ्गानां च पार्थिव॥१२॥

O king, the lower petals of the lotus, are the dwelling places for Daityas, Nāgas, insects and germs.

तेषां महार्णवो यत्र तद्रसेत्यभिसंज्ञितम्।
महापातककर्माणो मज्जन्ते यत्र मानवाः॥१३॥

The oceans near the residences of the demons are the sap of the lotus where the great sinners are drowned.

पद्मस्यान्तरतो यत्तदेकार्णवगता मही।
प्रोक्ताथ दिक्षु सर्वासु चत्वारः सलिलाकराः॥१४॥

The pericarp of the lotus which looks solid is taken as the earth drowned in the Ekārṇava ocean. It is surrounded by the four great oceans on all the four sides.

एवं नारायणस्यार्थे मही पुष्करसम्भवाः।
प्रादुर्भावोऽप्ययं तस्मान्नाम्ना पुष्करसंज्ञितः॥१५॥

Thus for the accomplishment of the task of Nārāyaṇa, the earth has emerged out of lotus, earning the name of Puṣkara.

एतस्मात्कारणात्तज्ज्ञैः पुराणैः परमर्षिभिः।
याज्ञिकैर्वेददृष्टान्तैर्यज्ञे पद्मविधिः स्मृतः॥१६॥

Consequently lotus is called Puṣkara and for the same reason the high seers have enjoined the use of drawing the lotus before the performance of any sacrifice.

एवं भगवता तेन विश्वेषां धारण विधिः।
पर्वतानां नदीनां च ह्रदानां चैव निर्म्मितः॥१७॥
विभुस्तथैवाप्रतिमप्रभावः
प्रभाकराभो वरुणासितद्युतिः।
शनैः स्वयम्भूः शयनं सृजत्तदा
जगन्मयं पद्मविधिं महार्णवे॥१८॥

In this way, Lord Viṣṇu has created the universe with mountains, rivers, lakes. Afterwards the infinitely powerful Svayambhu Viṣṇu again begins to sleep in that great ocean.

इति श्रीमात्स्ये महापुराणे पद्मोद्भवप्रादुर्भावे
एकोनसप्तत्यधिकशततमोऽध्यायः॥ १६९॥

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CHAPTER 170

Birth of Madhu and Kaiṭabha

मत्स्य उवाच

विघ्नस्तपसि सम्भूतो मधुर्नाम महासुर:।
तेनैव च सहोद्भूतो रजसा कैटभस्तत:॥ १॥
तौ रजस्तमसौ विघ्नसम्भूतो तामसौ गणौ।
एकार्णवे जगत्सर्वं क्षोभयन्तौ महाबलौ॥ २॥

Lord Matsya said– The lord having been overpowered with *yoganidrā* went to sleep. Thereafter a powerful Daitya, named Madhu was born, who created obstructions in the *tapas* of Brahmā. The Kaiṭabha– another Daitya Madhu full of *rajoguṇa* was also born. Both the Daityas filled with *rajoguṇa* and *tamoguṇa*, were born as the form of obstruction. Both the powerful Daityas started disturbing the oceanic waters.

दिव्यरक्ताम्बरधरौ श्वेतदीप्ताग्रदंष्ट्रिणौ।
किरीटकुण्डलोदग्रौ केयूरवलयोज्ज्वलौ॥ ३॥

Both of them were clad in divine red garments. Their white fangs were shining. They were adorned with bright armlets, wristlets. They had red eyes which were kept by them wide open.

महाविक्रमताम्राक्षौ पीनोरस्कौ महाभुजौ।
महागिरे: संहननौ जङ्गमाविव पर्वतौ॥ ४॥
नगमेघप्रतीकाशावादित्यसदृशाननौ।
विद्युदाभौ गदाग्राभ्यां कराभ्यामतिभीषणौ॥ ५॥
तौ पादयोस्तु विन्यासादुत्क्षिपन्ताविवार्णवम्।
कम्पयन्ताविव हरिं शयानं मधुसूदनम्॥ ६॥

Their chests were thick and the arms were long. Their bodies looked like the gigantic mountains. They looked like the moving mountains. The complexion of their bodies appeared like the fresh clouds. Their faces were becoming like the sun. They had the lustre of the lightening. They looked awful because of their holding clubs in their hands. While walking they placed their feet on earth as if they were splashing the ocean. They were shaking lord Viṣṇu, who was sleeping.

ता तत्र विचरन्तौ स्म पुष्करे विश्वतो मुखम्।
योगिनां श्रेष्ठमासाद्य दीप्तं ददृशतुस्तदा॥ ७॥
नारायणसमाज्ञातं सृजन्तमखिला: प्रजा:।
दैवतानि च विश्वानि मानसानसुरान्नृषीन्॥ ८॥

While so wandering in the water, both the Daityas found the four faced Brahmā– the best of the yogis. Reaching before the lord, they found, with the mental command of Brahmā, all the people, the gods, *asuras* and the *Ṛṣis*, engaged in creation.

ततस्तावूचतुस्तत्र ब्रह्माणमसुरोत्तमौ।
दीप्तौ मुमूर्षः संक्रुद्धौ रोषव्याकुलितेक्षणौ॥ ९॥

Both the *asuras* were illumining with their lustre, were filled with rage, and were nearing their death. Their eyes were becoming impatient with anger.

कस्त्वं पुष्करमध्यस्थ: सितोष्णीषश्चतुर्भुज:।
आधाय नियमं मोहादास्ते त्वं विगतज्वर:॥ १०॥
एह्यागच्छावयोर्युद्धं देहि त्वं कमलोद्भव।
आवाभ्यां परमीशाभ्यामशक्तस्त्वमिहार्णवे॥ ११॥
तत्र कश्चोद्भवस्तुभ्यं केन वासि न योजित:।
क: स्त्रष्टा कश्च ते गोप्ता केन नाम्ना विधीयसे॥ १२॥

They asked Brahmā– "Who are you with a white turban and four arms seated over a louts? Following the rules due to confusion, with a peaceful mind, why are you seated here? O Born of lotus, you come here and fight with us. With the powerful people like both of us, you cannot live in this great ocean. Who is your father? Who has entrusted you with this work? Who is your creator? Who is your protector? What is your name?"

ब्रह्मोवाच

एक इत्युच्यते लोकैरविचिन्त्य: सहस्रदृक्।
तत्संयोगेन भवत: कर्म मामावगच्छताम्॥ १३॥

Brahmā said– The one who is beyond thinking having a thousand eyes, the said supreme Puruṣa is called unprecedented. But who are you? Therefore I would like to know your names and functions.

मधुकैटभावूचतु:

नावयो: परमं लोके किञ्चिदस्ति महामते।
आवाभ्यां छाद्यते विश्वं तमसा रजसाथ वै॥ १४॥
रजस्तमोमयावावामृषीणामवलङ्घित्तौ।
छाद्यमानौ धर्मशीलौ दुस्तरौ सर्वदेहिनाम्॥ १५॥

Madhu, Kaiṭabha said– "O Intelligent one, there is nothing better in this world besides both of us. Both of us are pervading the world with *rajoguṇa* and *Tamoguṇa*. Because of that we are beyond the reach of the *Ṛṣis*. Because of our possessing the humility and *dharma* both of us are invincible from the living beings.

आवाभ्यामुह्यते लोको दुष्कराभ्यां युगे युगे।
आवामर्थश्च कामश्च यज्ञ: स्वर्गपरिग्रह:॥ १६॥
सुखं यत्र मुदा युक्तं यत्र श्री: कीर्तिरिव व।
येषां यत्काङ्क्षितं चैव तत्तदावां विचिन्तय॥ १७॥

The whole universe trembles with our fear. We are the givers of artha, kāma and Svarga in course of the sacrifices during each Yuga. Those who attain comfort, pelf, happiness and fame, always adore us. We are happiness, pleasure, beauty, fame and every other thing what can be desired."

ब्रह्मोवाच

यत्नाद्योगवतो दृष्ट्या योग: पूर्वं मयार्ज्जित:।
तं समाधाय गुणवत्सत्त्वं चास्मि समाश्रित:॥ १८॥
य: परो योगमतियान्योगाख्य: सत्त्वमेव च।
रजसस्तमसश्चैव य: स्रष्टा विश्वसम्भव:॥ १९॥
ततो भूतानि जायन्ते सात्त्विकानीचराणि च।
स एव हि युवां नाशे वशी देवो हनिष्यति॥ २०॥

Brahmā spoke– "I have acquired Yoga with great practice and am full of Sattvaguṇa; but the Supreme Being, the incarnate of Sattva, the great controller, the author of Sattva, Rajas and Tamas guṇas, the Creator of the universe who only begets Sattva-bhūtas, will destroy you."

स्वपन्नेव तत: श्रीमान् बहुयोजनविस्तृतम्।
बाहुं नारायणो ब्रह्म कृतवानात्ममायया॥ २१॥
कृष्यमाणौ ततस्तस्य बाहुना बाहुशालिन:।
चेरतुस्तौ विगलितौ शकुनाविव पीवरौ॥ २२॥

At that time the powerful Viṣṇu stretched his arms by His Māyā while asleep and both the demons were caught and drawn in and they looked like two monstrous birds hanging on His hands.

ततस्तावाहतुर्गत्वा तदा देवं सनातनम्।
पद्मनाभं हृषीकेशं प्रणिपत्य स्थितावुभौ॥ २३॥
जानीवस्त्वां विश्वयोनिं त्वामेकं पुरुषोत्तमम्।
त्वामावां पाहि हेत्वर्थमिदं नौ बुद्धिकारणम्॥ २४॥
अमोघदर्शन: स त्वं यतस्त्वां विद्व(:)शाश्वतम्।
ततस्त्वामागतावावामभित: प्रसमीक्षितुम्॥ २५॥

Then both the Asuras saluted Viṣṇu and said "we know You to be the Great cause of the universe. You are Puruṣottama, protect us. We are ignorant. You are the image of Sattvaguṇa. We have come to see You. O Deva! Your sight is not fruitless. We are eager to seek a boon from You, and we salute You."

तदिच्छामो वरं देव त्वत्तोऽद्भूतमरिन्दम।
अमोघदर्शनोऽसि त्वं नमस्ते समितिञ्जय॥ २६॥

श्रीभगवानुवाच

किमर्थं हि द्रुतं ब्रूथ वरं ह्यसुरसत्तमौ।
दत्तायुष्कौ पुनर्भूयौ रहो जीवितुमिच्छथ:॥ २७॥

Śrī Bhagavān spoke– "What for do you seek a boon? You have completed your lives. Do you wish to live longer?"

मधुकैटभावूचतु:

यस्मिन्न कश्चिन्मृतवान्देव तस्मिन्प्रभो वधम्।
तमिच्छावो वधं चैव त्वतो नोऽस्तु महाव्रत॥ २८॥

Madhu Kaiṭabha said– "O Deva! let out death be at your hands, at such a place where others did not before experience their deaths. Grant us this boon?"

श्रीभगवानुवाच

बाढं युवां तु प्रवरौ भविष्यत्कालसम्भवे।
भविष्यतो न सन्देहः सत्यमेतद्ब्रवीमि वाम्॥ २९॥

Śrī Bhagavān spoke– "I speak this truly that both of you will be born great in the future age. Do not be doubtful about this."

वरं प्रदायाथ महासुराभ्यां
सनातनो विश्वरः सुरोत्तमः।
रजस्तमोवर्गभवायनौ यमौ
ममन्थ तावूरुतलेन वै प्रभु॥ ३०॥

Having said so, the Lord killed under His thighs both the demons who were the originators of Raja and Tamoguṇas.

श्रीमात्स्ये महापुराणे पद्मोद्भवप्रादुर्भावे
सप्तत्यधिकशततमोऽध्यायः॥ १७०॥

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CHAPTER 171

Emerging of the mind-born sons of Brahmā

मत्स्य उवाच

स्थित्वा च तस्मिन् कमले ब्रह्मा ब्रह्मविदां वरः।
ऊर्ध्वबाहुर्महातेजास्तपो घोरं समाश्रितः॥ १॥

Matsya said– "O king, Brahmā, who is the foremost of those well versed in Brahman, having been seated over the lotus, engaged himself in severe *tapas*, raising his hands upwards.

प्रज्वलन्निव तेजोभिर्भामिः स्वाभिस्तमोनुदः।
बभासे सर्वधर्मस्थः सहस्रांशुरिवांशुभिः॥ २॥

At that point of time, Brahmā, the abode of all the *dharmas,* illumining with his own lustre, was dispelling the darkness. He appeared like the sun with the issue of the rays from his body.

अथान्यद्रूपमास्थाय शम्भुर्नारायणोऽव्ययः।
आजगाम महातेजा योगाचार्यो महायशाः॥ ३॥

Then Nārāyaṇa, who bestows welfare to the people of the universe, being illustrious and an *ācārya* of *yoga,* arrived there in a different form.

सांख्याचार्यो हि मतिमान्कपिलो ब्राह्मणो वरः।
उभावपि महात्मानौ स्तुवन्तौ क्षेत्रतत्परौ॥ ४॥

At the same time Kapila, the intelligent *ācārya* of the *Sāṁkhya* philosophy, also arrived there. Both of them were being adored by the sages of the region.

तौ प्राप्तावूचतुस्तत्र ब्रह्माणमतितौजसम्।
परावरविशेषज्ञौ पूजितौ च महर्षिभिः॥ ५॥
ब्रह्मात्मदृढबन्धश्च विशालो जगदास्थितः।
ग्रामणीः सर्वभूतानां ब्रह्म त्रैलोक्यपूजितः॥ ६॥

Both of them were experts in *pravara* adored by the Maharṣis, and were the followers of their own paths. Reaching there, praising Brahmā, they said– "O Best of all, the creator of the universe, adored by the three worlds, leader of all the living beings, O Brahmā, you are lodged over your unshakeable seat."

तयोस्तद्वचनं श्रुत्वा ब्रह्माभ्याहृतयोगवित्।
त्रीनिमान् कृतवाँल्लोकान्यथेयं ब्रह्मणः श्रुतिः॥ ७॥

Listening to the words of both of them, Brahmā, well-versed in the *yoga*, then created the three worlds. This is the tradition well known about Brahmā.

पुत्रं च शम्भवे चैकं समुत्पादितवानृषिः।
तस्याग्रे वाग्यतस्तस्थौ ब्रह्माणमजमव्ययम्॥ ८॥
सोत्पन्नमात्रो ब्रह्माणमुक्तवान्मानसः सुतः।
किं कुर्मस्तव साहाय्यं ब्रवीतु भगवानृषिः॥ ९॥

At that point of time, Brahmā, produced a son for the welfare of the universe. At the birth of mind-born son of Brahmā, he stood before quietly. Thereafter he spoke to the unborn, imperishable Brahmā, thus, "O Fortunate Ṛṣi, you tell me, what type of service shall I render to you."

ब्रह्मोवाच

य एष कपिलो ब्रह्म नारायणमयस्तथा।
वदते भवतस्तत्त्वं तत्कुरुष्व महामते॥ १०॥

Brahmā said– "O Intelligent one, Kapila– the great sage, as well as Nārāyaṇa are present before me. You better act on the *tattva* which they speak to you."

ब्रह्मणस्तु तदर्थं तु तदा भूयः समुत्थितः।
शुश्रूषुरस्मि युवयोः किं करोमि कृताञ्जलिः॥ ११॥

Learning about the intentions of Brahmā, then he again got up and stood before both of them with folded hands. Then he said– "I would like to listen to your command."

श्रीभगवानुवाच

यत्सत्यमक्षरं ब्रह्मन्नष्टादशविधं तु तत्।
यत्सत्यं तदृतं तत्तु परं पदमनुस्मर॥ १२॥

The lord said– "O Brāhmaṇa, the truthful and imperishable Brahman, is of eighteen types. What is true, is the highest? You better follow the same."

एतद्वचो निशम्यैव ययौ स दिशमुत्तराम्।
गत्वा च तत्र ब्रह्मत्वमगमज्ज्ञानतेजसा॥ १३॥

Hearing these words, the son of Brahmā, went to the north and with application of his wisdom, he attained his degrees in Brahmahood.

ततो ब्रह्मा भुवं नाम द्वितीयमसृजत्प्रभुः।
सङ्कल्पयित्वा मनसा तमेव च महामनाः॥ १४॥
ततः सोऽथाब्रवीद्वाक्यं किं करोमि पितामह।
पितामहसमा ज्ञातो ब्रह्माणं समुपस्थितः॥ १५॥

Then Brahmā created a second son from his mind who also asked him the service that could be rendered by him. Brahmā also told him to follow what the two preceptors advise him and by their command he went down to the earth and began to study the Vedas from them.

ब्रह्माभ्यासं तु कृतवान्भुवश्च पृथिवीं गतः।
प्राप्तं च परमं स्थानं स तयोः पार्श्वमागतः॥ १६॥
तस्मिन्नपि गते पुत्रे तृतीयमसृजत्प्रभुः।
सांख्यप्रवृत्तिकुशलं भूर्भुवं नामतो विभुम्॥ १७॥
गोपतित्वं समासाद्य तयोरेवागमद्गतिम्।
एवं पुत्रा स्त्रयोऽप्येते उक्ताः शम्भोर्महात्मनः॥ १८॥

In time he attained the highest position. Brahmā again create His third son, Bhūrbhūvaḥ– the knower of Sāṁkhya in the same manner, who also with the directions of Brahmā went to the two Preceptors and obtaining knowledge, acquired the highest position like his two elder brothers.

तान्गृहीत्वा सुंतास्तस्य प्रयातः स्वार्जितां गतिम्।
नारायणश्च भगवान्कपिलश्च यतीश्वरः॥ १९॥

Then the conditions of the three sons of Brahmā are described. Nārāyaṇa and Kapila both returned to their abodes after taking with them the three sons of Brahmā.

यं कालं तौ गतौ मुक्तौ ब्रह्मां तं कालमेव हि।
ततो घोरतमं भूयः संश्रितः परमं व्रतम्॥ २०॥
न रेमेऽथ ततो ब्रह्मा प्रभुरेकस्तपश्चरन्।
शरीरात्तां ततो भार्यां समुत्पादितवाञ्छुभाम्॥ २१॥

Brahmā commenced again His rigid penances, after Nārāyaṇa and Kapila had left Him. Then Brahmā, in course of His practices, did not feel any comfort and happiness, for those [whom he had created] were single. He created a beautiful woman from His body by virtue of His *tapasyā*.

तपसा तेजसा चैव वर्च्चसा नियमेन च।
सदृशीमात्मनो देवीं समर्थां लोकसर्ज्जने॥ २२॥
तया समाहितस्तत्र रेमे ब्रह्म तपश्चरन्।
ततो जगाद् त्रिपदां गायत्रीं वेदपूजिताम्॥ २३॥

She, by virtue of Her austerities, equalled Brahmā and was gifted with the faculty of the creation of the universe. Brahmā thus engaged in creation, first created the three-footed Gayatrī, adored by the Vedas and then the

Prajāpatis and the oceans.

सृजन्प्रजानां पतय: सागरांश्चासृजद्विभु:।
अपरांश्चैव चतुरो वेदान्गायत्रिसम्भवान्॥ २४॥
आत्मन: सदृशान् पुत्रानसृजद्वै पितामह:।
विश्वे प्रजानां पतयो येभ्यो लोका विनि:सृता:॥ २५॥

He also created the Vedas from the same Gāyatrī. Then, He created those Prajāpatis who were like Him and through whom this universe and all the beings have been created.

विश्वेशे प्रथमं तावन्महातापसमात्मजम्।
सर्वमन्त्रहितं पुण्यं नाम्ना धर्मं स सृष्टवान्॥ २६॥
दक्षं मरीचिमत्रिं च पुलस्त्यं पुलहं क्रतुम्।
वसिष्ठं गौतमं चैव भृगुमङ्गिरसं मनुम्॥ २७॥
अथैवाद्भुतमित्येते ज्ञेया: पैतामहर्षय:।
त्रयो दशगुणं धर्ममालभन्त महर्षय:॥ २८॥

The highly ascetic and the most illustrious son, named Viśveśa Dharma was begotten first who was followed by other sons named, Dakṣa, Marīci, Atri, Pulastya, Pulaha, Kratu, Vasiṣṭa, Gautama, Bhṛgu, Aṅgirā and Manu. The highly wonderful Ṛṣis have followed thirteen paths of dharma.

अदितिर्दितिर्दनु: काला अनायु: सिंहिका मुनि:।
ताम्रा क्रोधाथ सुरसा विनता कद्रुरेव च॥ २९॥
दक्षस्या पत्यमेता वै कन्या द्वादश: पार्थिव।
मरीचे: कश्यप: पुत्रस्तपसा निर्म्मित: किल॥ ३०॥
तस्मै कन्या द्वादशान्या दक्षस्ता: प्रददौ तदा।
नक्षत्राणि च सोमाय तदा वै दत्तवानृषि:॥ ३१॥
रोहिण्यादीनि सर्वाणि पुण्यानि रविनन्दन।
लक्ष्मीर्मरुत्वती साध्या विश्वेशा च मता शुभा॥ ३२॥
देवी सरस्वती चैव ब्रह्मणा निर्म्मिता: पुरा।
एता: पञ्च वरिष्टा वै सुरश्रेष्ठाय पार्थिव॥ ३३॥
दत्ता भद्राय धर्म्माय ब्रह्मणा दृष्टकर्म्मणा।
यारूपार्द्धवती पत्नी ब्रह्मण: कामरूपिणी॥ ३४॥
सुरभि: सा हिता भूत्वा ब्रह्माणं समुपस्थिता।
ततस्तामगमद्ब्रह्मा मैथुनं लोकपूजित:॥ ३५॥
लोकसर्ज्जनहेतुज्ञो गवामर्थाय सत्तम:।
जज्ञिरे च सुतास्तस्यां विपुला धूमसन्निभा:॥ ३६॥

The twelve daughters, viz., Aditi, Diti, Danu, Kalā, Anāyu, Siṁhikā, Muni, Tāmrā, Krodhā, Surasā, Vinatā and Kadru, were born of Dakṣa. The sage Marīci produced Kaśyapa from his lustre and Dakṣa gave his twelve daughters in marriage to Kaśyapa and gave twenty-seven daughters, that is, the twenty-seven asterisms beginning with Rohiṇī, to the Moon. Brahmā created the five maids named Lakṣmī, Marutvatī, Sādhyā, Viśveśā and Sarasvatī who were married to Dharmarāja: the Consort of Brahmā, of great beauty and having the form of Kāma, stood before Her Lord as Surabhi, when He with the view of producing cows for the benefit of the world enjoyed in Her company when she gave birth to many smoke coloured progeny of huge bodies.

नक्तसन्ध्याभ्रसङ्काशा प्रादहं स्तिग्मतेजस:।
ते रुदन्तो द्रवन्तश्च गर्हयन्त: पितामहम्॥ ३७॥
रोदनाद्रवणाच्चैव रुद्रा इति तत: स्मृता:।
निर्ऋतिश्चैव शम्भुर्वै तृतीयश्चापराजित:॥ ३८॥
मृगव्याध: कपर्दी च दहनोऽथ खरश्च वै।
अहिर्बुध्न्यश्च भगवान्कपाली चापि पिङ्गल:॥ ३९॥
सेनानीश्च महोतजा रुद्रास्त्वेकादश स्मृता:।
तस्यामेव सुरभ्यां च गावो यज्ञेश्वराश्च वै॥ ४०॥
प्रकृष्टाश्च तथा माया: सुरभ्या: पशवोऽक्षरा:।
अजाश्चैव तु हंसाश्च तथैवामृतमुत्तमम्॥ ४१॥
ओषध्य: प्रवरायाश्च सुरभ्यास्ता: समुत्थिता:।
धर्माल्लक्ष्मीस्तथा कामं साध्या साध्यान्व्यजायत॥ ४२॥

All those sons, dark like the night and sombre like the evening clouds, began to cry and despise Brahmā; and in consequence of their crying and running away, they were named Rudras. They are– Nirṛti, Śambhu, Aparājita, Mṛgavyādha, Kapardī, Dahana, Khara, Ahirbudhnya, Kapāli, Piṅgala and the most illustrious Senānī, these are the eleven

Rudras. Yajñeśvari cow was also born of that Surabhi cow as well as the lower animals, goats, swans, high class drugs. Dharma produced Kāma from Lakṣmī, the Sādhya Devas were born of the lady of the same name Sādhyā.

भवं च प्रभवं चैव हीशं चासुरहं तथा।
अरुणं चारुणिं चैव विश्वावसुबलध्रुवौ॥४३॥
हविष्यंच वितानं च विधानशामितावपि।
वत्सरं चैव भूतिं च सर्वासुरनिषूदनम्॥४४॥
सुपर्वाणं बृहत्कान्तिः साध्या लोकनमस्कृताः।
तमेवानुगता देवी जनयामास वै सुरान्॥४५॥
धरं वै प्रथमं देवं द्वितीयं ध्रुवमव्ययम्।
विश्वावसुं तृतीयं च चतुर्थं सोममीश्वरम्॥४६॥
ततोऽनुरूपमायं च यमस्तस्मादनन्तरम्।
सप्तमं च तथा वायुमष्टमं निर्ऋतिं वसुम्॥४७॥
धर्मस्यापत्यमेतद्वै सुदेव्यां समजायत।
विश्वे देवाश्च विश्वायां धर्माज्जाता इति श्रुतिः॥४८॥

Bhava, Prabhava, Īśa, Asurahantā, Aruṇa, Āruṇi, Viśvāvasu, Bala, Dhruva, Haviṣya, Vitāna, Vidhāna, Śamitā, Vatsara, Bhūti and Suparvā were all born of Sādhya through Dharma; and similarly, the Devī Sudevī gave birth to the eight Vasus, viz., Dhara, Dhruva, Viśvāvasu, Soma, Āpa, Yama, Vāyu and Nirṛti. It is also heard that dharma begot from Viśvā, the Viśvedevas.

दक्षश्चैव महाबाहुः पुष्करस्वन एव च।
चाक्षुषस्तु मनुश्चैव तथा मधुमहोरगौ॥४९॥
विभ्रान्तकवपुर्बालो विष्कम्भश्च महायशाः।
गरुडश्चातिसत्त्वौजा भास्करप्रीतिमद्द्युतिः॥५०॥
विश्वान्देवान्देवमाता विश्वेशाजनयत्सुतान्।
मरुत्वती मरुत्वतो देवानजनयत्सुतान्॥५१॥

Viśveśā gave birth to the mighty armed Dakṣa, Puṣkaravaṇa, Cākṣusa, Manu, Madhu, Mahoraga, Vibhrāntakavapuḥ, Bāla, Viṣkambha and Garuḍa, illustrious like the Sun. Marutvatī gave birth to the Marut devas.

अग्निं चक्षुं रविज्योंतिः सावित्रं मित्रमेव च।
अमरं शरवृष्टिं च सुकर्षं च महाभुजम्॥५२॥
विराज चैव वाचं च विश्वावसु मतिं तथा।
अश्वमित्रं चित्ररश्मिं तथा निषधनं नृप॥५३॥
हूयन्तं वाडवं चैव चारित्रं मन्दपन्नगम्।
बृहन्त वै बृहद्रूपं तथा वै पूतनानुगम्॥५४॥
मरुत्वती पुरा जज्ञे एतान्वै मरुतां गणान्।
अदितिः कश्यपाज्जज्ञे आदित्यान्द्वादशैव हि॥५५॥

Agni, Cakṣu, Ravi, Jyoti, Sāvitra, Mitra, Amara, Śaravṛṣti, Sukarṣa, Virāṭ, Vati, Viśvāvasu, Mati, Aśvamitra, Citraraśmi, Niṣadhana, Hūyanta, Vāḍava, Mandapannaga, Bṛhanta, Bṛhadrūpa and Pūtanānuga are the Maruts. Aditi Devī gave birth to the twelve Ādityas from Kaśyapa.

इन्द्रो विष्णुर्भगस्त्वष्टा वरुणो ह्यर्य्यमा रविः।
पूषा मित्रश्च धनदो धाता पर्ज्जन्य एव च॥५६॥
इत्येते द्वादशादित्या वरिष्ठास्त्रिदिवौकसः।
आदित्यस्य सरस्वत्यां जज्ञाते द्वौ सुतौ वरौ॥५७॥
तपः श्रेष्ठो गुणिश्रेष्ठो त्रिदिवस्यापि सम्मतौ।
दनस्तु दानवाञ्जज्ञे दितिर्दैत्यान्व्यजायत॥५८॥

They are Indra, Viṣṇu, Bhaga, Tvaṣṭā, Varuṇa, Aryama, Ravi, Pūṣa, Mitra, Dhanada, Dhātā, Parjanya. These are the best of the dwellers in heaven. Āditya begot from Sarasvatī two sons who were gifted with highest attributes and were great ascetics. Danu gave birth to Dānavas and Diti brought forth the Daityas.

काला तु वै कालकेयानुसरान् राक्षसांस्तु वै।
अनायुषायास्तनयां व्याधयः सुमहाबलाः॥५९॥
सिंहिका ग्रहमाता वै गन्धर्वजननी मुनिः।
ताम्रा त्वप्सरसां माता पुण्यानां भारतोद्भव॥६०॥
क्रोधायाः सर्वभूतानि पिशाचाश्चैव पार्थिव ।
जज्ञे यक्षगणांश्चैव राक्षसांश्च विशांपते॥६१॥

Kāla gave birth to Kālakeya Asuras. Anāyuṣā gave birth to fearful diseases. Siṁhikā begot Grahas; Munis gave birth to the Gandharvas, Tāmrā was the mother of the Apsaras, Krodha gave birth to the Piśācas, Yakṣas and the Rākṣasas.

चतुष्पदानि सत्त्वानि तथा गावस्तु सौरभाः।
सुपर्णान्पक्षिणश्चैव विनता चाप्यजायत॥ ६२॥

Surabhi begot quadrupeds and cows; Vinatā produced Garuḍa and other birds.

महीधरान् सर्वनागान्देवी कद्रूर्व्यजायत।
एवं वृद्धिं समगमन्विश्वे लोकाः परन्तप॥ ६३॥

Kadrū was the mother of the mountains and the serpents, and in such a way the universe multiplied.

तदा वै पौष्करो राजन्प्रादुर्भावो महात्मनः।
प्रादुर्भावः पौष्करस्ते मया द्वैपायनेरितः॥ ६४॥
पुराणः पुरुषश्चैव मया विष्णुर्हरिः प्रभुः।
कथितस्तेऽनुपूर्व्येण संस्तुतः परमर्षिभिः॥ ६५॥

O King! In such a way the lotus Puṣkara was produced by Viṣṇu and the creation emanating from it is known as Padmasṛṣṭi. I have thus described the glory of the lord Viṣṇu– the Purāṇapuruṣa before you, and the Ṛṣis, all pray to Viṣṇu, the Prime cause of all.

यश्चेदमग्र्यं शृणुयात्पुराणं
सदा नरः पर्वसु गौरवेण।
अवाप्य लोकान् स हि वीतरागः
परत्र च स्वर्गफलानि भुङ्क्ते॥ ६६॥

One who hears this Purāṇa, specially on the days of the festivals, goes to heaven after enjoying all the best comforts in the world.

चक्षुषा मनसा वाचा कर्मणा च चतुर्विधम्।
प्रसादयति यः कृष्णं तं कृष्णोऽनुप्रसीदति॥ ६७॥

One who please Lord Śrīkṛṣṇa by sight, words, and mind is shown kindness also by the Lord.

राजा च लभते राज्यमधनश्चोत्तमं धनम्।
क्षीणायुर्लभते चायुः पुत्रकामः सुतं तथा॥ ६८॥

And, as fruits (of devotion), Kings acquire Kingdoms; poor men get riches, a man of short life gets longevity and people desirous of sons are blessed with sons.

यज्ञा वेदास्तथा कामास्तपांसि विविधानि च।
प्राप्नोति विविधं पुण्यं विष्णुभक्तो धनानि च॥ ६९॥

Devotion to Viṣṇu begets the benefit of sacrifices and of the reading of the Vedas, all desires and the benefits of asceticism, various kinds of riches and other virtues.

यद्यत्कामयते किंचित् तत्तल्लोकेश्वराद्भवेत्।
सर्वं विहाय य इमं पठेत् पौष्करकं हरेः॥ ७०॥
प्रादुर्भावं नृपश्रेष्ठ न तस्य ह्यशुभं भवेत्।
एष पौष्करको नाम प्रादुर्भावो महात्मनः।
कीर्त्तितस्ते महाभाग व्यासश्रुतिनिदर्शनात्॥ ७१॥

He attains what he desires. O King! one who listens to the glory of the lotus, forsaking everything, never gets any pain. Such is the description of the lotus creation which I have described to you as narrated by Vedavyāsa and the Śrutis.

इति श्रीमात्स्ये महापुराणे पद्मोद्भवप्रादुर्भावो नामैक
सप्तत्यधिकशततमोऽध्यायः॥ १७१॥

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CHAPTER 172

The gods pray to Viṣṇu against the atrocities of Tāraka

मत्स्य उवाच

विष्णुत्वं शृणु विष्णोश्च हरित्वं च कृते युगे।
वैकुण्ठत्वं च देवेषु कृष्णत्वं मानुषेषु च॥ १॥

Lord Matsya said– "Now I shall speak out as to how, Viṣṇu achieved the position of Viṣṇuhood in the Satyayuga as well as that of Hari. How did he achieve Vaikuṇṭha, among the gods and the position of Kṛṣṇa among the humans."

ईश्वरस्य हि तस्यैषा कर्मणां गहना गतिः।
सम्प्रत्यतीतान् भव्यांश्च शृणु राजन् यथातथम्॥ २॥

Listen, the moves of the *Karmas* of Īśvara are quite deep. Presently you listen to the past and the future incarnations of Viṣṇu in a realistic manner.

अव्यक्तो व्यक्तलिङ्गस्थो य एष भगवान् प्रभुः।
नारायणो ह्यनन्तात्मा प्रभवोऽव्यय एव च॥ ३॥
एष नारायणो भूत्वा हरिरासीत् सनातनः।
ब्रह्मा वायुश्च सोमश्च धर्मः शक्रो बृहस्पतिः॥ ४॥

The illusory Viṣṇu is also known as Nārāyaṇa through his manifestations. When the eternal god himself engaged in the form of Nārāyaṇa, in creation, he himself appeared as Brahmā, Vāyu, Soma, Indra, Dharma, Bṛhaspati, Śukra etc.

अदितेरपि पुत्रत्वं समेत्य रविनन्दन।
एष विष्णुरिति ख्यात इन्द्रस्यावरजो विभुः॥ ५॥

Viṣṇu was also born as the son of Aditi as a result of which he is also called Upendra– the younger brother of Indra.

प्रसादजं ह्यस्य विभोरदित्याः पुत्रकारणम्।
वधार्थं सुरशत्रूणां दैत्यदानवरक्षसाम्॥ ६॥

There are two reasons for the omniscient Viṣṇu, to have been born of Aditi. The first was to grace Aditi and secondly to kill the Daityas, Dānavas and Rākṣasas– the enemies of the gods.

प्रधानात्मा पुरा ह्येष ब्रह्माणमसृजत् प्रभुः।
सोऽसृजत् पूर्वपुरुषः पुराकल्पे प्रजापतीन्॥ ७॥

The lord who is the supreme soul, first of all produced Brahmā, who initially created Prajāpatis.

असृजन्मानवांस्तत्र ब्रह्मवंशाननुत्तमान्।
तेभ्योऽभवन्महात्मभ्यो बहुधा ब्रह्मशाश्वतम्॥ ८॥

Thereafter, the best of humans were produced in the dynasty of Brahmā. With the contact of those great souls, the eternal Brahmā was divided in many forms.

एतदाश्चर्यभूतस्य विष्णोः कर्म्मानुकीर्त्तनम्।
कीर्त्तनीयस्य लोकेषु कीर्त्त्यमानं निबोध मे॥ ९॥

The activities of lord Viṣṇu in the universe are quite surprising which I am going to reveal before you.

वृत्ते वृत्रवधे तत्र वर्त्तमाने कृते युगे।
आसीत् त्रैलोक्यविख्यातः संग्रामस्तारकामयः॥ १०॥
यत्र ते दानवा घोराः सर्वे संग्रामदुर्ज्जयाः।
घ्नन्ति देवगणान् सर्वान् सयक्षोरगराक्षसान्॥ ११॥

O king during the Satyagua, after the killing of Vṛtrāsura, the battle of Tāraka was fought in the world in which the invincible and terrific demons, Yakṣas, Nāgas besides the Rākṣasas, kept on destroying the gods.

ते वध्यमाना विमुखाः क्षीणप्रहरणा रणे।
त्रातारं मनसा जग्मुर्देवं नारायणं प्रभुम्॥ १२॥

Facing such a vast destruction, getting deprived of the weapons, he became disinterested in war and mentally took refuge with Nārāyaṇa.

एतस्मिन्नन्तरे मेघा निर्वाणाङ्गारवर्च्चसः।
सार्कचन्द्रग्रहगणं छादयन्तो नभस्तलम्॥ १३॥

At the same time the clouds covered the sun, moon and the planets in the sky. They were accompanied with terrific lightenings, thundering aloud at the same time.

रेणुविद्युद्गणोपेता घोरनिर्ह्रादकारिणः।
अन्योन्यवेगाभिहताः प्रववुः सप्त मारुताः॥ १४॥
दीप्ततोयाशनिघनैर्वज्रवेगानलानिलैः।
रवैः सुघोरैरुत्पातैर्दह्यमानमिवाम्बरम्॥ १५॥

Then all the seven types of winds shattering one another started blowing with the dazzle of the lightenings, the clouds filled with water, the fire rushing like *Vajra* and the shaking of the wind blowing with the thundering sound together with other disturbances, the sky appeared as if burning in flames.

तत उल्कासहस्राणि निपेतुः खगतान्यपि।
दिव्यानि च विमानानि प्रपतन्त्युत्पतन्ति च॥ १६॥
चतुर्युगान्ते पर्याये लोकानां यद्भयं भवेत्।
अरूपवन्ति रूपाणि तस्मिन्नुत्पातलक्षणे॥ १७॥
जातं च निष्प्रभं सर्वं न प्राज्ञायत किञ्चन।
तिमिरौघपरिक्षिप्ता न रेजुश्च दिशो दश॥ १८॥

Thousands of meteors began to fall. The Divine chariots also fell down on the ground after being tossed in the heavens. It looked as if the annihilation of the universe was in progress. In course of that terrible, calamity the lustre from every one's face was gone. It was pitch dark, and the ten directions were under cover of dense darkness.

विवेश रूपिणी काली कालमेघावगुण्ठिता।
द्यौर्न भात्यभिभूतार्का घोरेण तमसावृता॥ १९॥
तान्घनौघान् सतिमिरान् दोर्भ्यामाक्षिप्य स प्रभुः।
वपुः सन्दर्शयामास दिव्यं कृष्णवपुर्हरिः॥ २०॥

The Goddess Kālī wandered about in the sky, when even the Sun was entirely covered with the massive folds of darkness. At that time, Lord Viṣṇu dispelling the huge piles of darkness by His arms, shone forth with His glory and His blue appearance.

बलाहकाञ्जननिभं बलाहकतनूरुहम्।
तेजसा वपुषा चैव कृष्णं कृष्णमिवाचलम्॥ २१॥
दीप्तपीताम्बरधरं तप्तकांचनभूषणम्।
धूमान्धकारवपुषं युगान्ताग्निमिवोत्थितम्॥ २२॥
चतुर्द्विगुणपीनांसं किरीटच्छन्नमूर्द्धजम्।
बभौ चामीकरप्रख्यैरायुधैरुपशोभितम्॥ २३॥
चन्द्रार्ककिरणोद्द्योतं गिरिकूटमिवोच्छ्रितम्।
नन्दकानन्दितकरं शराशीविषधारिणम्॥ २४॥
शक्तिचित्रफलोदग्रशङ्खचक्रगदाधरम्।
विष्णुशैलं क्षमाशूलं श्रीवृक्षं शार्ङ्गधन्विनम्॥ २५॥

The Lord shone like the sombre clouds, soot and the mountains; His body looked like cloud and collyrium. Even the hair (on his body) looked like clouds; by His lustre and appearance He looked like a blue mountain. He was dressed in yellow and wearing ornaments glowing like burnished gold, His complexion resembling the colour of the smoke arising at the time of the destruction of the universe; He had four arms; hence, His shoulders looked more yellow. His shoulders were broad, wearing a diadem, armed with high class weapons bright as Heavens, majestic like the mountain, having serpent like arrow in His quiver, and Nandaka axe and Śakti; holding conch, quoit, club and the lotus, He looked like a mighty mountain, forgiveness is the base whereof; Prosperity its tree; the Śārṅga bow is its peak.

त्रिदशोदारफलदं स्वर्गस्त्रीचारुपल्लवम्।
सर्वलोकमनःकान्तं सर्वसत्त्वमनोहरम्॥ २६॥

The celestial ladies formed its leaves and various chariots, trees and rainwater, its oozings; and in such a way, it became the illuminator of all the realms and the source of rejoice to all.

नानाविमानविटपं तोयदाम्बुमधुस्रवम्।
विद्याहंकारसाराद्यं महाभूतप्ररोहणम्॥ २७॥
विशेषपत्रैर्निचितं ग्रहनक्षत्रपुष्पितम्।
दैत्यलोकमहास्कन्धं मर्त्यलोके प्रकाशितम्॥ २८॥

Knowledge and egoism formed its essence; the chief elements formed its sprouts. The numerous variegations were the leaves, the stars and planets formed the flowers, the world of the demons formed the trunk of the tree. The Viṣṇu mountain thus appeared in the world.

सागराकारनिर्ह्रादं रसातलमहाश्रयम्।
मृगेन्द्रपाशैर्विततं पक्षजन्तुनिषेवितम्॥ २९॥
शीलार्थचारुगन्धाढ्यं सर्वलोकमहाद्रुमम्।
अव्यक्तानन्तसलिलं व्यक्ताहङ्कारफेनिलम्॥ ३०॥

It looked like a huge reservoir resembling the ocean resting on the Rasātala. It was covered with the massive network, even difficult for the lion to seek his rescue and adorned with birds, animals and various beings, thus conducing to the common welfare of all the Lokas. Adorned with the aroma of modesty and wealth, the unspeakable endless Bhāvas (feelings) formed the waters thereof. The manifested Ahaṁkāra formed the froth; the planets and stars formed the bubbles.

महाभूततरङ्गौघं ग्रहनक्षत्रबुद्बुदम्।
विमानगरुत्तव्याप्तं तोयदाडम्बराकुलम्॥ ३१॥
जन्तु मत्स्यगणाकीर्णं शैलशङ्खकुलैर्युतम्।
त्रैगुण्यविषयावर्त्तं सर्वलोकतिमिङ्गिलम्॥ ३२॥
वीरवृक्षलतागुल्मं भुजगोत्कृष्टशैवलम्।
द्वादशार्कमहाद्वीपं रुद्रैकादशपत्तनम्॥ ३३॥
वस्वष्टपर्वतोपेतं त्रैलोक्याम्भोमहोदधिम्।
सन्ध्यासंख्योर्मिसलिलं सुपर्णानिलसेवितम्॥ ३४॥
दैत्यरक्षोगणग्राहं यक्षोरगझषाकुलम्।
पितामहमहावीर्यं सर्वस्त्रीरत्नशोभितम्॥ ३५॥
श्रीकीर्तिकांतिलक्ष्मीभिर्नदीभिरुपशोभितम्।
कालयोगीमहापर्वप्रलयोत्पत्तिवेगिनम्॥ ३६॥

The elements were the crests, the asterisms were the bubbles, the Vimāmas were the birds, it was agitated by the clouds. All the men and beings were its fish; the rows of mountains formed the couches; the three guṇas were its eddy, the regions were its alligators, fishes, etc., the warriors were its creepers and saplings, the snakes were its reeds, and the twelve Suns were its great islands. The eleven Rudras were its cities, the eight Vasus, its mountains; the Sandhyas formed its waves; and birds formed the air thereof. The demons were the crocodiles. The Yakṣas and the serpents were the huge fishes, Brahmā was the supreme valour, the women were the gems, Śrī, Kīrti, Kānti and Lakṣmī were the rivers. The Yogas and the great festival occasions found their origin and end in Him. The Devas became consoled at the sight of such a Nārāyaṇa.

तं तु योगमहापारं नारायणमहार्णवम्।
देवाधिदेवं वरदं भक्तानां भक्तिवत्सलम्॥ ३७॥
अनुग्रहकरं देवं प्रशान्तिकरणं शुभम्।
हर्यश्वरथसंयुक्ते सुपर्णध्वजसेविते॥ ३८॥

Then Nārāyaṇa, looking like such a vast ocean, the Lord of the Devas, the Giver of the boons, the Most Clement on the devotees, the Giver of peace, seated in a chariot streaming with the banner with the symbol of Garuḍa, became visible in the firmament.

ग्रहचंद्रार्करचिते मन्दराक्षवरावृते।
अनन्तरश्मिभिर्युक्ते विस्तीर्णे मेरुगह्वरे॥ ३९॥
तारकाचित्रकुसुमे ग्रहनक्षत्रबन्धुरे।
भयेष्वभयदं व्योम्नि देवा दैत्यपराजिता:॥ ४०॥
ददृशुस्ते स्थितं देवं दिव्ये लोकमये रथे।
ते कृताञ्जलय: सर्वे देवा: शक्रपुरोगमा:॥ ४१॥

In other words, the stars, the Moon, the Sun, gleaming like the Mount Sumeru bedecked with the starry flowers, the Dispeller of fear, seated in an excellent divine chariot, the Lord Viṣṇu was visible to Indra and the other Devas on the aerial track.

जयशब्दं पुरस्कृत्य शरण्यं शरणं गता:।
स तेषां तां गिरं श्रुत्वा विष्णुदैवतम्॥ ४२॥
मनश्चक्रे विनाशाय दानवानां महामृधे।
आकाशे तु स्थितो विष्णुरुत्तमं वपुरास्थित:॥ ४३॥
उवाच देवता: सर्वा: सप्रतिज्ञमिदं वच:।
शान्तिं व्रजत भद्रं वो मा भैष्ट मरुता गणा:॥ ४४॥
जिता मे दानवा: सर्वे त्रैलोक्यं परिगृह्यताम्।
ते तस्य सत्यसंघस्य विष्णोर्वाक्येन तोषिता:॥ ४५॥
देवा: प्रीतिं समाजग्मु: प्राश्यामृतमिवोत्तमम्।
ततस्तम: संहतं तद्विनेशुश्च बला हका:॥ ४६॥
प्रववुश्च शिवा वाता प्रशान्ताश्च दिशो दश।
शुद्धप्रभाणि ज्योतींषि सोमं चक्रु: प्रदक्षिम्॥ ४७॥
न विग्रहं ग्रहाश्चक्रु: प्रशान्ताश्चापि सिन्धव:।
विरजस्काभवन् मार्गा नाकवर्गादयस्त्रय:॥ ४८॥

यथार्थमूहुः सरितो नापि चुक्षुभिरेऽर्णवाः।
आसन् शुभानीन्द्रियाणि नराणामन्तरात्मसु॥ ४९॥

Seeing Him, all the Devas with folded hands shouted out victory, took His refuge, and explained to Him the whole situation; when the Lord determined to put an end to all the demons in the war and said to the Devas– "O Devas! be calm and do not fear. I shall now conquer all the demons and you shall possess the Empire of the three realms." Being pleased with such nectar-like words of the truthful Lord, the Devas returned to Their regions, and after that all the darkness was dispelled and the clouds were dispersed. Pleasant wind began to blow, calm reigned in each direction, and all the stars, regaining their brilliance, began to circumbulate the Moon. The celestial fight of the planets ceased, the oceans became calm, the dust storms subsided, and peace in all the realms was restored. The roads became clear and the threefold Devas looked bright and cheerful. The agitation from the rivers disappeared, the devotees came to their senses, the hearts and senses of the townsmen became jolly.

महर्षयो वीतशोका वेदानुच्चैरधीयत।
यज्ञेषु च हविः पाकं शिवमाप च पावकः॥५०॥
प्रवृत्तधर्माः संवृत्ता लोका मुदितमानसाः।
विष्णोर्दत्तप्रतिज्ञाय श्रुत्वारिनिधने गिरम्॥५१॥

Maharṣis started the chanting of the Vedic hymns loudly, without any sorrow or grief, and the fire began to accept the sacrificial offerings. The Universe became peaceful, and the Dharmas were again established. All the beings became elated, and all the Devas hearing the resolution of the Lord Viṣṇu to destroy the demons, became highly delighted.

इति श्रीमात्स्ये महापुराणे तारकामयसंग्रामे
द्विसप्तत्यधिकशततमोध्यायः॥ १७२॥

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CHAPTER 173

Preparation of war by the Daityas and Dānavas

मत्स्य उवाच

ततोऽभयं विष्णुवचः श्रुत्वा दैत्याश्च दानवाः।
उद्योगं विपुलं चक्रुर्युद्धाय विजयाय च॥ १॥

Matsya said– "O Son of Ravi, thus listening to the encouraging, fearless and appropriate words of lord Viṣṇu, the Daityas and the Dānavas made enormous efforts for getting victorious in the war."

मयस्तु काञ्चनमयं त्रिनल्वायतमक्षयम्।
चतुश्चक्र सुविपुलं सुकल्पितमहायुगम्॥ २॥
किङ्किणीजालनिर्घोषं द्वीपिचर्मपरिष्कृतम्।
रुचिरं रत्नालैश्च हेमजालैश्च शोभितम्॥ ३॥

At that point of time Maya was desirous of victory mounted over such a chariot which was made of gold. The indestructible chariot was a furlong in length, quite spacious with four wheels. It had long and beautiful yokes. The small bells fixed to the chariot issued dangling sound. It was covered with the hide of rhinoceros. It was decorated with beautiful *Jālis* of gold and gems.

ईहामृगगणाकीर्णं पक्षिपङ्क्तिविराजितम्।
दिव्यास्त्रतूणीरधरं पयोधरविनादितम्॥ ४॥

It was painted with wolves and lines of birds and was the store-house of divine weapons as well as the quivers. While moving it produced the rumbling sound resembling the thunder of the clouds.

स्वक्षं रथवरोदारं सूपस्थं गगनोपमम्।
गदापरिघसंपूर्णं मूर्त्तिमन्तमिवार्णवम्॥ ५॥

The best of the chariot had the best and beautiful axle; besides the strong middle part. It was vast like the sky and had a large number of clubs and the *parighas* stored in it, as a result of which it appeared like an ocean.

हेमकेयूरवलयं स्वर्णमण्डलकूबरम्।
सपताकध्वजोपेतं सादित्यमिव मन्दरम्॥ ६॥
गजेन्द्राभोगवपुषं क्वचित्केसरिवर्चसम्।
युक्तमृक्षसहस्रेण समृद्धाम्बुदनादितम्॥ ७॥
दीप्तमाकाशगं दिव्यं रथं पररथारुजम्।
अध्यतिष्ठद्रणाकाङ्क्षी मेरुं दीप्त इवांशुमान्॥ ८॥

It was covered with gold, having the gold banners, shining like the sun and resembling the Mount Mandarācala, painted black like the snake and tiger spots, drawn by gigantic bears and was the breaker of the enemy chariots. Seated in such a majestic chariot, the valiant demon looked like the sun rising from Mandarācala.

तारमुत्क्रोशविस्तारं सर्वं हेममयं रथम्।
शैलाकारमसम्बाधं नीलाञ्जनचयोपमम्॥ ९॥
कार्ष्णायसमयं दिव्यं लोहेषाबद्धकूबरम्।
तिमिरोद्गारिकिरणं गर्ज्जन्तमिव तोयदम्॥ १०॥
लोहजालेन महता सगवाक्षेण दंशितम्।
आयसैः परिघैः पूर्णं क्षेपणीयैश्च मुद्गरैः॥ ११॥

Tāraka seated himself in a lofty chariot of gold looking like a mountain and made terrible noise while in motion. It was made of the black iron with a hump. The rays were shining in the chariot tearing out the darkness. It thundered like the cloud. It had the openings covered with the iron net and was filled with *Kṣepaṇīyas*, *parighas* and *Mudgaras* made of iron.

प्रासैः पाशैश्च विततैरसंयुक्तकण्टकैः।
शोभितं त्रासयानैश्च तोमरैश्च परश्वधैः॥ १२॥

Besides it had enough of spears, *pāśas*, big thorns, frightening *tomaras*, besides that the battle-axes.

उद्यन्तं द्विषतां हेतोर्द्वितीयमिव मन्दरम्।
युक्तं खरसहस्रेण सोऽध्यारोहद्रथोत्तमम्॥ १३॥

To fight with the enemies it appeared like Mandarācala, in which a thousand donkeys had been yoked. Tārakāsura mounted over such an excellent chariot.

विरोचनस्तु संक्रुद्धो गदापाणिरवस्थितः।
प्रमुखे तस्य सैन्यस्य दीप्तशृङ्ग इवाचलः॥ १४॥

Virocana filled with rage stood at the front of the army. He looked like the shining mountain.

युक्तं रथसहस्रेण हयग्रीवस्तु दानवः।
स्यन्दनं वाहयामास सपत्नानीकमर्दनः॥ १५॥

Hayagrīva, the best of the Dānavas, drove his chariot forward accompanied with a thousand chariots.

व्यायतं किष्कुसाहस्रं धनुर्विष्फारयन्महत्।
वाराहः प्रमुखे तस्थौ सप्ररोह इवाचलः॥ १६॥

The demons Varāha, immensely extensive in bulk, with his bow drawn measuring thousand *kiskus*, came to the field like a mountain pushing on his chariot.

खरस्तु विक्षरन्दर्पान्नेत्राभ्यां रोषजं जलम्।
स्फुरद्दन्तोष्ठनयनं संग्रामं सोऽभ्यकाङ्क्षत॥ १७॥

The demon Khara came charged with great conceit and wrath, his lips and eyes throbbing.

त्वष्टा त्वष्टगजं घोरं यानमास्थाय दानवः।
व्यूहितुं दानवव्यूहं परिचक्राम वीर्यवान्॥ १८॥

The valiant Tvaṣṭā, riding on a chariot drawn by eight elephants, went round the army to see that all the phalanxes of the demons were ready.

विप्रचित्तिसुतश्चैव श्वेतकुण्डलभूषणः।
श्वेतश्वेतप्रतीकाशो युद्धायाभिमुखे स्थितः॥ १९॥
अरिष्टो बलिपुत्रश्च वरिष्ठोऽद्रिशिलायुधः।
युद्धायाभिमुखस्तस्थौ धराधरविकम्पनः॥ २०॥

Virpacitti's son, the demon Śveta, also came with his white earrings, Ariṣṭa, the son of Bali, came armed with rocks, and began to use them as missiles.

किशोरस्त्वभिसंहर्षात्किशोर इति चोदितः।
सबला दानवाश्चैव सन्नह्यन्ते यथाक्रमम्॥ २१॥
अभवद्दैत्यसैन्यस्य मध्ये रविरिवोदितः।
लम्बस्तु नवमेघाभः प्रलम्बाम्बरभूषणः॥ २२॥
दैत्यव्यूहगतो भाति सतीहार इवांशुमान्।
स्वर्भानुरास्ययोधी तु दशनोष्ठेक्षणायुधः॥ २३॥

The demon Kiśora came with his fresh energy and looked like the sun in the midst of dark clouds. And so did many other demons, wearing armours. The demon Lamba, fully bedecked with hanging pendants, shone forth like the Sun, through the mist in his army. Rāhu also came biting his lips, gnashing his teeth and with eyes disturbed with anger.

हंसस्तिष्ठति दैत्यानां प्रमुखे स महाग्रहः।
अन्ये हयगतास्तत्र गजस्कन्ध गताः परे॥ २४॥

Rāhu stood before all the demons smiling and many other demons came riding on horses, several others came riding on elephants.

सिंहव्याघ्रगताश्चान्ये वराहर्क्षेषु चापरे।
केचित्खरोष्ट्रयातारः केचिच्छ्वापदवाहनाः॥ २५॥
पत्तिनस्त्वपरे दैत्या भीषणा विकृताननाः।
एकपादार्द्धपादश्च ननृतुर्युद्धकांक्षिणः॥ २६॥
आस्फोटयन्तो बहवः क्ष्वेडन्तश्च तथापरे।
हृष्टशार्दूलनिर्घोषा नेदुर्दानवपुङ्गवा॥ २७॥
ते गदापरिघैरुग्रैः शिलामुसलपाणयः।
बाहुभिः परिघाकारैस्तर्ज्जयन्ति स्म देवताः॥ २८॥

Many came riding on the lions, sheep, bears, mules, camels, boars, several ferocious looking demons came on foot. At that time, the demons with only one or half a leg, in their eagerness for war, began to dance and began to terrify the Devas, showing their hands and holding clubs, parighas, stones, muṣalas and other terrible weapons in their hands. Several roared like happy lions and came waving their arms with glee.

पाशैः प्रासैश्च परिघैस्तोमर कुशपट्टिशैः।
चिक्रीडुस्ते शतघ्नीभिः शतधारैश्च मुद्गरैः॥ २९॥
गण्डशैलैश्च शैलैश्च परिघैश्चोत्तमायसैः।
चक्रैश्च दैत्यप्रवराश्चक्रुरानन्दितं बलम्॥ ३०॥

Those demons armed with clubs, Pāśa, Prāsa, Parigha, Tomara, Aṅkuśa, Paṭṭiśa, Śataghnīs, Śatadhāras, Gaṇḍaśailas, iron Parighas, discus, etc., began to cheer up their own armies.

एतद्दानवसैन्यं तत्सर्वं युद्धमदोत्कटम्।
देवानभिमुखे तस्थौ मेघानीकमिवोद्धतम्॥ ३१॥
तदद्भुतं दैत्यसहस्रगाढं
वाय्वग्निशैलाम्बुदतोयकल्पम्।
बलं रणौघाभ्युदयेऽभ्युदीर्णं
युयुत्सयोन्मत्तमिवावभासे॥ ३२॥

Thus the demon army, full of conceit and perseverance, looked furious like clouds, and assembled before the Devas. The thousands of the infuriated demons looked shining like the wind, fire, mountain, water and clouds, and became mad for war.

इति श्रीमात्स्ये महापुराणे तारकामयसंग्रामे
त्रिसप्तत्यधिकशततमोऽध्यायः॥ १७३॥

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CHAPTER 174

God's compaign for war

मस्त्य उवाच

श्रुतस्ते दैत्यसैन्यस्य विस्तरो रविनन्दन।
सुराणामपि सैन्यस्य विस्तरं वैष्णवं शृणु॥ १॥

Lord Matsya said– "O Son of Ravi, you have heard about the vastness of the Daitya army. Now you listen to the size of the army of the gods, particularly that of lord Viṣṇu."

आदित्या वसवो रुद्रा अश्विनौ च महाबलौ।
सबलाः सानुगाश्चैव सन्नह्यन्त यथाक्रमम्॥ २॥

At that point of time, all the Ādityas, Vasus, Rudras and both the Aśvinīkumāras, together with their respective army men, wore the Kavacas.

पुरुहूतस्तु पुरतो लोकपालः सहस्रदृक्।
ग्रामणीः सर्वदेवानामारुरोह सुरद्विपम्॥ ३॥
मध्ये चास्य रथः सर्वपक्षिप्रवररंहसः।
सुचारुचक्रचरणो हेमवज्रपरिष्कृतः॥ ४॥

Thousand eyed Lokapāla-Indra, who happens to be the leader of all the gods, first of all mounted over Airāvata– the elephant of the gods. The chariot of Indra too was made to take a position in the army, which moved with great speed like Garuḍa the best among the birds. It had beautiful wheels. It was decorated with gold and Vajra.

देवगन्धर्वयक्षौघैरनुयातः सहस्रशः।
दीप्तिमद्भिः सदस्यैश्च ब्रह्मर्षिभिरभिष्टुतः॥ ५॥
वज्रविस्फूर्जितोद्भूतैर्विद्युदिन्द्रायुधोदितैः।
युक्तो बलाहकगणैः पर्वतौरिव कामगैः॥ ६॥
यमारूढः स भगवान् पर्येति सकलं जगत्।
हविर्धानेषु गायन्ति विप्रा मखमुखे स्थिताः॥ ७॥
स्वर्गे शक्रानुयातेषु देवतूर्यनिनादिषु।
सुन्दर्यः परिनृत्यन्ति शतशोऽप्सरसां गणाः॥ ८॥

The group of Gandharvas and Yakṣas, were marching behind them in thousands. The illustrious members and the Maharṣis, were offering prayers to them. It created rumbling sound like Vajra, having the lustre of lightening and the rainbow was surrounded by the clouds which moved at will. The illustrious Indra, mounting over the chariot goes round the entire world. The Brāhmaṇas engaged in the *yajñas* praise the same at the start of the *yajñas*. When Indra mount the said chariot in the heaven, the trumpets of the gods start blowing and hundreds of *apsarās* collectively perform the dance.

केतुना नागराजेन राजमानो यथा रविः।
युक्तो हयसहस्रेण मनोमारुतरंहसा॥ ९॥

The chariot has a flag embossed with the figure of serpent Śeṣa and looks graceful like the sun. A thousand horses having the speed of the wind, were yoked in the chariot.

स स्यन्दनवरो भाति गुप्तो मातलिना तदा।
कृत्स्नः परिवृतो मेरुर्भास्करस्येत तेजसा॥ १०॥

At that point of time, the chariot which was guarded by Mātali, looked graceful like the Sumeru mountain with the lustre of the sun.

यमस्तु दण्डमुद्यम्य कालयुक्तश्च मुद्गरम्।
तस्थौ सुरगणानिके दैत्यान् नादेन भीषयन्॥ ११॥

Thus Yamarāja, together with Kāla, holding the daṇḍa and a club in his hands, frightening the Daityas with his lion's roar, took his position in the army of the gods.

चतुर्भिः सागरैर्युक्तो लेलिहानैश्च पन्नगैः।
शङ्खमुक्ताङ्गदधरो बिभ्रत् तोयमयं वपुः॥ १२॥
कालपाशान् समाविध्यन् हयैः शशिकरोपमैः।
वाय्वीरितैर्जलाकारैः कुर्वल्लीलाः सहस्रशः॥ १३॥

The four oceans and the Nāgas with their moving tongues, were adorned with conches and Keyūras studded with gems. They were holding Kālapāśas in their hands. They were mounted over the chariots driven by white horses which looked bright with moon rays. They were engaged in thousand types of sports.

पाण्डुरोद्भूतवसनः प्रवालरुचिराङ्गदः।
मणिश्यामोत्तमवपुर्हरिभारार्पितो वरः॥ १४॥
वरुणः पाशधृङ्मध्ये देवानीकस्यतस्थिवान्।
युद्धवेलामभिलषन्भिन्नवेल इवार्णवः॥ १५॥
यक्षराक्षससैन्येन गुह्यकानां गणैरपि।
युक्तश्च शङ्खपद्माभ्यां निधोनामधिपः प्रभुः॥ १६॥
राजराजेश्वरः श्रीमान्गदापाणिरदृश्यत।
विमानयोधी धनदो विमाने पुष्पके स्थितः॥ १७॥
स राजराजः शुशुभे युद्धार्थी नरवाहनः।

The handsome Varuṇa also appeared in the field, along with the four oceans, serpents lashing their tongues, wearing garlands and jewelled ornaments, armed with his deadly noose, riding on the horse shining like the moon-beams, dressed in variegated coloured robes; and awaited the hour of war. He then appeared like the oceans agitated with billows, Kubera, the Lord of the Yakṣas, the Rākṣasas, Kinnaras and the riches, armed with a club, made His appearance seated in his Puṣpaka plane, with Yakṣas, Rākṣasas, Guhyakas and conch shell and lotus etc. His carriers were men.

उक्षाणमास्थितः संख्ये साक्षादिव शिवः स्वयम्॥ १८॥
पूर्वपक्षः सहस्राक्षः पितृराजस्तु दक्षिणः।
वरुणः पश्चिमं पक्षमुत्तरं नरवाहनः॥ १९॥
चतुर्षु युक्ताश्चत्वारो लोकपाला महाबलाः।
स्वासु दिक्षु स्वरक्षन्त तस्य देवबलस्य ते॥ २०॥
सूर्यः सप्ताश्वयुक्तेन रथेनामित गामिना।
श्रिया जाज्वल्यमानेन दीप्यमानैश्च रश्मिभिः॥ २१॥
उदयास्तगचक्रेण मेरुपर्वतगामिना।
त्रिदिवद्वारचक्रेण तपता लोकमव्ययम्॥ २२॥
सहस्ररश्मियुक्तेन भ्राजमानेन तेजसा।
चचार मध्ये लोकानां द्वादशात्मा दिनेश्वरः॥ २३॥

The Lord Śiva came then riding on a very big bull. Indra took his stand in the east, Dharmarāja in the south, Varuṇa in the west and Kubera in the north. The valiant Dikpālas guarded their respective directions as well as the army of the Devas. The God Sun also came in His chariot, drawn by seven swift horses having beautiful reins, moving round the Meru, illumining the Udayācala and Astācala mountains, and giving light to all the realms, adorned with many rays, shining with His own lustre, the Lord of the twelve Ādityas thus graced the battlefield.

सोमः श्वेतहये भाति स्यन्दते शीत रश्मिवान्।
हिमवत्तोयपूर्णाभिर्भाभिराह्लादयञ्जगत्॥ २४॥
तमृक्षपूगानुगतं शिशिरांशुं द्विजेश्वरम्।
शशच्छायाङ्किततनुं नैशस्य तमसः क्षयम्॥ २५॥
ज्योतिषामीश्वरं व्योम्नि रसानां रसदं प्रभुम्।
ओषधीनां सहस्राणां निधानममृतस्य च॥ २६॥
जगतः प्रथमं भागं सौम्यं सत्यमयं रथम्।
ददृशुर्दानवाः सोमं हिमप्रहरणं स्थितम्॥ २७॥

The demons beheld the Lord Moon who came to the battle, mounted on a chariot drawn by white horses, adorned with white and cool rays, pleasing to the worlds, followed by all the Nakṣatras, the Lord of the Brāhmaṇas, the Dispeller of nocturnal darkness, the receptacle of thousands of herbs and nectar, looking like a portion of the universe; and riding on white horses and holding in his hands weapons causing cold.

यः प्राणः सर्वभूतानां पञ्चधा भिद्यते नृषु।
सप्तधातुगतो लोकांस्त्रीन् दधार चचार च॥ २८॥
यमाहुरग्निकर्त्तारं सर्वप्रभवमीश्वरम्।
सप्तस्वरगतो यश्च नित्यं गीर्भिरुदीर्यते॥ २९॥
यं वदन्त्युत्तमं भूतं यं वदन्त्यशरीरिणम्।
यमाहुराकाशगमं शीघ्रगं शब्दयोगिनम्॥ ३०॥
स वायुः सर्वभूतायुरुद्भूतः स्वेन तेजसा।
ववौ प्रव्यथयन्दैत्यान्प्रतिलोमं सतोयदः॥ ३१॥

Vāyu, the creator of fire, the Lord of all, the omnipresent in all the seven tunes and the sounds, the foremost of all the elements, the formless, the easily accessible to heaven, the producer of sound and five-fold Prāṇa of all the beings, the life of all, bursting with his own force; also joined the army of the Devas, followed by clouds and caused great pain to the demons by His violence.

मरुतो दिव्यगन्धर्वैर्विद्याधरगणैः सह।
चिक्रीडुरसिभिः शुभ्रैर्निर्मुक्तैरिव पन्नगैः॥ ३२॥
सृजन्तः सर्पपतयस्तीव्रतोयमयं विषम्।
शरभूता दिवीन्द्राणां चेरुर्व्यात्ताननना दिवि॥ ३३॥
पर्वतैश्च शिलाशृङ्गैः शतशश्चैव पादपैः।
उपतस्थुः सुरगणाः प्रहर्तुं दानवे बले॥ ३४॥

The Devas with the Gandharvas and the Vidyādharas waved their swords, which looked like serpents that had lately cast off their skin, and thus began to play. The gigantic serpent Lords, infusing their venom, into the arrows of the Devas, made the smaller of their species to bodily merge into the arrows. Many other Devas armed with huge rocks, trees, etc., became ready to hurl them at the demons.

यः स देवो हृषीकेशः पद्मनाभस्त्रिविक्रमः।
युगान्ते कृष्णवर्णाभो विश्वस्य जगतः प्रभुः॥ ३५॥
सर्वयोनिः स मधुहा हव्यभुक् क्रतुसंस्थितः।
भूम्यापोव्योमभूतात्मा श्यामः शान्तिकरोऽरिहा॥ ३६॥
अरिघ्नममरादीनां चक्रं गृह्य गदाधरः।
अर्कं नगादिवोद्यन्तमुद्यम्योत्तमतेजसा॥ ३७॥

The highly powerful Lord Viṣṇu, from whose navel sprang the lotus who assumes the form of fire for the destruction of the world, the eater of the sacrificial oblations the cause of the entire universe, the giver of Peace armed with the club, also adorned the great field of battle with His Garuḍa like the rising Sun on the Mount Udayācala.

सव्येनालम्ब्य महतीं सर्वासुरविनाशिनाम्।
करेण कालीं वपुषा शत्रुकालप्रदां गदाम्॥ ३८॥

Viṣṇu held his lustrous *cakra* in His right hand; the discus looked like the rising Sun, as if ready to destroy the enemies.

अन्यैर्भुजैः प्रदीप्ताभैर्भुजगारिध्वजः प्रभुः।
दधारायुधजातानि शार्ङ्गदीनि महाबलः॥ ३९॥

He held in His left hand the huge club of a black colour ready to annihilate the enemies; and He held other weapons such as Śārṅga bow etc., in His other hands.

स कश्यपस्यात्मभुवं द्विजं भुजगभोजनम्।
पवनाधिकसम्पातं गगनक्षोभणं खगम्॥ ४०॥
भुजगेन्द्रेण वदने निविष्टेन विराजितम्।
अमृतारम्भनिर्मुक्तं मन्दराद्रिमिवोच्छ्रितम्॥ ४१॥
देवासुरविमर्देषु बहुशो दृढविक्रमम्।
महेन्द्रेणामृतस्यार्थे वज्रेण कृतलक्षणम्॥ ४२॥
शिखिनं बलिनं चैव तप्तकुण्डलभूषणम्।
विचित्रपत्रवसनं धातुमन्तमिवाचलम्॥ ४३॥
स्फीतक्रोडावलम्बेन शीतांशुसमतेजसा।
भोगिभोगावसिक्तेन मणिरत्नेन भास्वता॥ ४४॥
पक्षाभ्यां चारुपत्राभ्यामावृत्य दिवि लीलया।
युगान्ते सेन्द्रचापाभ्यां तोयदाभ्यामिवाम्बरम्॥ ४५॥
नीललोहितपीताभिः पताकाभिरलंकृतम्।
केतुवेषप्रतिच्छन्नं महाकायनिकेतनम्॥ ४६॥
अरुणावरजं श्रीमानारुह्य समरे विभुः।
सुवर्णस्वर्णवपुषा सुपर्णं खेचरोत्तमम्॥ ४७॥
तमन्वयुर्देवगणा मुनयश्च समाहिताः।
गीर्भिः परममन्त्राभिस्तुष्टुवुश्च जनार्दनम्॥ ४८॥

Lord Nārāyaṇa rode on His illustrious Garuḍa the son of Kaśyapa, eater of snakes, going more swiftly than the wind, agitator of the sky, roaming in the air, looking beautiful with snakes in his mouth, looking like the lofty Mandara mountain after the churning of the ocean, who had shown his valour many times in the fight between the Asuras and the Devas, with his body having the mark of the thunderbolt of Indra hurled on him for stealing nectar, having crest on the head, highly powerful, ornamented with golden ear-rings, having garments of variegated leaves, looking like` a golden mountain, shining with the splendour of the gems on the hood of the snakes that he held in his mouth with his wings, looking like clouds with rainbows, over-spreading the heavens, and with red, yellow and blue banners streaming in the air, of huge body, the brother of Aruṇa, and the best of those who roam in the air. Riding on such a Garuḍa, Viṣṇu made His appearance. The moment Lord Viṣṇu appeared riding on His mighty Garuḍa, all the Devas and sages followed Him and began to sing His praises with verses, all Mantras.

तद्वैश्रवणसंश्लिष्टं वैवस्वतपुर:स्सरम्।
द्विजराजपरिक्षिप्तं देवराजविराजितम्॥ ४९॥
चन्द्रप्रभाभिर्विपुलं युद्धाय समवर्त्तत।
स्वस्त्यस्तु देवेभ्य इति बृहस्पतिरभाषत।
स्वस्त्यस्तु दानवानीके उशना वाक्यमाददे॥ ५०॥

Kubera, Yama, Indra, Dharmarāja and the Moon went ahead of the Lord, illumined by the rays of the Moon, and at the same time Bṛhaspati blessed all the Devas saying "Let good come to the Devas" and Śukrācārya blessed also the demons, uttering their welfare.

इति मात्स्ये श्रीमहापुराणे तारकामयसंग्रामे
चतु:सप्तत्यधिकशततमोऽध्याय:॥ १७४॥

* * *

CHAPTER 175

Battle between the gods and the Dānavas

मत्स्य उवाच

ताभ्यां बलाभ्यां संजज्ञे तुमुलो विग्रहस्तदा।
सुराणामसुराणां च परस्परजयैषिणाम्॥ १॥

Lord Matsya said– "O Son of Sūrya, thereafter both the armies of the gods and the Dānavas, desirous of victory, fought a terrific battle."

दानवा दैवतै: सार्द्धं नानाप्रहरणोद्यता:।
समीयुर्युध्यमाना वै पर्वता इव पर्वतै:॥ २॥

Warriors of both the sides– Dānavas and the gods, pounced upon one another. It appeared at that time as if the mountains were clashing with one another.

तत्सुरासुरसंयुक्तं युद्धमत्यद्भुतं बभौ।
धर्माधर्मसमायुक्तं दर्पेण विनयेन च:॥ ३॥
ततो रथैर्विप्रयुक्तैर्वारणैश्च प्रचोदितै:।
उत्पतद्भिश्च गगनमसिहस्तै: समन्तत:॥ ४॥
क्षिप्यमाणैश्च मुसलै: सम्पतद्भिश्च सायकै:।
चापैर्विस्फार्यमाणैश्च पात्यमानैश्च मुद्गरै:॥ ५॥

Since the war between the gods and the demons, was fought keeping in view the *dharma, adharma,* pride and humility, therefore, it appeared quite surprising. At that point of time, all the chariots were made to move forward separately. The elephants were provoked and the soldiers holding the swords in hands were jumping on all the sides. The arrows were being shot like the rain. The sound was being produced from the bows. The *mudgaras* were being used in the attack.

तद्युद्धमभवद्घोरं देवदानवसङ्कुलम्।
जगतस्त्रासजननं युगसंवर्त्तकोपमम्॥ ६॥

In this way the war between the gods and the demons took a terrific form. They started frightening the universe like the fire of the time of dissolution.

हस्तमुक्तैश्च परिघैर्विप्रयुक्तैश्च पर्वत:।
दानवा: समरे जघ्नुर्देवानिन्द्रपुरोगमान्॥ ७॥
ते वध्यमाना बलिभिर्दानवैर्जयकांक्षिभि:।
विषण्णवदना देवा जग्मुरार्त्तिं परां मृधे॥ ८॥

The Danavas started shooting the *parighas* with different hands besides the mountains, started injuring the gods. Thus with the attack by the Dānavas in the battle-filed desirous of victory, the mouths of the gods dried up and they were placed in a miserable condition.

तेऽस्त्रशूलप्रमथिता: परिघैर्भिन्नमस्तका:।
भिन्नोरस्का दितिसुतैर्वेमू रक्तं व्रणैर्वह॥ ९॥

The Dānavas wounded them with the tridents, they tore out their heads with the striking of the heads of gods, while the chests were reduced to pieces. The blood started flowing form their wounds.

वेष्टिता: शरजालैश्च निर्यत्नाश्चासुरै: कृता:।
प्रविष्टा दानवीं मायां न शेकुस्ते विचेष्टितुम्॥ १०॥

The Daityas made the gods inactive wounding them with their arrows. Overpowered with the illusion of Dānavas, they were rendered completely inactive.

अस्तगतंमिवाभाति निष्प्राणसदृशाकृतिः।
बलं सुराणामसुरैर्निष्प्रयत्नायुधं कृतम्॥ ११॥

The army of the gods appeared to be lifeless. The *asuras* rendered them efforts less and deprived them of the weapons as well.

दैत्यचापच्युतान्घोरांश्छित्त्वा वज्रेण ताञ्छरान्।
शक्रो दैत्यबलं घोरं विवेश बहुलोचनः॥ १२॥

Thereafter, the thousand eyed Indra, shattering the arrows shot by the demons, entered the terrific army of the gods.

स दैत्यप्रमुखान् हत्वा तद्दानवबलं महत्।
तामसेनास्त्रजालेन तमोभूतमथाकरोत्॥ १३॥

He, killing the prominent Daityas, shattered the vast army of the Daityas and with the use of the group of *Tāmasa* weapons, cast darkness over the demon army.

तेऽन्योन्यं नावबुध्यन्त देवानां वाहनानि च।
घोरेण तमसाविष्टाः पुरुहूतस्य तेजसा॥ १४॥

Thus with the prowess of Indra, the Daitya army was filled with darkness, they could hardly recognise any one among themselves nor could they find the chariots of the gods.

मायापाशैर्विमुक्तास्तु यत्नवन्तः सुरोत्तमाः।
वपूंषि दैत्यसिंहानां तमोभूतान्यपातयन्॥ १५॥

On the other hand, the best of the gods, having been freed from the noose of the demon's illusion, making all the efforts cut off the dark bodies of the demons.

अपध्वस्ता विसंज्ञाश्च तमसा नीलवर्चसा।
पेतुस्ते दानवगणाश्छिन्नपक्षा इवाद्रयः॥ १६॥

Then the demons of bluish haze began to fall down like mountains with their wings severed.

तद्घनीभूतदैत्येन्द्रमन्धकार इवार्णवे।
दानवं देवकदनं तमोभूतमिवाभवत्॥ १७॥
तदासृजन्महामायां मयस्तां तामसीं दहन्।
युगान्तोद्योतजननीं सृष्टामौर्वेण वह्निना॥ १८॥
सा ददाह ततः सर्वान्माया मयविकल्पिता।
दैत्याश्चादित्यवपुषः सद्य उत्तस्थुराहवे॥ १९॥
मायामौर्वी समासाद्य दह्यमाना दिवौकसः।
भेजिरे चेन्द्रविषयं शीतांशुसलिलप्रदम्॥ २०॥
ते दह्यमाना ह्यौर्वेण वह्निना नष्टचेतसः।
शशंसुर्वज्रिणं देवाः सन्तप्ताः शरणैषिणः॥ २१॥

When the demons began to be annihilated in great numbers, Maya extended his great Māyā of Aurva fire and dispelled the darkness, and created fearful fire like the one that prevails at the time of the destruction of the world, which started the devastation of the Devas, while the demons again took up a firm stand. The Devas seriously belaboured by Aurva fire, went to seek the protection of Indra and the Moon. The Devas, burnt by Aurva fire and their senses benumed reported the whole matter to Indra.

सन्तप्ते मायया सैन्ये हन्यमाने च दानवैः।
चोदितो देवराजेन वरुणो वाक्यमब्रवीत्॥ २२॥
ऊर्वो ब्रह्मर्षिजः शक्रः तपस्तेपे सुदारुणम्।
ऊर्वः सपूर्वतेजस्वी सदृशो ब्रह्मणो गुणैः॥ २३॥

Seeing such a fearful chaos, Varuṇa prompted by Indra said– "O Indra! Aurva[1] has been created by the Brahmarṣi's son Ūrvā in ancient times. The Brahmarṣi became like Brahmā by means of his asceticism.

तं तपन्तमिवादित्यं तपसा जगदव्ययम्।
उपतस्तुर्मुनिगणा दिव्या देवर्षिभिः सह॥ २४॥

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1. Aurva– A celebrated Ṛṣi. The sons of Kārtavīrya with the desire of destroying the family of Aurva killed even the children in the womb. One of the women in the family, however, in order to preserve her embryo secreted it in her thigh (Ūru), when the child at its birth was called Aurva. Beholding him the sons of Kārtavīrya were struck with blindness and his wrath gave rise to a flame which threatened to consume the whole world, had he not at the desire of the Pitṛs cast it into the ocean where it remained concealed with the face of a horse. Aurvānāla is also known as Vaḍavāgni or Vaḍavanala. It is the submarine fire.

Then the Maharṣis and the Devas began to pray to the sage Ūrva who was shining like the Sun by virtue of his asceticism.

हिरण्यकशिपुश्चैव दानवो दानवेश्वरः।
ऋषिं विज्ञापयामासुः पुरा परमतेजसम्॥ २५॥
ऊचुर्ब्रह्मर्षयस्तं तु वचनं धर्मसंहितम्।
ऋषिवंशेषु भगवंश्छिन्नमूलमिदं पदम्॥ २६॥
एकस्त्वमनपत्यश्च गोत्रायान्यो न वर्त्तते।
कौमारं व्रतमास्थाय क्लेशमेवानुवर्त्तसे॥ २७॥
बहूनि विप्रगोत्राणि मुनीनां भावितात्मनाम्।
एक देहानि तिष्ठन्ति विविक्तानि विना प्रजाः॥ २८॥
एवमुच्छिन्नमूलैश्च पुत्रैर्नो नास्ति कारणम्।
भवांस्तु तपसा श्रेष्ठो प्रजापतिसमद्युतिः॥ २९॥
तत्र वर्त्तस्व वंशाय वर्द्धयात्मानमात्मना।
त्वया धर्मोऽर्जितस्तेन द्वितीयां कुरु वै तनुम्॥ ३०॥

The demon Hiraṇyakaśipu also appeared there. The Brahmarṣis then said, 'O Bhagavān! this Your attempt is to root out the race of the Ṛṣis. You are the only survivor and there is none in your family and you are devoting yourself to rigid austerities in the flower of your life. So many sages are all by themselves without any offspring and in the same way the families of the Ṛṣis have died in the absence of any progeny. The Ṛṣis look entirely cut off from the world. You have become illustrious like Prajāpati by virtue of your asceticism, but you should also beget a son for the continuance of your family. You have renounced householder's life; therefore create another body by getting another soul out of your own.'

स एवमुक्तो मुनिभिर्दूर्वो मर्मसुताडितः।
जगर्हे तानृषिगणान्वचनं चेदमब्रवीत्॥ ३१॥
यथायं विहितो धर्मो मुनीनां शाश्वतस्तु सः।
आर्षं वै सेवतः कर्म वन्यमूलफलाशिनः॥ ३२॥
ब्रह्मयोनौ प्रसूतस्य ब्राह्मणस्यात्मदर्शिनः।
ब्रह्मचर्यं सुचरितं ब्रह्माणमपि चालयेत्॥ ३३॥
जनानां वृत्तयस्तिस्रो यद्गृहाश्रमवासिनाम्।
अस्माकं तु वरं वृत्तिर्वनाश्रमनिवासिनाम्॥ ३४॥
अब्भक्षा वायुभक्षाश्च दन्तोलूखलिनस्तथा।
अश्मकुट्टा दश तपाः पञ्चातपसहाश्च ते॥ ३५॥
एते तपसि तिष्ठन्ति व्रतैरपि सुदुष्करैः।
ब्रह्मचर्यं पुरस्कृत्य प्रार्थयन्ति परां गतिम्॥ ३६॥

Those words went deep into the heart of Ūrva who despising these Ṛṣis said 'the highest duty of the Ṛṣis, as enjoined by the Śāstras, is to pass their days in the forest, living on the produce of nature, for a Brāhmaṇa ought to strictly observe Brahmacarya. In that case he can shake the position of Brahmā. The householders have threefold duties to discharge, but those of them living in the forest ought to follow our ways. The Ṛṣis living merely on water, air, grain and on things powdered by stones, simply warming themselves in the fires burning all round them, practising Daśa-tapas and Pañca-tapas,[1] all of them thus pursuing the course of rigid asceticism, seek final emancipation by leading a life of celibacy.

ब्रह्मचर्याद्ब्राह्मणस्य ब्राह्मणत्वं विधीयते।
एवमाहुः परे लोके ब्रह्मचर्यविदो जना॥ ३७॥
ब्रह्मचर्ये स्थितं धैर्यं ब्रह्मचर्ये स्थितं तपः।
ये स्थिता ब्रह्मचर्येषु ब्राह्मणा दिवि संस्थिताः॥ ३८॥
नास्ति योगं विना सिद्धिर्नवा सिद्धं विना यशः।
नास्ति लोकयशोमूलं ब्रह्मचर्यात्परं तपः॥ ३९॥

A true Brāhmaṇa becomes as such only by virtue of Brahmacarya, and others, knowing what Brahmacarya is, also say that fortitude is established in Brahmacarya. And asceticism is also established in the practice of Brahmacarya. The Brāhmaṇa fixed in his austerities is really enshrined in heaven. There is no Siddhi without Yoga, and there is no fruit without Siddhi. There is no higher name and fame then Brahmacarya which is the root of all.

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[1] Fire burning at ten or five places.

योनिगृह्योन्द्रियग्रामं भूतग्रामं च पञ्चकम्।
ब्रह्मचर्यं समाधत्ते किमतः परमं तपः॥४०॥

There is no greater ascetic than the one who strictly follows Brahmacarya by subduing all his passions.

अयोगे केशधरणमसङ्कल्पव्रतक्रिया।
अब्रह्मचर्ये चर्याय त्रयं स्याद्दम्भसंज्ञकम्॥४१॥

It is hypocrisy to grow long hair without asceticism, to pursue any vow without any resolution, and to practice Tapasyā without Brahmacarya. These three are simply signs of vanity.

क्व दाराः क्व च संयोगः क्व च भावविपर्ययः।
नन्वियं ब्रह्मणा सृष्टा मनसा मानसीः प्रजाः॥४२॥

Where is wife? and where is Yoga? and where is the perversion of thought? Great differences lie between these.

यद्यस्ति तपसो वीर्यं युष्माकं विदितात्मनाम्।
सृजध्वं मानसान्पुत्रान्प्रजापत्येन कर्मणा॥४३॥

Brahmā has created all these by His mental power. If one has the seed of asceticism within him, he can create a son from his mind. Verily you are the knowers of selves. Then why do you not create such children by the force of mind alone?

मनसा निर्म्मिता योनिराधातव्या तपस्विभिः।
न दारयोगो बीजं वा व्रतमुक्तं तपस्विनाम्॥४४॥
यदिदं लुप्तधमार्थं युष्माभिरिह निर्भयैः।
व्याहतं सद्भिरत्यर्थमसद्भिरिव मे मतम्॥४५॥
वपुर्दीप्तान्तरात्मानमेतत्कृत्वा मनोमयम्।
दारयोगं विना स्त्रक्ष्ये पुत्रमात्मतनूरुहम्॥४६॥
एवमात्मानमात्मा मे द्वितीयं जनयिष्यति।
वन्येनानेन विधिना दिधिक्षन्तमिव प्रजाः॥४७॥

The ascetics ought to beget progeny out of the embryo created by their mind, and your address to me is bereft of dharma, and is like the speech of those who are not good. By the power of my innerself, I shall create a son, without the help of a woman, after illumining my mind with the glory of asceticism. I shall create such a son out of my soul, who would be ready to consume the creation.

ऊर्वस्तु तपसाविष्टो निवेश्योरुं हुताशने।
ममन्थैकेन दर्भेण सुतस्य प्रभवारणिम्॥४८॥
तस्योरुं सहसा भित्त्वा ज्वालामाली ह्यनिन्धनः।
जगतो दहनाकांक्षी पुत्रोऽग्निः समपद्यत॥४९॥
ऊर्वस्योरुं विनिर्भिद्य और्वो नामान्तकोऽनलः।
दिधक्षन्निव लोकांस्त्रीञ्जज्ञे परमकोपनः॥५०॥

Afterwards the sage Ūrva, absorbed in his asceticism, throwing his thighs into the fire rubbed them with a kuśa grass. Then the son in the form of Fire, desirous of consuming the universe, was produced from his thigh, by its own force without the help of any firewood. In such a way the fearful fire Aurva was begotten from the thigh of the seer Ūrva.

उत्पन्नमात्रश्चोवाच पितरं क्षीणया गिरा।
क्षुधा मे बाधते तात जगद्भक्ष्ये त्यजस्व माम्॥५१॥
त्रिदिवारोहिभिर्ज्वालैर्जृम्भमाणो दिशो दश।
निर्दहन् सर्वभूतानि ववृधे सोऽन्तकोऽनलः॥५२॥

That son of Ūrva said with a feeble voice, to his father, immediately on being born 'O Father! I am oppressed by hunger, please direct me to consume the universe." Saying so, the fire Aurva ascended to heaven, and with the intention of consuming everything all round, increased itself in bulk, and spread itself in all directions.

एतस्मिन्नन्तरे ब्रह्मा मुनिमूर्वं सभाजयन्।
उवाच वार्यतां पुत्रो जगतश्च दयां कुरु॥५३॥
अस्या पत्यस्य ते विप्र करिष्ये स्थानमुत्तमम्।
तथ्यमेतद्वचः पुत्र शृणु त्वं वदतां वर॥५४॥

Afterwards Brahmā said to Ūrva– "Please save the universe from the fury of your son. O Brāhmana! I shall assign a very good place to your son. Have full confidence in my words."

ऊर्व उवाच

धन्योऽस्म्यनुगृहीतोऽस्मि यन्मेऽद्य भगवाञ्छिशोः।
मतिमेतां ददातीह परमानुग्रहाय वै॥५५॥
प्रभातकाले सम्प्राते कांक्षितव्ये समागमे।
भगवंस्तर्पितः पुत्रः कैर्हव्यैः प्राप्स्यते सुखम्॥५६॥
कुत्र चास्य निवासः स्याद्भोजनं वा किमात्मकम्।
विधास्यतीह भगवान्वीर्यतुल्यं महौजसः॥५७॥

Ūrva said– "Today I am blessed. You have shown me a great kindness by promising a place for my son. O Bhagavān! what oblations will my son get when he feels hungry in the morning? What will be the place of his stay and what arrangements will be made for his food? Those things should be arranged in a manner be-fitting the position of my son."

ब्रह्मोवाच

वडवामुखेऽस्य वसतिः समुद्रे वै भविष्यति।
मम योनिर्जलं विप्र तस्य पीतवतः सुखम्॥५८॥
यत्राहमास्र नियतं पिबन्वारिमयं हविः।
तद्धविस्तव पुत्रस्य विसृजाम्यालयं च तत्॥५९॥

Brahmā said– 'This son of yours will stay as the submarine fire in the ocean and O Brāhmaṇa! I am also born of water. He will be gratified to drink it. I am giving the same butter like water to your son which I also drink in course of my stay in it.

ततो युगान्ते भूतानामेष चाहं च पुत्रक।
सहितौ विचरिष्यावो निष्पुत्राणामृणापहः॥६०॥
एषोऽग्निरन्तकाले तु सलिलाशी मया कृतः।
दहनः सर्वभूतानां सदेवासुररक्षसाम्॥६१॥

'At the end of the yugas, your son and I will wander about in mutual company' when we will repay the debts of those who are sonless. Later on, the same fire will dry up all the waters. Besides he will burn up all the Devas, Asuras, Yakṣas, Rākṣasas, etc., and all other elements.'

एवमस्त्विति तं सोऽग्निः संवृतज्वालमण्डलः।
प्रविवेशार्णवमुखं प्रक्षिप्य पितरि प्रभाम्॥६२॥
प्रतियातस्ततो ब्रह्मा ये च सर्वे महर्षयः।
ऊर्वस्याग्नेः प्रभां ज्ञात्वा स्वां स्वां गतिमुपाश्रिता॥६३॥

Hearing those words of Brahmā, Ūrva said– 'Be it so.' When the fire merged into the ocean, after throwing his lustre into his father. Then Brahmā and other Ṛṣis resumed their pursuits undisturbed, on realising the glory of fire, the son of Ūrva.

हिरण्यकशिपुर्दृष्ट्वा तदा तन्महदद्भुतम्।
उच्चैः प्रणतसर्वाङ्गो वाक्यमेतदुवाच ह॥६४॥
भगवन्नद्भुतमिदं संवृत्तं लोकसाक्षिकम्।
तपसा ते मुनिश्रेष्ठः परितुष्टः पितामहः॥६५॥
अहं तु तव पुत्रस्य तव चैव महाव्रत।
भृत्य इत्यवगंतव्यः साध्यो यदिह कर्मणा॥६६॥
तन्मां पश्य समापन्नं तवैवाराधने रतम्।
यदि सीदे मुनिश्रेष्ठ तवैव स्यात्पराजयः॥६७॥

The demon Hiraṇyakaśipu beholding that wonder of Ūrva Ṛṣis spoke, after making a series of salutations. "O Ṛṣi! It is indeed highly surprising that Agni, the witness of the universe has merged into you and Brahmā has also become pleased with your devotion. O Great sage! I have come to you as your and your son's slave. Please look with a favourable eye on your devotee. O Sire! If I suffer it will be like your defeat."

ऊर्व उवाच

धन्योऽस्म्यनुगृहीतोऽस्मि यस्य तेऽहं गुरु स्थितः।
नास्ति मे तपसानेन भयमद्येह सुव्रत॥६८॥
तामेव मायां गृह्णीष्व मम पुत्रेण निर्मिताम्।
निरिन्धनामग्निमयीं दुर्द्धर्षां पावकैरपि॥६९॥
एषा ते स्वस्य वंशस्य वशगाऽरिविनिग्रहे।
संरक्षत्यात्मपक्षं च विपक्षं च प्रधर्षति॥७०॥
एवमस्त्विति तां गृह्य प्रणम्य मुनिपुङ्गवम्।
जगाम त्रिदिवं हृष्टः कृतार्थो दानवेश्वरः॥७१॥

Ūrva said– 'I am gratified, because I have now become your preceptor. I have now no fear of danger on account of my asceticism. You should also embrace the Māyā created by my son, who, though without any fuel is more violent than Pāvaka the ordinary fire. This Māyā will protect your family and destroy your enemies and will be unbearable to the adversary.' Hearing those words the demon Hiraṇyakaśipu embracing her (Māyā) went to heaven after bowing to Ūrva Muni very much gratified.

एषा दुर्विषहा मायां देवैरपि दुरासदा।
और्वेण निर्मिता पूर्वं पावकेनोर्वसूनुना॥७२॥

The mighty Māyā, created by Aurva the son of the sage Ūrva, was unbearable even by the Devas.

तस्मिंस्तु व्युत्थिते दैत्ये निर्वीर्य्यैषा न संशयः।
शापो ह्यस्याः पुरा दत्तः सृष्टायेनैव तेजसा॥७३॥
यद्येषा प्रतिहन्तव्या कर्त्तव्यो भगवान् सुखी।
दीयतां मे सखा शक्र तोययोनिर्निशाकरः॥७४॥
तेनाहं सह संगम्ययादोभिश्च समावृतः।
मायामेतां हनिष्यामि त्वत्प्रसादान्न संशयः॥७५॥

Now Hiraṇyakaśipu being dead, this Māyā had become comparatively weak. Also the sage, who was the author of that Māyā, cursed him. I have narrated this all to you, said Varuṇa to Indra; so that in case you want the Māyā to be destroyed, you should let the Moon go with me to render me assistance, and I shall undoubtedly destroy it, with his co-operation, by means of water.

इति श्रीमात्स्ये महापुराणे तारकामयसंग्रामे
पञ्चसप्तत्यधिकशततमोऽध्यायः॥१७५॥

* * *

CHAPTER 176

Conflict between gods and Tārakāmaya

मत्स्य उवाच

एवमस्त्विति संहृष्टः शक्रस्त्रिदशवर्द्धनः।
सन्दिदेशाग्रतः सोमं युद्धाय शिशिरायुधम्॥१॥

Matsya said– After hearing the words of Varuṇa, Indra the lord of gods said 'be it so', and gladly directed the Moon to proceed for the war.

गच्छ सोम सहायत्वं कुरु पाशधरस्य वै।
असुराणां विनाशाय जयार्थं च दिवौकसाम्॥२॥

He said "O Moon! Go and help Varuṇa; thus carry out the rescue of the gods and the destruction of the demons.

त्वं मत्तः प्रतिवीर्यश्च ज्योतिषां चेश्वरेश्वरः।
त्वन्मयं सर्वलोकेषु रसं रसविदो विदुः॥३॥
क्षयवृद्धी तव व्यक्ते सागरस्येव मण्डले।
परिवर्त्तस्यहोरात्रं कालं जगति योजयन्॥४॥

You are more powerful than me. You are the Lord of the heavenly bodies. Knower of the Rasas, you know the place of all Rasa, of universe and you pervade all the realms with your elixir which like the ocean, waxing and waning exits in you. You bring about by your diurnal motion the day and the night.

लोकच्छायामयं लक्ष्म तवाङ्कः शशसन्निभः।
न विदुः सोम देवापि ये च नक्षत्रयोनयः॥५॥
त्वमादित्यपथादूर्द्ध्वं ज्योतिषां चोपरि स्थितः।
तमः प्रोत्सार्य महसा भासयन्यखिलं जगत्॥६॥
श्वेतभानुर्हिमतनुर्ज्योतिषामधिपः शशी।
अधिकृत्कालयोगात्मा इष्टो यज्ञश्च सोऽव्ययः॥७॥

Your spot, in the form of a hare, is indicative of your giving shelter to the universe and even the Devas and the celestial bodies do not know the full significance of your power. You are located above the Sun and the other heavenly bodies. You by your glory dispel the universal gloom and make it bright and luminous. Your rays are white; your body is made up of snow; you are the lord of stars, you are with the spot of a hare, you are eternal, the form of Kālayoga, and the final beatitude of sacrifices.

ओषधीशः क्रियायोनिरब्जयोनिरनुष्णभाः।
शीतांशुरमृताधारश्चपलः श्वेतवाहनः॥८॥
त्वं कान्तिः कान्तिवपुषां त्वं सोमः सोमपायिनाम्॥
सौम्यस्त्वं सर्वभूतानां तिमिरघ्नस्त्वमृक्षराट्॥९॥
तद्गच्छ त्वं महासेन वरुणेन वरूथिना।
शमय त्वासुरीं मायां यया दह्याम संयुगे॥१०॥

You the Lord of the herbs, the source of actions, begotten from water, producer of lotus and other aquatic plants, `most cool, the receptacle of nectar, nimble, having white conveyance, You are the beauty of the beautiful; you are the Soma of the drinkers of Soma; you are the very gentle among all beings; and you are the Lord of stars, the displler of darkness. O mighty one! go with the army of Varuṇa, and relieve us by destroying this Āsurī Māyā. We are all tormented in the battlefield."

सोम उवाच

यन्मां वदसि युद्धार्थे देवराज वरप्रद।
एवं वर्षामि शिशिरं दैत्यमायापकर्षणम्॥११॥
एतान् मच्छीतनिर्द्दग्धान्पश्य स्वहिमवेष्टितान्।
विमायान्विमदांश्चैव दैत्यसिंहान्महाहवे॥१२॥

The Moon said– "O Lord of the gods and giver of boons! on your words, I shall pour down a heavy dew for destruction of the demons. See the Demons in this great war void of their conceit and the store of their delusion exhausted. I will envelop the Daityas with severe cold; I will burn them chill and I will make the Demons void of their pride."

तेषां हिमकरोत्सृष्टाः सपाशा हिमवृष्टयः।
वेष्टयन्ति स्म तान्घोरान्दैत्यान्मेघगणा इव॥१३॥

Thus saying the Moon showered torrents of cold, while Varuṇa hurled his noose. The demons under the influence of these began to lie inert and dead.

तौ पाशशीतांशुधरौ वरुणेन्दू महाबलौ।
जघ्नतुर्हिमपातैश्च पाशपातैश्च दानवान्॥१४॥
द्वावम्बुनाथौ समरे तौ पाशहिमयोधिनौ।
मृधे चेरतुरम्भोमिः क्षुब्धाविव महार्णवौ॥१५॥

Thus Varuṇa and the Moon both started the annihilation of the demons by showering cold on them. Both those Lords of the waters, fighting by the store of their freezing resources, roamed about in the field like the ferocious oceans.

ताभ्यामाप्लावितं सैन्यं तद्दानवमदृश्यत।
जगत्संवर्त्तकाम्भोदैः प्रविष्टैरिव संवृतम्॥१६॥
तावुद्यताम्बुनाथौ तु शशाङ्कवरुणावुभौ।
शमयामासतुर्मायां देवौ दैत्येन्द्रनिर्म्मिताम्॥१७॥
शीतांशुजालनिर्दग्धाः पाशैश्च स्पन्दिता रणे।
न शेकश्चलितुं दैत्या विशिरस्का इवाद्रयः॥१८॥
शीतांशुनिहतास्ते तु दैत्यास्तोयहिमार्दिताः।
हिमाप्लावितसर्वाङ्गा निरूष्माण इवाग्नयः॥१९॥
तेषां तु दिवि दैत्यानां विपरीतप्रभाणि वै।
विमानानि विचित्राणि प्रपतन्त्युत्पतन्ति च॥२०॥

Varuṇa and the Moon pouring down showers of rain, like those that descend at the time of the annihilation of the universe, totally destroyed the delusive fire. The demons, benumbed by the cold showers of the Moon and entangled in the noose of Varuṇa, could not move their limbs any way, and they all looked like the mountains with dismantled crests. The Moon beams and the cold showers of Varuṇa entirely unhinged the demons. Their chariots deprived of all lustre fell down tossing from the heaven.

तान्पाशहस्तग्रथितांश्छादिताछीतरश्मिभिः।
मयो ददर्श मायावी दानवान्दिवि दानवः॥२१॥
स शिलाजालविततां खड्गचर्माट्टहासिनीम्।

पादपोत्कटकूटाग्रां कन्दराकीर्णकाननाम्॥ २२॥
सिंहव्याघ्रगणाकीर्णां नदद्भिर्गजयूथपैः।
ईहामृगगणाकीर्णां पवनाघूर्णितद्रुमाम्॥ २३॥
निर्मितां स्वेन यत्नेन कूजितां दिवि कामगाम्।
प्रथितां पार्वतीं मायामसृजत्स समन्ततः॥ २४॥
सासिशब्दैः शिलावर्षैः सम्पतद्भिश्च पादपैः।
जघान देवसङ्घांश्च दानवांश्चाप्यजीवयत्॥ २५॥

Maya Dānava saw the demons in the sky bound allside by the illusion created by the Moon and Varuṇa. He then introduced his Pārvatī Māyā which suddenly pervaded all space with rocks, swords, shields, dense forests teaming with yawning caves and roaring lions and elephants, full of herds of deer and wind, containing huge trees and moving by the force of wind in the heavens at will. Then Cāndrī and Vāruṇī Māyās of the Moon and Varuṇa suddenly disappeared. And the moment such a delusion was introduced swords, rocks, trees began to pour down upon the Devas, who began to be destroyed and the demons regained a safe footing.

नैशाकरी वारुणी च मायेऽन्तर्दधतुस्ततः।
असिभिश्चायसगणैः किरन्देवगणान् रणे॥ २६॥
साश्मयन्त्रायुधघना द्रुमपर्वतसङ्कटा।
अभवद्घोरसञ्चारा पृथिवी पर्वतैरिव॥ २७॥
अश्मना प्रहताः केचिच्छिलाभिः शकलीकृताः।
नानिरुद्धो द्रुमगणैर्देवोऽदृश्यत कश्चन॥ २८॥
तदपध्वस्तधनुषं भग्नप्रहरणाविलम्।
निष्प्रयत्नं सुरानीकं वर्ज्जयित्वा गदाधरम्॥ २९॥

All the delusions of the Moon and Varuṇa were made useless. The Devas began to die of the heavy sword blows. There was a huge shower of rocks, trees, etc., which filled the universe like the heavy rain. At that time many Devas were powdered by the rocks, several were divided into pieces by them, a good many were covered with trees. The bows of many were broken and they were all bewildered and helpless. No one excepting Lord Viṣṇu remained powerful. The other Devas disappeared.

स हि युद्धगतः श्रीमानीशानोऽश्मव्यकम्पत।
सहिष्णुत्वाज्जगत्स्वामी न चुक्रोध गदाधरः॥ ३०॥
कालज्ञः कालमेघाभः समीक्षन्कालमाहवे।
देवासुरविमर्दं तु द्रष्टुकामस्तदा हरिः॥ ३१॥

Maya demon in that battle waved the rocks over Lord Viṣṇu, but Gadādhara showed His perseverance and did not show the least anger. The knower of Kāla, Lord Viṣṇu like the splendour of clouds at the time of the destruction of the universe, stood there with desire of looking the conflict of Devas and Asuras.

ततो भगवता दृष्टौ रणे पावकमारुतौ।
चोदितौ विष्णुवाक्येन तौ मायामपकर्षताम्॥ ३२॥
ताभ्यामुद्भ्रान्तवेगाभ्यां प्रवृद्धाभ्यां महाहवे।
दग्धा सा पार्वती माया भस्मीभूता ननाश ह॥ ३३॥
सोऽनिलोऽनलसंयुक्तः सोऽनलश्चानिलाकुलः।
दैत्यसेनां ददहतुर्युगान्तेष्विव मूर्च्छितौ॥ ३४॥

Then Lord saw both Agni and Vāyu in that conflict, and Lord inspired them both to dispel the delusion, at which they annihilated that Pārvatī Māyā. Vāyu with Agni consumed the demons, just as beings are reduced to ashes at the destruction of the universe.

वायुः प्रधावितस्तत्र पश्चादग्निस्तु मारुतम्।
चेरतुर्दानवानीके क्रीडन्तावनिलानलौ॥ ३५॥

The wind blew fiercely and was followed by fire. In that way the Vāyu and Agni started their play to havoc in the troop of Danavas.

भस्मावयवभूतेषु प्रपतत्सूत्पतत्सु च।
दानवानां विमानेषु निपतत्सु समन्ततः॥ ३६॥

Agni in company of the wind burnt the limbs of the demons. The army of demons started to run away. The Vimānas of the demons started falling down with everything all round.

वातस्कन्धापविद्धेषु कृतकर्मणि पावके।
मायाबन्धे निवृत्ते तु स्तूयमाने गदाधरे॥३७॥

When wind consumed the shoulders of the demons, and Fire has done all his deeds, the Pārvatī Māyā disappeared. At that time Viṣṇu was praised by the gods.

निष्प्रयत्नेषु दैत्येषु त्रैलोक्ये मुक्तबन्धने।
संप्रहृष्टेषु देवेषु साधु साध्विति सर्वशः॥३८॥
जये दशशताक्षस्य दैत्यानां च पराजये।
दिक्षु सर्वासु शुद्धासु प्रवृत्ते धर्मविस्तरे॥३९॥
अपावृते चन्द्रमसि स्वस्थानस्थे दिवाकरे।
प्रकृतिस्थेषु लोकेषु त्रिषु चारित्रबन्धुषु॥४०॥

All Daityas became effortless and three worlds were freed from bondage. The Devas cried out "Victory! Victory!" and all the plans of the demons were frustrated. The three realms were liberated from bondage. The Devas were gratified and the din of "Bravo! Bravo!" filled the space. Indra was victorious and the demons were defeated. All the directions were cleared. Dharma increased and the Sun and the Moon returned to their respective realms, and the three realms were restored to their natural state. All beings started their work with good conduct and brotherhood.

यजमानेषु भूतेषु प्रशान्तेषु च पाप्मसु।
अभिन्नबन्धने मृत्यौ हूयमाने हुताशने॥४१॥
यज्ञशोभिषु देवेषु स्वर्गार्थं दर्शयत्सु च।
लोकपालेषु सर्वेषु दिक्षु संयानवर्त्तिषु॥४२॥

Every one began to perform sacrifices, sins were subdued, death was curbed, sacrificial oblations began to be poured into the fire, the Devas ascending to heaven began to survey the glory of the sacrifices and all the Lokapālas returned to their quarters.

भावे तपसि सिद्धानामभावे पापकर्मणाम्।
देवपक्षे प्रमुदिते दैत्यपक्षे विषीदति॥४३॥
त्रिपादविग्रहे धर्मे अधर्मे पादविग्रहे।
अपावृत्ते महाद्वारे वर्त्तमाने च सत्पथे॥४४॥
लोके प्रवृत्ते धर्मेषु सुधर्म्मेष्वाश्रमेषु च।
प्रजा रक्षणयुक्तेषु भ्राजमानेषु राजसु॥४५॥
प्रशान्तकल्मषे लोके शान्ते तमसि दानवे।
अग्निमारुतयोस्तत्र वृत्ते संग्रामकर्मणि॥४६॥

Ascetics flourished, the sinners declined. The followers of the Devas were pleased and those of the demons became sad. Dharma reigned over three-fourths of the world and adharma existed in only one. The path of virtue flourished and the people became righteous. Every one began to follow his order of life and the kings began to devote themselves to the protection of their subjects. The sins of the universe were subdued by the subjugation of the demons by the Fire and the Wind.

तन्मया विपुला लोकास्ताभ्यां तज्जयकृत क्रिया।
पूर्वं दैत्यभयं श्रुत्वा मारुताग्निकृतं महत्॥४७॥
कालनेमीति विख्यातो दानवः प्रत्यदृश्यत।
भास्कराकारमुकुटः शिञ्जिताभरणाङ्गदः॥४८॥
मन्दराद्रिप्रतीकाशो महारजतपर्वतः।
शतप्रहरणोदग्रः शतबाहुः शताननः॥४९॥
शतशीर्षः स्थितः श्रीमाञ्छतशृङ्ग इवाचलः।
पक्षे महति संवृद्धो निदाघ इव पावकः॥५०॥
धूम्रकेशो हरिच्छमश्रु सन्दष्टौष्ठपुटाननः।
त्रैलोक्यान्तरविस्तारि धारयन्विपुलं वपुः॥५१॥

The whole universe became radiant with the lustre of Agni. Kālanemi hearing about the violence of Agni and Vāyu appeared on the field. He was wearing a coronet shining like the Sun and was bedecked with tingling armlets and ornaments. He looked tall like Mandāra mountain; golden coloured; he had hundred arms, hundred faces, hundred heads and appeared like a mountain with hundred peaks.

बाहुभिस्तुलयन्व्योम क्षिपन्पद्भ्यां महीधरान्।
ईरयन्मुखनिःश्वासैर्वृष्टियुक्तान्बलाहकान्॥५२॥

तिर्यगायतरक्ताक्षं मन्दरोदग्रवर्च्चसम्।
दिधक्षन्तमिवायान्तं सर्वान्देवणान्मृधे॥५३॥
तर्जयन्तं सुरगणांश्छादयन्तं दिशो दश।
संवर्त्तकाले तृषितं दृष्टं मृत्युमिवोत्थितम्॥५४॥
सुतलेनोच्छ्रयवता विपुलाङ्गुलिपर्वणा ।
लम्बाभरणपूर्णेन किञ्चिच्चलितकर्मणा॥५५॥
उच्छ्रितेनाग्रहस्तेन दक्षिणेन वपुष्मता।
दानवान्देवनिहतानुत्तिष्ठध्वमीति ब्रुवन्॥५६॥

He appeared like a blazing fire, measuring the sky with his massive arms, kicking the mountains with his feet, driving away the heavy banks of rain clouds by his breath, with his eyes knitted , persecuting the Devas, covering all the directions, looking like the messenger of death. He, stretching his arms clustered with heavy fingers, addressed the demons, saying "Demons! you should all get up now." He overspread all the quarters with arrows and seemed ready to burn the Devas.

तं कालनेमिं समरे द्विषतां कालचेष्टितम्।
वीक्षन्ते स्म सुराः सर्वे भयवित्रस्तलोचनाः॥५७॥

He looked to enemies, like death at the time of the dissolution of the universe. All the Devas were bewildered to see Kālanemi in the conflict.

तं वीक्षन्ति स्म भूतानि क्रमन्तं कालनेमिनम्।
त्रिविक्रमं विक्रमन्तं नारायणमिवापरम्।॥५८॥
सोऽत्युच्छ्रयपुरः पादमारुताघूर्णिताम्बरः।
प्रकामन्नसुरो युद्धे त्रासयामास देवताः॥५९॥

All the beings were looking upon that persevering Kālanemi like Nārāyaṇa; he began to roam on the battlefield pacing his very tall legs to the fro and thereby raising wind and rolling as it were the firmament.

स मयेना सुरेन्द्रेण परिष्वक्तस्ततो रणे।
कालनेमिर्बभौ दैत्यः सविष्णुरिव मन्दरः॥६०॥
अथ विव्यथिरे देवाः सर्वे शक्रपुरोगमाः।
कालनेमिं समायान्तं दृष्ट्वा कालमिवापरम्॥६१॥

The Devas were all very much terrified. Maya, the lord of the Asuras then embraced him. Kālanemi then with Viṣṇu looked beautiful like the Mandara mountain. Indra and the other Devas were deeply pained to see the demon Kālanemi advancing as if the death of all.

इति श्रीमात्स्ये महापुराणे तारकामययुद्धे
षट्सप्तधिकशततमोऽध्यायः॥ १७६॥

* * *

CHAPTER 177

Conflict between gods and Tārakāmaya

दानवानामनीकेषु कालनेमिर्महासुरः।
विवर्द्धितमहातेजास्तपान्ते जलदो यथा।।१।।
तं त्रैलोक्यान्तरगतं दृष्ट्वा ते दानवेश्वराः।
उत्तस्थुरपरिश्रान्ताः पीत्वाऽमृतमनुत्तमम्।।२।।
ते वीतभयसंत्रासा मयतारपुरोगमाः।
तारकामयसङ्ग्रामे सततं जितकाशिनः।।३।।
रेजुरायोधनगता दानवा युद्धकाङ्क्षिणः।
मन्त्रमभ्यसतां तेषां व्यूहं च परिधावताम्।।४।।
प्रेक्षतां चाभवत्प्रीतिर्दानवं कालनेमिनम्।
ये तु तत्र मयस्याऽऽसन्मुख्या युद्धपुरःसराः।५।।
ते तु सर्वे भयं त्यक्त्वा हृष्टा योद्धुमुपस्थिताः।
मयस्तारो वराहश्च हयग्रीवश्च वीर्यवान्।।६।।
विप्रचित्तिसुतः श्वेतः खरलम्बावुभावपि।
अरिष्टो बलिपुत्रश्च किशोराख्यस्तथैव च।।७।।
स्वर्भानुश्चामरप्रख्यो वक्त्रयोधी महासुरः।
एतेऽस्त्रवेदिनः सर्वे सर्वे तपसि सुस्थिताः।।८।।
दानवाः कृतिनो जग्मुः कालनेमिं तमुद्धतम्।
ते गदाभिर्भुशुण्डीभिश्चक्रैरथ परश्वधैः।।९।
कालकल्पैश्च मुसलैः क्षेपणीयैश्च मुद्गरैः।
अश्मभिश्चाद्रिसदृशैर्गण्डशैलैश्च दारुणैः।।१०।।
पट्टिशैर्भिन्दिपालैश्च परिघैश्चोत्तमायसैः।
घातनीभिः सुगुर्वीभिः शतघ्नीभिस्तथैव च।।११।।

Matsya said– That highly energetic. Asura Kālanemi, in the midst of the demons, appeared growing in strength like the heavy rain clouds gathering in strength after excessive heat. Then the chief Dānavas, like Māyā and Tārakāsura and others, seeing Kālanemi were encouraged as if they had drunk the nectar; and stood up and made an advance; and all the demons casting off their fears and knocking off their fatigue, cherished Tārakāsura's victory and they all congregated in the field to resume fight, after duly holding a council of war. They arranged their phalanxes and the principal demons forming the vanguard of Tārkāsura also turned up dauntlessly. All were pleased to see Kālanemi. The chief generals of Māyā came off gladly from Maya's side and joined Kālanemi, Maya, Tārkāsura, Varāha, Hayagrīva, Śveta the son of Vipracitti, Khara, Lamba, Ariṣṭa, Kiśora, Svarbhānu, Cāmara, and Vakrayodhī, versed in warfare and learning and *tapasyā*, also came armed with clubs, quoits, axes, discs, rocks, javelins, spears, nooses stoves, the terrible Gaṇḍśaila, Paṭṭiśa, Bhindipāla, iron Parighas, heavy Ghātani, Śataghnī, etc., to render assistance to Kālanemi.

भुजङ्गवक्त्रैर्लेलिहानैर्विसर्पद्भिश्च सायकैः।
वज्रैः प्रहरणीयैश्च दीव्यमानैश्च तोमरैः॥१३॥
विकोशैरसिभिस्तीक्ष्णैः शूलैश्च शितनिर्मलैः।
दैत्याः संदीप्तमनसः प्रगृहीतशरासना:॥१४॥
ततः पुरस्कृत्य तदा कालनेमिं महाहवे।
सा दीप्तशस्त्रप्रवरा दैत्यानां रुरुचे चमूः॥१५॥

They were also armed with arrows resembling the mouths of the serpents bolts, keen swords, tridents, bows, and many other luminous weapons. The army of the demons, under the leadership of Kālanemi, looked awfully striking, as if the whole sky was covered with blue clouds.

द्यौर्निमीलितसर्वाङ्गा घनानीलाम्बुदागमे।
देवतानामपि चमूर्मुमुदे शक्रपालिता॥१६॥
उपेता सितकृष्णाभ्यां ताराभ्यां चन्द्रसूर्ययोः।
वायुवेगवती सौम्या तारागणपताकिनी॥१७॥
तोयदा विद्धवसना ग्रहनक्षत्रहासिनी।
यमेन्द्रवरुणैर्गुप्ता धनदेन च धीमता॥१८॥
संप्रदीप्ताग्निनयना नारायणपरायणा।
सा समुद्रौघसदृशी दिव्या देवमहाचमूः॥१९॥
रराजास्त्रवती भीमा यत्र गन्धर्वशालिनी।
तयोश्चम्वोस्तदानीं तु बभूव स समागमः॥२०॥
द्यावापृथिव्योः संयोगो यथा स्याद्युगपर्यये।
तद्युद्धमभवद्घोरं देवदानवसंकुलम्॥२१॥

The army of the Devas, guarded by Indra, looking white and black, extremely joyful, having the Sun and the Moon with them, with asterisms as banners, swift like the wind, located close to the heavenly bodies, under the protection of Indra, Varuṇa and Kubera, gleaming like fire blaze, under the chief leadership of Nārāyaṇa like the mass of ocean, swelled by the Yakṣas, and the Gandharvas armed with various kinds of weapons, shone forth and looked particularly splendid. Both the armies encountered each other, like the heaven and earth at the time of universal dissolution, and a fearful conflict ensued.

क्षमापराक्रमपरं दर्पस्य विनयस्य च।
निश्चक्रमुर्बलाभ्यां तुं भीमास्तत्र सुरासुराः॥२२॥
पूर्वापराभ्यां संरब्धाः सागराभ्यामिवाम्बुदाः।
ताभ्यां बलाभ्यां संहृष्टाश्चेरुस्ते देवदानवाः॥२३॥
वनाभ्यां पार्वतीयाभ्यां पुष्पिताभ्यां यथा गजाः।
समाजघ्नुस्ततो भेरीः शङ्खान्दध्मुरनेकशः॥२४॥
स शब्दो द्यां भुवं खं च दिशश्च समपूरयत्।
ज्याघाततलनिर्घोषो धनुषां कूजितानि च॥२५॥
दुन्दभीनां च निनदो दैत्यमन्तर्दधुः स्वनम्।
तेऽन्योन्यमभिसंपेतुः पातयन्तः परस्परम्॥२६॥
बभञ्जुर्बाहुभिर्बाहून्द्वंद्वमन्ये युयुत्सवः।
देवास्तु चाशनिं घोरं परिघांश्चोत्तमायसान्॥२७॥

The Devas and the demons showed their valour, and arrogance. They fought furiously like the clouds emerging from the roaring eastern and western oceans. They began to tear down each other, as the infuriated elephants rend the mighty mountain trees. They also blew several kinds of conches and trumpets. The din of their conches filled earth, sky, heavens and the space all round, and so did the noise of the twanging of the bowstrings, clashing the swords, clap of the hands, etc. In the midst of the tumult raised by the kettle-drums, etc., the roars of the demons vanished; they began to break the heads of each other; some of them fought duels; some broke other's arms, etc., many of them wrestled, the Devas used their heavy clubs and iron bolts, etc.

निस्त्रिंशान् ससृजुः संख्ये गदागुर्वीश्च दानवाः।
गदानिपातैर्भग्नाङ्गा बाणैश्च शकलीकृताः॥२८॥
परिपेतुर्भृशं केचित्पुनः केचित्तु जघ्निरे।
ततो रथैः सतुरगैर्विमानैश्चाऽऽशुगामिभिः॥२९॥
समीयुस्ते सुसंरब्धा रोषादन्योन्यमाहवे।
संवर्तमानाः समरे संदृष्टौष्ठपुटाननाः॥३०॥
रथा रथैर्निरुध्यन्ते पादाताश्च पदातिभिः।
तेषां रथानां तुमुलः स शब्दः शब्दवाहिनाम्॥३१॥
नभोनभश्च हि यथा नभस्यैर्जलदस्वनैः।
बभञ्जुस्तु रथान्केचित्केचित्संमर्दिता रथैः॥३२॥
सम्बाधमन्ये संप्राप्य न सेकुश्चलितुं रथाः।
अन्योन्यमन्ये समरे दोर्भ्यामुत्क्षिप्य दंशिताः॥३३॥

Many warriors fell down with their limbs severed by the clubs and arrows. Several of them fought from their chariots and horses, biting their lips with rage. There was a tremendous uproar, when the infantry and the chariots started face to face fighting. They smashed the chariots of each other, fighting like two clouds in the months of Śrāvaṇa, and Bhādra rushing into each other. Many were killed under the pressure of the chariots running over them. Most of the warriors were unable to guide their chariots, being impeded by other chariots; and several of them threw down their foes by the arm.

संह्रादमानाभरणा जघ्नुस्तत्रापि चर्मिणः।
अस्त्रैरन्ये विनिर्भिन्ना वेमू रक्तं हता युधि॥३४॥
क्षरज्जलानां सदृशाः जलदानां समागमे।
तैरस्त्रशस्त्रग्रथितं क्षिप्तोत्क्षिप्तगदाविलम्॥३५॥
देवदानवसंक्षुब्धं सङ्कुलं युद्धमाबभौ।
तद्दानवमहामेघं देवायुधविराजितम्॥३६॥
अन्योन्यबाणवर्षेण युद्धदुर्दिनमाबभौ।
एतस्मिन्नन्तरे क्रुद्धः कालनेमिः स दानवः॥३७॥
व्यवर्धत समुद्रौघैः पूर्यमाण इवाम्बुदः।
तस्य विद्युच्चलापीडैः प्रदीप्ताशनिवर्षिणः॥३८॥
गात्रैर्नागगिरिप्रख्या विनिपेतुर्बलाहकाः।
क्रोधान्निश्वसतस्तस्य भ्रूभेदस्वेदवर्षिणः॥३९॥
साग्निस्फुलिङ्गप्रतता मुखान्निष्पेतुरर्चिषः।
तिर्यगूर्ध्वं च गगने ववृधुस्तस्य बाहवः॥४०॥
पर्वतादिव निष्क्रान्ताः पञ्चास्या इव पन्नगाः।
सोऽस्त्रजालैर्बहुविधैर्धनुभिः परिघैरपि॥४१॥
दिव्यमाकाशमावव्रे पर्वतैरुच्छ्रितैरिव।
सोऽनिलोद्धूतवसनस्तस्थौ संग्रामलालसः॥४२॥
सन्ध्यातपग्रस्तशिलः साक्षान्मेरुरिवाचलः।
ऊरुवेगप्रमथितैः शैलशृङ्गाग्रपादपैः॥४३॥
अपातयद् देवगणान् वज्रेणेव महागिरीन्।
बहुभिः शस्त्रनिस्त्रिंशैश्छिन्नभिन्नशिरोरुहाः॥४४॥
न शेकुश्चलितुं देवाः कालनेमिहता युधि।
मुष्टिभिर्निहताः केचित् केचित्तु विदलीकृताः॥४५॥
यत्र गन्धर्वपतयः पेतुः सह महोरगैः।
तेन वित्रासिता देवाः समरे कालनेमिना॥४६॥
न शेकुर्यत्नवन्तोऽपि यत्नं कर्तुं विचेतसः।
तेन शक्रः सहस्राक्षः स्पन्दितः शरबन्धनैः॥४७॥

Some of them killed their foes by pushing them by their shields. The warriors wounded in the battle vomited blood like the clouds pouring out rain. A fearful onslaught raged between the Devas and the demons. The dense volleys of arrows shot from both the armies covered the sky like clouds, and the weapons looked like rainbows in the heavens, afterwards Kālanemi came charged with wrath like the surging ocean. The clouds charged with lightning and making a thundering noise, began to be dispersed when they struck Kālanemi's luminous coronet and his body hard like a mountain. When he began to breathe in his wrath, and with his twisted faces and wrinkled eyebrows sweats came out of his body and sparks of fire emitted. Sparks emitted from his mouth and his arm stretched towards the sky and the sides, and grew in magnitude, and looked as if five-hooded serpents had emerged from the mountains, and various kinds of weapons such as clubs, bows, etc., held by him looked beautiful like the mountain peaks touching the skies. When his garments were blown by wind, it seemed as if, the top of mount Meru was struck with the evening rays of the Sun. He knocked down many Devas by his violently striking them with mountain peaks and trees, and cut down many of them by his sword, who felt unable to move about. He killed a good many by his blows. The Devas, the Gandharvas and the serpents, thus belaboured by Kālanemi, became lustreless and utterly helpless, and even the mighty Indra of a thousand eyes were entangled in his network of arrows.

ऐरावतगत: संख्ये चलितुं न शशाक ह।
निर्जलाम्भोदसदृशो निर्जलार्णवसप्रभ:॥४८॥
निर्व्यापार: कृतस्तेन विपाशो वरुणो मृधे।
रणे वैश्रवणस्तेन परिघै: कामरूपिणा॥४९॥
वित्तदोऽपि कृत: संख्ये निर्जित: कालनेमिना।
यम: सर्वहरस्तेन मृत्युप्रहरणो रणे॥५०॥
याम्यामवस्थां संत्यज्य भीत: स्वां दिशमाविशत्।
स लोकपालानुत्सार्य कृत्वा तेषां च कर्म तत्॥५१॥
दिक्षु सर्वासु देहं स्वं चतुर्धा विदधे तदा।
स नक्षत्रपथं गत्वा दिव्यं स्वर्भानुदर्शनम्॥५२॥
जहार लक्ष्मीं सोमस्य तं चास्य विषयं महत्।
चालयामास दीप्तांशु स्वर्गद्वारात्सभास्करम्॥५३॥
सायनं चास्य विषयं जहार दिनकर्म च।
सोऽग्निं देवमुखं दृष्ट्वा चकाराऽऽत्ममुखाश्रयम्॥५४॥
वायुं च तरसा जित्वा चकाराऽऽत्मवशानुगम्।
स समुद्रान्समानीय सर्वाश्च सरितो बलात्॥५५॥
चकाराऽऽत्ममुखे वीर्याद्दिहभूताश्च सिन्धव:।
अप: स्ववशगा: कृत्वा दिविजा याश्च भूमिजा:॥५६॥
स स्वयं भूरिवाऽऽभाति महाभूतपतिर्यथा।
सर्वलोकमयो दैत्य: सर्वभूतभयावह:॥५७॥
स लोकपालैकवपुश्चन्द्रादित्यग्रहात्मवान्।
स्थापयामास जगतीं सुगुप्तां धरणीधरै:॥५८॥
पावकानिलसंपातो रराज युधि दानव:।
पारमेष्ठ्ये स्थित: स्थाने लोकानां प्रभवाप्यये।
तं तुष्टुवुर्दैत्यगणा देवा इव पितामहम्॥५९॥

At that time Indra, riding on his Airāvata, could not move about. Varuṇa was bereft of his noose and looked like the clouds and the oceans bereft of water. Afterwards, he belaboured Kubera with His club, and subdued Dharmarāja, who shuddering with fear, ran away abandoning His glory. He also overpowered the Lokapāla and divided himself in four parts and located them in four directions. These parts did all his works. Then going up to the path of the stars, he took the splendour of the Moon and his kingdom what is so anxiously coveted by Rāhu. He then dispelled the light of the Moon, and also drove away the shining Sun from the gates of heaven, and took under his charge His Sāyana (procession of the equinoxes) and the diurnal functions. Knowing Agni to be the mouth of the Gods, Kālanemi swallowed Him also. He also conquered Vāyu by his valour and controlled and swallowed all the heavenly and mundane streams along with the ocean. In such a way that demon after bringing under his control all waters of heaven and earth, shone forth Brahmā and became the terror of the universe; and assuming the forms of Lokapālas and the Sun and the Moon, he controlled the affairs of the universe in a well-ordained manner. Then enthroning himself in the heavens in the place of Brahmā, that demon, highly energetic like wind and fire, began to rule himself the celestial and terrestrial kingdoms. All the demons then prayed to him as the Devas do unto Brahmā.

इति श्रीमात्स्ये महापुराणे तारकामययुद्धे
सप्तसप्तत्यधिकशततमोऽध्याय:।।१७७।।

CHAPTER 178

Conflict between gods and Tārakāmaya

मत्स्य उवाच

पञ्च तं नाभ्यवर्त्तन्त विपरीतेन कर्मणा।
वेदो धर्म: क्षमा सत्यं श्रीश्च नारायणाश्रया।। १।।

Lord Matsya said– The Vedas, Dharma, Forbearance, Truth and Lakṣmī, resorting to Nārāyaṇa, these five were not attained by Kālanemi on account of his inferior deeds, performed against the prescribed rites.

स तेषामनुपस्थानात् सक्रोधो दानवेश्वर:।
वैष्णवं पदमन्विच्छन् ययौ नारायणान्तिकम्।। २।।

Because of the absence of these five, the lord of demons became angry, and wanted to enthrone himself in place of Viṣṇu and appeared before Him.

स ददर्श सुपर्णस्थं शंखचक्रगदाधरम्।
दानवानां विनाशाय भ्रामयन्तं गदां शुभाम्।। ३।।
सजलोम्भादसदृशं विद्युत्सदृशवाससम्।
स्वारूढं स्वर्णपक्षाढ्यं शिखिनं काश्यपं खगम्।।४।।

He saw the Lord riding on his vehicle Garuḍa and holding conch, disc, club, lotus, wearing white apparel and whirling his auspicious mace to destroy the demons. His garment appeared like lightning. He himself appeared like rain clouds. His carrier was Garuḍa, Kaśyapa's son having crest and golden wings.

दृष्ट्वा दैत्यविनाशाय रणे स्वस्थमवस्थितम्।
दानवो विष्णुमक्षोभ्य बभाषे लुब्धमानस:।।५।।

Seeing Him thus appearing in the battlefield with a calm composure, ready to destroy the demons, that demon angrily said.

अयं स रिपुरस्माकं पूर्वेषां प्राणनाशन:।
अर्णवावासिनश्चैव मधोर्वै कैटभस्य च।। ६।।

"He is our enemy and the destroyer of our ancestors, He dwells in the ocean, He also destroyed the demons Madhu and Kaiṭabha.

अयं स विग्रहोऽस्माकमशाम्य: किल कथ्यते।
अनेन संयुगेष्वद्य दानवा बहवो हता:।।७।।

There will be a most fearful fight between Him and me. It is said that there is no end. In this battle, many demons have been killed by Him.

अयं स निर्घृणो लोके स्त्रीबालनिरपत्रप:।
येन दानवनारीणां सीमान्तोद्धरणं कृतम्।।८।।
अयं स विष्णुर्देवानां वैकुण्ठश्च दिवौकसाम्।
अनन्तो भोगिनामप्सु स्वपन्नाद्य: स्वयम्भुव:।। ९।।

He is very merciless towards the people. He is shameless as he has not shown his clemency even to the children and the women and He dragged the women of demons with their plait of heir. He is Viṣṇu. He is the heaven of the deities. He sleeps in ocean on the Śeśa serpent. He is the endless and Prime Soul.

अयं स नाथो देवानामस्माकं व्यथितात्मनाम्।
अस्य क्रोधं समासाद्य हिरण्यकशिपुर्हत:।। १०।।
अस्य च्छायामुपाश्रित्य देवा मखमुखे श्रिता:।
आज्यं महर्षिभिर्दत्तमश्नुवन्ति त्रिधा हुतम्।। ११।।
अयं स निधने हेतु: सर्वेषाममरद्विषाम्।
यस्य चक्रे प्रविष्टानि कुलान्यस्माकमाहवे।। १२।।

He is the Lord of the gods and our tormentor. Hiraṇyakaśyapu was the victim of His fury. The Devas under His guardianship enjoy the sacrificial oblations and the offerings of clarified butter poured into the fire thrice by the great Ṛṣis. He is the Destroyer of all the enemies of the Devas. In the field of battle our race is annihilated by His *cakra* or quoit.

अयं स किल युद्धेषु सुरार्थे त्यक्तजीवित:।
सवितुस्तेजसा तुल्यं चक्रं क्षिपति शत्रुषु॥ १३॥
अयं स कालो दैत्यानां कालभूत: समास्थित:।
अतिक्रान्तस्य कालस्य फलं प्राप्स्यति केशव:॥ १४॥

It is true that for the welfare of the Devas, He has given up his own life. He throws his quoit shining like the Sun in midst of the demons. He is the Destroyer of the demons as in the form of death. He is Keśava and will receive his fruits of past time.

दिष्ट्येदानीं समक्षं मे विष्णुरेष समागत:।
अद्य मद्बाहुनिष्पिष्टो मामेव प्रणयिष्यति॥ १५॥
स्याम्यपचितिं दिष्ट्या पूर्वेषामद्य संयुगे।
नारायणं हत्वा दानवानां भयावहम्॥ १६॥
प्रमेव हनिष्यामि रणेऽमरगणांस्तत:।
त्यन्तरगतो ह्येष बाधते दानवान्मृधे॥ १७॥
ोऽनन्त: पुरा भूत्वा पद्मनाभ इति श्रुत:।
ग्रानैकार्णवे घोरे तावुभौ मधुकैटभौ॥ १८॥

ortunately this Viṣṇu has now come to me. v He subdued by me and will salute to me. ay in this battlefield I shall kill ārāyaṇa–the terror of the demons and will then kill quickly all the other gods. Thus I will be free from the debt of my ancestors. This Viṣṇu in all forms causes anguish to the demons. I have heard that this very same Viṣṇu bears enmity to the demons even after he gets other births; and he has killed the demons Madhu and Kaiṭabha, when a lotus sprouted from His navel, and when there was only one vast expanse of water all over the universe.

द्विधाभूतं वपु: कृत्वा सिंहस्यार्द्धं नरस्य च।
पितरं मे जघानैको हिरण्यकशिपुं पुरा॥ १९॥
शुभं गर्भमधत्तैनमदितिर्देवतारणि:।
त्रींल्लोकानुज्जहारैक: क्रममाणास्त्रिभि: क्रमै:॥ २०॥
भूयस्त्विदानीं संग्रामे संप्राप्ते तारकामये।
मया सह समागम्य स देवो विनशिष्यति॥ २१॥

एवमुक्त्वा बहुविधं क्षिपन्नारायणं रणे।
वाग्भिरप्रतिरूपाभिर्युद्धमेवाभ्यरोचयत्॥ २२॥

In the form of Narasiṁha, half man and half loin He killed my father Hiraṇyakaśyapu. He had measured the three realms by His three strides, when Aditi held Him auspiciously in Her womb. Now again in this Tārakāmaya war He will be killed by fighting with me." Having uttered such words in many ways, he got ready to encounter Viṣṇu.

क्षिप्यमाणोऽसुरेन्द्रेण न चुकोप गदाधर:।
क्षमाबलेन महता सस्मितं चेदमब्रवीत्॥ २३॥
अल्पं दर्पबलं दैत्य स्थिरमक्रोधजं बलम्।
हतस्त्वं दर्पजैर्दोषैर्हित्वा यद्भाषसे क्षमम्॥ २४॥
अधीरस्त्वं मम मतो धिगेतत्तव वाग्बलम्।
न यत्र पुरुषा: सन्ति तत्र गर्ज्जन्ति योषित:॥ २५॥
अहं त्वां दैत्य पश्यामि पूर्वेषां मार्गगामिनम्।
प्रजापतिकृतं सेतुं भित्त्वा क: स्वस्तिमान्व्रजेत्॥ २६॥
अद्य त्वां नाशयिष्यामि देवव्यापारघातकम्।
स्वेषु स्वेषु च स्थानेषु स्थापयिष्यामि देवता:॥ २७॥

Thus the lord of demons spoke such harsh words, but Gadādhara[1] kept himself quite calm, and only said with a smile– "O Demon! you are somewhat conceited and that is why you are addressing Me so impatiently. The strength of conceit is no strength indeed; whereas the strength of angerlessness is more stable and really strong. Filled with conceit, in my opinion, you are void of valour. Fie to your words. Verily, women pose at a place where there are no men. O Daitya! I see, you are the follower on the footsteps of your ancestors. Who is fortunate can remain in comfort after breaking the bridge built by Lord Brahmā? O one destroyer of the auspicious acts of the Devas! to day I shall kill you and shall install the Devas in their places."

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[1] Having a mace i.e., Lord Viṣṇu.

एवं ब्रुवति वाक्यं तु मृधे श्रीवत्सधारिणि।
जहास दानवः क्रोधाद्धस्तांश्चक्रे सहायुधान्॥ २८॥
स बाहुशतमुद्यम्य सर्वास्त्रग्रहणं रणे।
क्रोधाद्द्विगुणरक्ताक्षो विष्णुं वक्षस्यताडयत्॥ २९॥
दानवाश्चापि समरे मयतारपुरोगमाः।
उद्यतायुधनिस्त्रिंशां विष्णुमभ्यद्रवन् रणे॥ ३०॥

After the words of Lord Viṣṇu, the holder of the mark of Śrīvatsa, like that, the demon laughed with anger, holding missiles in his hands. Taking up the weapons in his hundreds of hands with red-eyed, he began to hit the chest of the Viṣṇu. Maya and other valiant demons also ran after Viṣṇu with their sharpened arms and Nistriṅśa weapons in battlefield.

स ताड्यमानोऽतिबलैर्दैत्यैः सर्वोद्यतायुधैः।
न चचाल ततो युद्धे कम्पमान इवाचलः॥ ३१॥

Afflicted by the blows of the demons in the war, Lord Viṣṇu was unable to move from there. He kept himself very steady like a mountain.

संसक्तश्च सुपर्णेन कालनेमी महासुरः।
सर्वप्राणेन महतीं गदामुद्यम्य बाहुभिः॥ ३२॥
घोरां ज्वलन्तीं मुमुचे संरब्धो गरुडोपरि।
कर्मणा तेन दैत्यस्य विष्णुर्विस्मयमाविशत्॥ ३३॥
यदा तेन सुपर्णस्य पातिता मूर्ध्नि सा गदा।

Then Garuḍa injured the great demon Kālanemi. Then taking up a ponderous and terrible club in his hand Kālanemi hurled it on Garuḍa with great force, which indeed astonished the Lord.

सुपर्णं व्यथितं दृष्ट्वा कृत्तं च वपुरात्मनः॥ ३४॥
क्रोधसंरक्तनयनो वैकुण्ठश्चक्रमाददे।
व्यवर्द्धत स वेगेन सुपर्णेन समं विभुः॥ ३५॥
भुजाश्चास्य व्यवर्द्धत व्याप्नुवन्तो दिशो दश।
प्रदिशश्चैव खं गां वै पूरयामास केशवः॥ ३६॥
ववृधे च पुनर्लोकान् क्रांतुकाम इवौजसा।
तर्ज्जनायासुरेन्द्राणां वर्द्धमानं नभस्तले॥ ३७॥

Lord seeing Garuḍa thus distressed and Himself also in trouble, became very angry. Then he took up His Sudarśana cakra, and exhibited His majestic glory. At that time Viṣṇu began to grow with Garuḍa; and covered all the ten directions with his arms. The Lord Viṣṇu pervading all over the universe by splendour rose to heaven and started to destroy the demons.

ऋषयश्चैव गन्धर्वा स्तुष्टुवुर्मधुसूदनम्।
सर्वान्किरीटेन लिहन्साभ्रमम्बरमम्बरैः॥ ३८॥
पद्भ्यामाक्रम्य वसुधां दिशः प्रच्छाद्य बाहुभिः।

All Ṛṣis and the Gandharvas began to chant hymns to destroyer of Madhu demon (Viṣṇu), and at the same time the Lord rose so high that His crest touched the clouds, His feet covered the earth and His stretched arms spread in all directions.

स सूर्यकरतुल्याभं सहस्रारमरिक्षयम्॥ ३९॥
दीप्ताग्निसदृशं घोरं दर्शनेन सुदर्शनम्।
सुवर्णरेणुपर्य्यन्तं वज्रनाभं भयापहम्॥ ४०॥
मेदोऽस्थिमज्जारुधिरैः सिक्तदानवसम्भवैः।
अद्वितीयप्रहरणं क्षुरपर्यन्तमण्डलम्॥ ४१॥
स्रग्दाममालावितततं कामगं कामरूपिणम्।
स्वयं स्वयम्भुवा सृष्टं भयदं सर्वविद्विषाम्॥ ४२॥
महर्षिरोषैराविष्टं नित्यमाहवदर्पितम्।
क्षेपणाद्यस्य मुह्यन्ति लोकाः सस्थाणुजङ्गमाः॥ ४३॥
क्रव्यादानि च भूतानि तृप्तिं यान्ति महामृधे।
तदप्रतिमकर्मोग्रं समानं सूर्यवर्च्चसा॥ ४४॥
चक्रमुद्यम्य समरे क्रोधदीप्तो गदाधरः।
स मुष्णन् दानवं तेजः समरे स्वेन तेजसा॥ ४५॥
चिच्छेद बाहूंश्चक्रेण श्रीधरः कालनेमिनः।
तच्च वक्त्रशतं घोरं साग्निपूर्णाट्टहासि वै॥ ४६॥
तस्य दैत्यस्य चक्रेण प्रममाथ बलाद्धरिः।

Then He took His mighty Sudarasana quote, shining like the rays of the Sun, containing a thousand edges, the destroyer of the enemies,

looking like a blaze of fire, its ends adorned with golden work and its middle bedecked with diamonds, having garlands on it, going and assuming forms at will, terrible to all the enemies, the eater of the blood, bone and marrow of the demons, made by Brahmā Himself, conjoined with the fury and fortitude of the Maharṣis, by the throwing of which the moveable and immoveable objects become burnt up, by virtue of which the goblins and the Rākṣasas get satisfaction (by getting blood and flesh to live upon). Raising such a Sudarśana cakra, unmatched in accomplishing its objects and looking violent like the burning rays of the Sun, Viṣṇu took away all the Dānava's energy and cut down the arms and the hundreds of the heads of Kālanemi looking like fires.

स च्छिन्नबाहुर्विशिरा न प्राकम्पत दानवः॥४७॥
कबन्धोऽवस्थितः संख्ये विशाख इव पादपः।
संवितत्य महापक्षौ वायोः कृत्वा समं जवम्॥४८॥
उरसा पातयामास गरुडः कालनेमिनम्।

Even having no arms and head, the demon still remained unmoved. His headless form like the trunk of a tree stood up in the field. Then Garuḍa swiftly like the air, threw down Kālanemi on the ground by his wings and by his breast.

स तस्य देहो विमुखो विबाहुश्च परिभ्रमन्॥४९॥
निपपात दिवं त्यक्त्वा क्षोभयन्धरणीतलम्।
तस्मिन्निपतिते दैत्ये देवाः सर्षिगणास्तदा॥५०॥
साधु साध्विति वैकुण्ठं समेताः प्रत्यपूजयन्।

His armless and faceless body fell down from heaven with great violence on ground. Due to the falling down of the demon, the Devas together with Ṛṣis cried out "excellent! excellent!" and they all adored Viṣṇu.

अपरे ये तु दैत्याश्च युद्धे दृष्टपराक्रमाः॥५१॥
ते सर्वे बाहुभिर्व्याप्ता न शेकुश्चलितुं रणे।
कांश्चित्केशेषु जग्राह कांश्चित्कण्ठेषु पीडयन्॥५२॥
चकर्ष कस्याचिद्वक्त्रं मध्येऽगृह्णादथापरम्।
ते गदाचक्रनिर्दग्धा गतसत्त्वा गतासवः॥५३॥
गगनाद्भ्रष्टसर्वाङ्गा निपेतुर्धरणीतले।
तेषु दैत्येषु सर्वेषु हतेषु पुरुषोत्तमः॥५४॥
तस्थौ शक्रप्रियं कृत्वा कृतंकर्म्मा गदाधरः।
तस्मिन्विमर्दे संग्रामे निवृत्ते तारकामये॥५५॥
तं देशमाजगामाशु ब्रह्मा लोकपितामहः।
सर्वैर्ब्रह्मर्षिभिः सार्द्धं गन्धर्वाप्सरसां गणैः॥५६॥

Then all other demons seeing war in battlefield started to flight; but they all could not move obstructed by the stretching arms of Viṣṇu who caught hold of their hair and necks. He powdered the faces of many and broke the waists of several. Many demons of them were cut down by the quoit and the club blows of the Lord and expired. Their strengths diminished, limbs were broken and several of them died falling on the ground from the heaven. When all the demons were thus killed, the Lord stayed there for the benefit of Indra. At the end of the Tārakāmaya battle, Pitāmaha Brahmā along with the Ṛṣis, the Gandharvas and the group of nymphs went there.

देवदेवो हरिं देवं पूजयन्वाक्यमब्रवीत्।
कृतं देव महत्कर्म्म सुराणां शल्यमुद्धृतम्।
वधेनानेन दैत्यानां वयं च परितोषिताः॥५७॥

After adoring Lord Viṣṇu, Brahmā said Him these words– "You have done a great work. You have removed the source of pain to the gods. You have gratified us all by killing the demons.

योऽयं त्वया हतो विष्णो कालनेमी महासुरः।
त्वमेकोऽस्य मृधे हन्ता नान्यः कश्चन विद्यते॥५८॥
एष देवान्परिभवँल्लोकांश्च ससुरासुरान्।
ऋषीणां कदनं कृत्वा मामपि प्रति गर्ज्जति॥५९॥
तदनेन तवाग्र्येण परितुष्टोऽस्मि कर्मणा।
यदयं कालकल्पस्तु कालनेमी निपातितः॥६०॥

This great demon Kālanemi killed by you, was not slyable by anyone else. He was a source of sufferings contempt to the gods and all the three realms. He caused a great pain to the Ṛṣis and was bent on doing me harm as well. Therefore, by this act, I am much gratified that you have killed Kālanemi resembling the death.

तदा गच्छस्व भद्रं ते गच्छाम दिवमुत्तमम्।
ब्रह्मर्षयस्त्वां तत्रस्था: प्रतीक्षन्ते सदोगता:॥६१॥
कं चाहं तव दास्यामि वरं वरवतां वर।
सुरेष्वथ च दैत्येषु वराणां वरदो भवान्॥६२॥
निर्यातयैत त्रैलोक्यं स्फीतं निहतकण्टकम्।
अस्मिन्नेव मृधे विष्णो शक्राय सुमहात्मने॥६३॥

May You be blessed. Now we move on to the excellent place of heaven, where the Brahmarṣis are beholding you in the assembly. Deva! what boon can I confer on you, for you, Yourself are the giver of boons to all Devas and Daityas. You have removed the thorn of the three realms. Now hand over the fullest kingdom of the three realms to Indra."

एवमुक्तो भगवता ब्रह्मणा हरिरव्यय:।
देवाञ्छक्रमुखान्सर्वानुवाच शुभया गिरा॥६४॥

Thus praised by lord Brahmā, imperishable lord Viṣṇu said to Indra and all other gods in sweet words.

विष्णुवाच

शृण्वन्तु त्रिदशा: सर्वे यावन्तोऽत्र समागता:।
श्रवणावहितै: श्रोत्रै: पुरस्कृत्य पुरन्दरम्॥६५॥
अस्माभि: समरे सर्वे कालनेमीमुखा हता:।
दानवा विक्रमोपेता: शक्रादपि महत्तरा:॥६६॥
अस्मिन् महति संग्रामे दैतेया द्वौ विनि:सृतौ।
विरोचनश्च दैत्येन्द्र: स्वभार्नुश्च महाग्रह:॥६७॥
स्वां दिशं भजतां शक्रो दिशं वरुण एव च।

Viṣṇu said– "O Gods! listen to this with highly attention what I say. In this warfare we all have killed a demon Kālanemi more valiant than Indra alongwith other mighty demons, but two have escaped from this great war. They are Virocana and Rāhu, consequently Indra and Varuṇa should guard the eastern and western quarters respectively.

याम्यां यम: पलायतामुत्तरां च धनाधिप:॥६८॥
ऋक्षै: सह यथायोगं गच्छता चैव चन्द्रमा:।
अब्दमृत्युमुखे सूर्यो भजतामयनै: सह॥६९॥
आज्यभागा: प्रवर्त्तन्तां सदस्यैरभिपूजिता:।

Dharmarāja and Kubera should keep guard on south and north respectively. The Moon along with His satellites should return to their realm. O Sun! Enjoy yourself with your northern and southern Ayanas and season throughout the year. The daily oblation of clarified butter, etc., poured into the sacrificial fire may now be resumed.

हूयन्तामग्नयो विप्रैर्वेददृष्टेन कर्म्मणा॥७०॥
देवाश्चाप्यग्निहोमेन स्वाध्यायेन महर्षय:।
श्राद्धेन पितरश्चैव तृप्तिं यान्तु यथासुखम्॥७१॥

"O Brāhmaṇas! Resume Agnihotras and other sacrifices according to the Vedic injunctions, and oblations be offered in Fire. The Devas may be gratified by sacrifices, the ancestors by the performance of Śrāddhas, and the great sages by the study of the Vedas.

वायुश्चरतु मार्गस्थस्त्रिधा दीप्यतु पावक:।
त्रींस्तु वर्णांश्च लोकांस्त्रीस्तर्पयश्चात्मजैर्गुणै:॥७२॥
क्रतव: सम्प्रवर्त्तन्तां दीक्षणीयैर्द्विजातिभि:।
दक्षिणाश्चोपपाद्यन्तां याज्ञिकेभ्य: पृथक् पृथक्॥७३॥

The wind may freely roam in His realm and blow from there. The three fires may now gratify the three realms and the three varṇas. The sacrifices may be resumed through the Brāhmaṇas, and the Yājñikas may accept their sacrificial fees.

गां तु सूर्यो रसान्सोमो वायु: प्राणांश्च प्राणिषु।
तर्पयन्त: प्रवर्त्तन्ता: सर्व एव स्वकर्मभि:॥७४॥

यथावदानुपूर्व्येण महेन्द्रमलयोद्भवा:।
त्रैलोक्यमातर: सर्वा: समुद्रं यान्तु सिन्धव:॥७५॥
दैत्येभ्यस्त्यज्यतां भीश्च शान्तिं व्रजत देवता:।

The Sun may nourish the earth, the Moon may foster the Rasas, and the Wind may refresh all. Let all in this way resume Their allotted functions. Let the mother rivers rising from the mountains Mahendra, Malaya, etc., flow to the oceans. O Devas! cast aside your fears of the demons, be calm.

स्वस्ति वोऽस्तु गमिष्यामि ब्रह्मलोकं सनातनम्॥७६॥
स्वगृहे स्वर्गलोके वा संग्रामे वा विशेषत:।
विश्रम्भो वो न मन्तव्यो नित्यं क्षुद्रा हि दानवा:॥७७॥
छिद्रेषु प्रहरन्त्येते न तेषां संस्थितिर्ध्रुवा।
सौम्यानामृजुभावानां भवतामार्ज्जवं धनम्॥७८॥

May you be blessed. I am going to eternal Brahmaloka. Do not ever be afraid of the demons either in your realms or in battlefield. The demons are mean and whenever possible will attack the Devas. They have no fixed abodes. You should remain careful in your abodes, in the Heavens and in battlefield. You are simple and good. Gentleness and sincerity are your wealth."

एवमुक्त्वा सुरगणान्विष्णु: सत्यपराक्रम:।
जगाम ब्रह्मणा सार्द्धं स्वलोकं तु महायशा:॥७९॥
एतदाश्चर्य्यमभवत्संग्रामे तारकामये।
दानवानां च विष्णोश्च यन्मां त्वं परिपृष्टवान्॥८०॥

After thus speaking to the Devas, mighty Lord Viṣṇu returned to His realm in company of Brahmā. Such was the wonder of the Tārakāmaya war that waged between the Devas and the demons and I have related all that which you asked me.

इति श्रीमात्स्ये महापुराणे पद्मोद्भवप्रादुर्भावसंग्रहो
नामाष्टसप्तत्यधिकशततमोऽध्याय:॥ १७८॥

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CHAPTER 179

The killing of Andhaka

ऋषय ऊचु:
श्रुत: पद्मोद्भवस्तात विस्तरेण त्वयेरित:।
समासाद्भवमाहात्म्यं भैरवस्य विधीयताम्॥ १॥

The Ṛṣis said– "O Sūta! we have heard the creations from the lotus as explained in detail by you; now tell us about the glory of the Lord Śiva in the form of Bhairava."

सूत उवाच
तस्यापि देवदेवस्य शृणुध्वं कर्म चोत्तमम्।
आसीद्दैत्योऽन्धको नाम भिन्नाञ्जनचयोपम:॥ २॥
तपसा महता युक्तो ह्यवध्यस्त्रिदिवौकसाम्।

Sūta spoke– I shall narrate the excellent deeds of Śiva the Lord of gods, hear with attention. In days of yore there was a demon, known by the name of Andhaka, black as collyrium. He was engaged in great penance and was invulnerable of the Devas.

स कदाचिन्महादेवं पार्वत्या सहितं प्रभुम्॥ ३॥
क्रीडमानं तदा दृष्ट्वा हर्तुं देवीं प्रचक्रमे।
तस्य युद्धं तदा घोरमभवत्सह शम्भुना॥ ४॥
आवन्त्ये विषये घोरे महाकालवनं प्रति।
तस्मिन्युद्धे तदा रुद्रश्चान्धकेनातिपीडित:॥ ५॥

At some time the Lord Śiva and Pārvatī were enjoying in each others company, seeing them, he wished to snatch away the latter from the Lord. Then there was a most fearful battle started between Śiva and the demon Andhaka, fought in the Mahākāla forest, in the district of Avanti. At that time Lord Śiva was very much oppressed by the demon.

सुषुवे बाणमत्युग्रं नाम्ना पाशुपते हि तत्।
रुद्रबाणविनिर्भेदाद्रुधिरादन्धकस्य तु॥ ६॥
अन्धकाश्च समुत्पन्ना: शतशोऽथ सहस्रश:।
तेषां विदार्यमाणानां रुधिरादपरे पुन:॥ ७॥

Then the Lord Rudra discharged the Pāśupata weapon on demon. Through striking of that arrow, the blood gushed forth out of the body of that demon and thousands of Andhaka demons sprang up, and the gore of those demons also similarly multiplied itself into hundreds of demons. When they were killed the blood from them again sprang up the hundreds of Andhakas of formidable appearances.

बभूवुरन्धका घोरा यैर्व्याप्तमखिलं जगत्।
एवं मायाविनं दृष्ट्वा तं च देवस्तदान्धकम्॥८॥
पानार्थमन्धकास्रस्य सोऽसृजन्मातरस्तदा।
माहेश्वरी तथा ब्राह्मी कौमारी मालिनी तथा॥९॥
सौपर्णी ह्यथ वायव्या शाक्री वै नैर्ऋता तथा।
सौरीसौम्या शिवा दूती चामुण्डा चाथ वारुणी॥१०॥
वाराही नारसिंही च वैष्णवी च चलच्छिखा।
शतानन्दा भगानन्दा पिच्छिला भगमालिनी॥११॥
बला चातिबला रक्ता सुरभी मुखमण्डिका।
मातृनन्दा सुनन्दा च बिडाली शकुनी तथा॥१२॥
रेवती च महारक्ता तथैव पिलपिच्छका।
जया च विजया चैव जयन्ती चापराजिता॥१३॥
काली चैव महाकाली दूती चैव तथैव च।
सुभगा दुर्भगा चैव कराली नन्दिनी तथा॥१४॥
अदितिश्च दितिश्चैव मारी वै मृत्युरेव च।

In such a way innumerable terrible demons took birth and they spread in whole world. Then seeing that illusory Andhaka, God created the following Divine Mothers to drink their blood–Māheśvarī, Brāhmī, Kaumārī, Mālinī, Sauparṇī, Vāyavyā, Śākrī, Nairitī, Saurī, Saumyā, Śivā, Dūtī, Cāmuṇḍā, Vāruṇī, Vārāhī, Nārasiṅhī, Vaiṣṇavī, Calacchikā, Śatānandā, Bhagānandā, Picchillā, Bhagamālinī, Balā, Ādibalā, Raktā, Surabhī-Mukhamaṇḍikā, Mātṛnandā, Śunandā, Viḍālī, Śakunī, Revatī, Mahāraktā, Pilapicchikā, Jayā, Vijayā, Jayantī, Aparājitā, Kālī, Mahākālī, Dūtī, Subhagā, Durbhagā, Karālī, Nandinī, Aditi, Diti, Mārī; Mṛtyu,

कर्णमोटी तथा ग्राम्या उलूकी च घटोदरी॥१५॥
कपाली वज्रहस्ता च पिशाची राक्षसी तथा।
भुशुण्डी शाङ्करी चण्डा लाङ्गली कुटभी तथा॥१६॥
खेटा सुलोचना धूम्रा एकवीरा करालिनी।
विशालदंष्ट्रिणी श्यामा त्रिजटी कुक्कुटी तथा॥१७॥
वैनायकी च वैताली उन्मत्तोदुम्बरी तथा।
सिद्धिश्च लेलिहाना च केकरी गर्दभी तथा॥१८॥
भ्रुकुटी बहुपुत्री च प्रेतयाना विडम्बिनी।

Karṇamoṭi, Grāmyā, Ulūkī, Ghaṭodarī, Kapālī, Vajrahastā, Piśācī, Rākṣasī, Bhuśuṇḍī, Śāṅkarī, Caṇḍā, Lāṅgalī, Kuṭabhī, Kheṭā, Sulocanā, Dhūmrā, Ekavīrā, Karālinī, Viśāladaṅṣṭriṇī, Śyāmā. Trijaṭī, Kukkuṭī, Vaināyakī, Vaitālī, Unmattā, Udumbarī, Siddhi, Lelihānā, Kekarī, Gardabhī, Bhrukuṭī, Bahuputrī, Pretayānā, Viḍambinī,

क्रौंचा शैलमुखी चैव विनता सुरसा दनुः॥१९॥
उषा रम्भा मेनका च सलिला चित्ररूपिणी।
स्वाहा स्वधा वषट्कारा धृतिर्ज्येष्ठा कपर्दिनी॥२०॥
माया विचित्ररूपा च कामरूपा च सङ्गमा।
मुखेविला मङ्गला च महानासा महामुखी॥२१॥
कुमारी रोचना भीमा सदाहा च मदोद्धता।
अलम्बाक्षी कालपर्णी कुम्भकर्णी महासुरी॥२२॥
केशिनी शंखिनी लम्बा पिङ्गला लोहितामुखी।
घण्टारवाथ दंष्ट्राला रोचना काकजङ्घिका॥२३॥

Krauñcā, Śailamukhī, Vinatā, Surasā, Danu, Uṣā, Rambhā, Menakā, Salilā, Citrarūpiṇī, Svāhā, Svadhā, Vaṣaṭkārā, Dhṛti, Jyeṣṭhā, Kapardinī, Māyā, Vicitrarūpā, Kāmarūpā, Saṅgamā, Mukhevilā, Maṅgalā, Mahānāsā, Mahāmukhī, Kumārī, Rocanā, Bhīmā, Sadāhā, Madoddhatā, Alambākṣī, Kālaparṇī, Kumbhakarṇī, Mahāsurī, Keśinī, Śaṅkhinī, Lambā, Piṅgalā, Lohitāmukhī, Ghaṇṭāravā, Daṅṣṭrālā, Rocanā, Kākajaṅgikā,

गोकर्णिकाजमुखिका महाग्रीवा महामुखी।
उल्कामुखी धूमशिखा कम्पिनी परिकम्पिनी॥२४॥
मोहना कम्पना क्ष्वेला निर्भया बाहुशालिनी।
सर्पकर्णी तथैकाक्षी विशोका नन्दिनी तथा॥२५॥

ज्योत्स्नामुखी च रभसा निकुम्भा रक्तकम्पना।
अविकारा महाचित्रा चन्द्रसेना मनोरमा॥ २६॥
अदर्शना हरत्पापा मातङ्गी लम्बमेखला।
अबाला वञ्चना काली प्रमोदा लाङ्गलावती॥ २७॥
चित्ता चित्तजला कोणा शान्तिकाघविनाशिनी।
लम्बस्तनी लम्बसटा विसटा वासचूर्णिनी॥ २८॥

Gokarṇikā, Ajamukhikā, Mahāgrīvā, Mahāmukhī, Ulkāmukhī, Dhūmaśikhā, Kampinī, Parikampinī, Mohanā, Kampanā, Kṣvelā, Nirbhayā, Bahuśālinī, Sarpakarṇī, Ekākṣī, Viśokā, Nandinī, Jyotsnāmukhī, Rabhasā, Nikumbhā, Raktakampanā, Avikārā, Mahācitrā, Candrasenā, Manoramā, Adarśanā, Haratpāpā, Mātaṅgī, Lamabmekhalā, Abālā, Vañcanā, Kālī, Pramodā, Laṅgalāvatī, Cittā, Cittajalā, Koṇā, Śāntikā, Aghavināśinī, Lambastanī, Lamasaṭā, Visaṭā, Vāsacūrṇinī,

स्खलन्ती दीर्घकेशी च सुचिरा सुन्दरी शुभा।
अयोमुखी कटुमुखी क्रोधनी च तथाशनी॥ २९॥
कुटुम्बिका मुक्तिका च चन्द्रिका बलमोहिनी।
सामान्या हासिनी लम्बा कोविदारी समासवी॥ ३०॥
शङ्कुकर्णी महानादा महादेवी महोदरी।
हुङ्कारी रुद्रसुसटा रुद्रेशी भूतडामरी॥ ३१॥
पिण्डजिह्वा चलज्ज्वाला शिखा ज्वालामुखी तथा।
एताश्चान्याश्च देवेशः सोऽसृजन्मातरस्तदा॥ ३२॥

Skhalantī, Dīrghakeśī, Sucirā, Sundarī, Śubhā, Ayomukhī, Kaṭumukhī, Krodhanī, Aśanī, Kuṭumbikā, Muktikā, Candrikā, Balamohinī, Sāmānyā, Hāsinī, Lambā, Kovidārī, Samāsavī, Śaṅkukarṇī, Mahānadā, Mahādevī, Mahodarī, Huṅkārī, Rudrasusaṭā, Rudreśi, Bhūtaḍāmarī, Piṇḍajihvā, Calajjvālā, Śikhā, Jvālāmukhī, and many others.

अन्धकानां महाघोराः पपुस्तद्रुधिरं तदा।
ततोऽन्धकासृजः सर्वाः परां तृप्तिमुपागताः॥ ३३॥
तासु तृप्तासु संभूतां भूय एवान्धकप्रजाः।
अर्दितस्तैर्महादेवः शूलमुद्गरपाणिभिः॥ ३४॥
ततः स शङ्करो देवस्त्वन्धकैर्व्याकुलीकृतः।
जगाम शरणं देवं वासुदेवमजं विभुम्॥ ३५॥

Most terrible they all drank the blood of those Andhakas and become exceedingly satiated. After they were quite satisfied and could not drink more blood, the demons again sprang up all over and having a spear and mallet in hands, they afflicted Lord Śiva. Then God went to seek the refuge of birthless and all-pervading lord Viṣṇu.

ततस्तु भगवान् विष्णुः सृष्टवान् शुष्करेवतीम्।
या पपौ सकलं तेषामन्धकानामसृक् क्षणात्॥ ३६॥
यथा यथा च रुधिरं पिबन्त्यन्धकसम्भवम्।
तथा तथाधिकं देवी संशुष्यति जनाधिप॥ ३७॥
पीयमाने तया तेषामन्धकानां तथासृजि।
अन्धकास्तु क्षयं नीताः सर्वे ते त्रिपुरारिणा॥ ३८॥

Then Lord Viṣṇu created Śuṣka-Revatī who at the moment drank the blood of all the Andhaka demons. She became more withered and dry as she drank the blood of demons, and when all the blood was drunk, all demons were completely annihilated by enemy of Tripura.

मूलान्धकं तु विक्रम्य तदा शर्वस्त्रिलोकधृक्।
चकार वेगाच्छूलाग्रे स च तुष्टाव शङ्करम्॥ ३९॥
अन्धकस्तु महावीर्यस्तस्य तुष्टोऽभवद्भवः।
सामीप्यं प्रददौ नित्यं गणेशत्वं तथैव च॥ ४०॥

When Śiva, the lord of three worlds with His valour was ready to pierce Andhaka the primary demon, with His trident, the great powerful Andhaka prayed to the Lord and He being pleased with His devotion, bestowed Ganeśatva to him, and also made him the attendant-in-chief, and granted him Sāmīpya in His company for ever.

ततो मातृगणाः सर्वे शङ्करं वाक्यमब्रुवन्।
भगवन् भक्षयिष्यामः सदेवासुरमानुषान्।
त्वत्प्रसादाज्जगत्सर्वं तदनुज्ञातुमर्हसि॥ ४१॥

Then all the Divine Mothers said to Śiva these words– "O Lord! by your grace, we are ready to eat up all the Devas, demons and men of the three realms. Please give us permission."

शङ्कर उवाच

भवतीभिः प्रजाः सर्वा रक्षणाय न संशयः।
तस्माद्घोरादभिप्रायान्मनः शीघ्रं निवर्त्त्यताम्।।४२।।
इत्येवं शङ्करेणोक्तमनादृत्य वचस्तदा।
भक्षयामासुरत्युग्रास्त्रैलोक्यं सचराचरम्।।४३।।

Śiva said– "You should all undoubtedly protect the creation; so you should divert the mind from this dreadful idea of yours." But they disrespected the words of the Lord Śaṅkara, and started their campaign of destruction of the three worlds, assuming terrific appearance.

त्रैलोक्ये भक्ष्यमाणे तु तदा मातृगणेन वै।
नृसिंहमूर्त्तिं देवेशं प्रदध्यौ भगवाञ्छिवः।।४४।।
अनादिनिधनं देवं सर्वलोकभवोद्भवम्।
दैत्येन्द्रवक्षोरुधिरचर्चिताग्र महानखम्।।४५।।

When all mothers had eaten up the three worlds, then Śiva meditated upon Narasiṁha, the birthless and deathless one and the creator of all the Lokas, Who instantly appeared then and there with His claws besmeared with the gore of Hiraṇyakaśyapu,

विद्युज्जिह्वं महादंष्ट्रं स्फुरत्केसरकण्ठकम्।
कल्पान्तमारुतक्षुब्धं सप्तार्णवसमस्वनम्।।४६।।
वज्रतीक्ष्णनखं घोरमाकर्णव्यादिताननम्।
मेरुशैलप्रतीकाशमुदयार्कसमेक्षणम्।।४७।।
हिमाद्रिशिखराकारं चारुदंष्ट्रोज्ज्वलाननम्।
नखनिस्सृतरोषाग्निज्वालाकेसरमालिनम्।।४८।।
वज्राङ्गदं सुमुकुटं हारकेयूरभूषणम्।
श्रोणीसूत्रेण महता काञ्चनेन विराजितम्।।४९।।
नीलोत्पलदलश्यामं वासोयुगविभूषणम्।
तेजसाक्रान्तसकलब्रह्माण्डागारसंकुलम्।।५०।।
पवनं भ्राम्यमाणानां हुतहव्यवहार्च्चिषाम्।
आवर्त्तसदृशाकारैः संयुक्तं देहलोमजैः।।५१।।
सर्वपुष्पविचित्रां च धारयन्तं महास्रजम्।
स ध्यातमात्रो भगवान्प्रददौ तस्य दर्शनम्।।५२।।

His tongue flapping out like a spark of lightning, with His formidable fangs and long teeth, full of mighty splendour and roaring like that of the rumbling clouds, agitated by the fearful wind that blows at the time of the destruction of the universe, thundering like the seven oceans, with His mouth wide open, with His nails sharpened like thunderbolt, His face very dreadful extended till the ears, His appearance looked like the mountain Meru and His two eyes looked like the rising Sun. His shape looked like the peak of Himālaya, His fearful rows of teeth, though formidable yet beautiful, illumined His face with His nails burning with the fire of fury, and having majestic hair, wearing a crown, garlands, armlets, girdle of bells, fine garments, spreading His lustre all over the universe. His colour was blue like blue lotuses. He was adorned with a pair of garments. The whole universe was overpowered with His lustre. The waving of the hairs on His body looked like so many rays of fire moving in wind and wearing garlands of various kinds of beautiful flowers.

यादृशेनैव रूपेण ध्यातो रुद्रेण धीमता।
तादृशेनैव रूपेण दुर्निरीक्ष्येण दैवतैः।।५३।।
प्रणिपत्य तु देवेशं तदा तुष्टाव शङ्करः।।५४।।

Narasiṁha appeared before Śiva in the same form as was thought of by Him. Even gods can not attain this form easily. Then Lord Śiva saluted Him and praised by following prayer–

शंकर उवाच

नमस्तेऽस्तु जगन्नाथ नरसिंहवपुर्द्धर।
दैत्यनाथासृजापूर्णनखशक्तिविराजित।।५५।।
ततः सकलसंलग्न हेमपिङ्गलविग्रह।
नतोऽस्मि पद्मनाभ त्वां सुरशक्र जगद्गुरो।।५६।।
कल्पान्ताम्भोदनिर्घोष सूर्यकोटिसमप्रभ।
सहस्रयमसंक्रोध सहस्रेन्द्रपराक्रम।।५७।।

सहस्त्रधनदस्फीत सहस्त्रवरुणात्मक।
सहस्त्रकालरचित सहस्त्रनियतेन्द्रिय॥५८॥
सहस्त्रभूर्महाधैर्य सह स्नानन्तमूर्त्तिमन्।
सहस्त्रचन्द्रप्रतिम सहस्त्रग्रहविक्रम॥५९॥
सहस्त्ररुद्रतेजस्क सहस्त्रब्रह्मसंस्तुत।
सहस्त्रबाहुवेगोग्र सहस्त्रास्यनिरीक्षण।
सहस्त्रयन्त्रमथन सहस्त्रवधमोचन॥६०॥
अन्धकस्य विनाशाय या सृष्टा मातरो मया।
अनादृत्य तु मद्वाक्यं भक्षयन्त्यद्य ताः प्रजाः॥६१॥
कृत्वा ताश्च न शक्तोऽहं संहर्तुमपराजित।
स्वयं कृत्वा कथं तासां विनाशमभिकारये॥६२॥

"O Lord of the universe! Devadeva in the form of Narasiṁha, my salutations to you. Looking handsome with your claws dyed in the gore of the demons, shining like gold, Padmanābha (from whose navel sprouted the lotus) the superior of the universe, my salutations to Thee. Thundering like the clouds at the time of the dissolution of the universe, illustrious like the thousands of suns, charged with the fury of a thousand Yamas, powerful like the thousands of Indras, prosperous like thousand Kuberas, the soul of a thousand Varuṇa and Kāla, calm like a thousand earths, lustresome like thousand Moons, glorified like a thousands Rudras, valiant like a thousand heavenly bodies, having a thousand arms and eyes, the destroyer of many weapons, the liberator of thousands, such you are. Deva! the Divine Mothers that I had created for the destruction of Andhaka are now ready to devour the whole universe with utter disregard of my orders. I have created them, but I cannot destroy them now Myself. How can I, being their Creator become their Destroyer–"

एवमुक्तः स रुद्रेण नरसिंह वपुर्द्धरः।
ससर्ज देवी जिह्वायास्तदा वाणीश्वरीं हरिः॥६३॥
हृदयाच्च तथा माया गुह्याच्च भवमालिनी।
अस्थिभ्यश्च तथा काली सृष्टा पूर्वं महात्मना॥६४॥
यया तद्रुधिरं पीतमन्धकानां महात्मनाम्।
या चास्मिन् कथिता लोके नामतः शुष्करेवती॥६५॥

Having praised through these words by Rudra, Lord Viṣṇu in form of Narasiṁha created goddess Vāṇīśvarī from His tongue, Māyā from His heart, Bhavamālinī from His concealable part, Kālī from His bones who drank the blood of the high-bodied demon Andhaka. She is known in this world by the name of Śuṣka-Revatī.

द्वात्रिंशन्मातरः सृष्टा गात्रेभ्यश्चक्रिणा ततः।
तासां नामानि वक्ष्यामि तानि मे गदतः शृणु॥६६॥

After that, Viṣṇu created the thirty-two Divine Mothers from His body. I shall narrate you names of them.

सर्वांस्तास्तु महाभागा घण्टाकर्णी तथैव च।
त्रैलोक्यमोहिनी पुण्या सर्वसत्त्ववशंकरी॥६७॥
तथा च चक्रहृदया पञ्चमी व्योमचारिणी।
शङ्खिनी लेखिनी चैव कालसंकर्षणी तथा॥६८॥
इत्येताः पृष्ठगा राजन् वागीशानुचराः स्मृताः।
सङ्कर्षणी तथाश्वत्था बीजभावापराजिता॥६९॥
कल्याणी मधुदंष्ट्री च कमलोत्पलहस्तिका।
इति देव्यष्टकं राजन् मायानुचरमुच्यते॥७०॥

They are all prosperous and fortunate. Their names are– Ghaṇṭākarṇī, Trailokyamohinī, Sarvasattvavaśaṁkarī, Cakrahṛdayā, Vyomacāriṇī, Śaṅkhinī, Lekhanī, Kāmasaṅkarṣinī, are the maids of honour of Vāṇīśvarī; and Saṅkarṣiṇī, Aśvatthā, Bījabhāvā, Aparājitā, Kalyāṇī, Madhudaṅṣṭrī, Kamalotpalahastikā. These eight are the maids of Māyā.

अजिता सूक्ष्महृदया वृद्धा वेशाश्मदंशना।
नृसिंहभैरवा बिल्वा गरुत्मद्धृदया जया॥७१॥
भवमालिन्यनुचरा इत्यष्टौ नृप मातरः।
आकर्णनी सम्भटा च तथैवोत्तरमालिका॥७२॥
ज्वालामुखी भीषणिका कामधेनुश्च बालिका।
तथा पद्मकरा राजन् रवेत्यनुचराः स्मृताः॥७३॥

Ajitā, Sūkṣmahṛdayā, Vṛddhā, Veśāśmadanśanā, Nṛsiṁhabhairavā, Bilvā, Garutmadhṛdayā, Jayā, these eight the maids of Bhavamālinī; and Ākarṇanī, Saṁbhaṭā, Uttaramālikā, Jvālāmukhī, Bhīṣaṇikā, Kāmadhenu, Bālikā and Padmakarā, are the maids of Revatī.

अष्टौ महाबलाः सर्वा देवगात्रसमुद्भवाः।
त्रैलोक्यसृष्टिसंहारसमर्थाः सर्वदेवताः॥७४॥
ताः सृष्टमात्रा देवेन क्रुद्धा मातृगणस्य तु।
प्रधाविता महाराज क्रोधविस्फारितेक्षणाः॥७५॥
अविषह्यतमं तासां दृष्टितेजः सुदारुणम्।
तमेव शरणं प्राप्ता नृसिंहो वाक्यमब्रवीत्॥७६॥

All these eight were great powerful and created from the body of god Viṣṇu. All of them were capable enough to create and destroy the whole three worlds. The Divine Mothers, created by Viṣṇu subdued those created by Śiva, because none can stand the flash of wrath beaming from their eyes. The Mātṛkās who were read to destroy the world, now took refuge of god Nṛsiṁha, who then spoke them these words.

यथा मनुष्याः पशवः पालयन्ति चिरात्सुतान्।
जयन्ति ते तथैवाशु यथा वै देवतागणाः॥७७॥
भवत्यस्तु तथा लोकान् पालयन्तु मयेरिताः।

He said– "As the men and animals protect their offspring for many time and as the gods protect the creation, You should also foster and guard the universe inspired by me and work in a way similar to Devas.

मनुजैश्च तथा देवैर्यजध्वं त्रिपुरान्तकम्॥७८॥
न च बाधा प्रकर्त्तव्या ये भक्तास्त्रिपुरान्तके।
ये च मां संस्मरन्तीह ते च रक्ष्या सदा नराः॥७९॥

Men as well as the Devas should adore the Lord Śiva, the destroyer of Tripura. Never cause pain to the devotees of Śiva; and you should also guard those people who remember me.

बलिकर्म करिष्यन्ति युष्माकं ये सदा नराः।
सर्वकामप्रदास्तेषां भविष्यध्वं तथैव च॥८०॥
उच्छासनादिकं ये च कथयन्ति मयेरितम्।
ते च रक्ष्याः सदा लोका रक्षितव्यं मदासनम्॥८१॥
रौद्रीं चैव परां मूर्त्तिं महादेवः प्रदास्यति।
युष्मन्मुख्या महादेव्यस्तदुक्तं परिरक्ष्यथ॥८२॥

Those who will offer oblation every day, You will be donor of all their desired objects. You should also guard those who recite the praises uttered by me, and you should protect My seat. Lord Śiva will give you His Raudrā Ḍevī. You all would occupy the position of the Mahādevī and protect Her also. You should guard the universe in conjunction with Her.

मया मातृगणः सृष्टो योऽयं विगतसाध्वसः ।
एष नित्यं विशालाक्षो मयैव सह रंस्यते॥८३॥
मया सार्द्धं तथा पूजां नरेभ्यश्चैव लप्स्यथ।
पृथक् सुपूजिता लोकैः सर्वान्कामान् प्रदास्यथ॥८४॥
शुष्कां संपूजयिष्यन्ति ये च पुत्रार्थिनो जनाः।
तेषां पुत्रप्रदा देवी भविष्यति न संशयः॥८५॥

The Divine Mothers created by me will remain with me and will attain the oblations made by the devotees along with me. Those who will adore you separately, you should give them all their desires. Those desirous of progeny will get children no doubt, if they worship Śuṣkadevī.

एवमुक्त्वा तु भगवान्सह मातृगणेन तु।
ज्वालामालाकुलवपुस्तत्रैवान्तरधीयत॥८६॥
तत्र तीर्थं समुत्पन्नं कृतशौचेति यज्जगुः।
तत्रापि पूर्वजो देवो जगदार्त्तिहरो हरः॥८७॥
रौद्रस्य मातृवर्गस्य दत्त्वा रुद्रस्तु पार्थिव।
रौद्रां दिव्यां तनुं तत्र मातृमध्ये व्यवस्थितः॥८८॥

Having addressed thus, Lord Viṣṇu having flame-shaped garland like body disappeared from that place with the divine mothers. There sprang up a sacred tīrtha named Kṛtaśauca.

There also Lord Śiva, the remover of all the troubles of the world, gave his Divine Raudra form to the Mātṛkās created by Him and He Himself remained enshrined in the midst of the Mātṛkās.

सप्त सा मातरो देव्य: सार्द्धनारीनर: शिव:।
निवेश्य रौद्रं तत्स्थानं तत्रैवान्तरधीयत॥८९॥

Śiva, half man and half woman, after installing the seven divine mothers (Mātṛkās) there in that place of Rudra disappeared.

स मातृवर्गस्य हरस्य मूर्तिर्यदा यदा याति च तत्समीपे।
देवेश्वरस्यापि नृसिंहमूर्त्तेः पूजां विधत्ते त्रिपुरान्धकारि:॥

Whenever the Mātṛkās created by Śiva approach the form of Him, the Lord Śiva, the enemy of Tripura and Andhaka, adores the Lord Viṣṇu in His form of Narasiṁha (half man and half lion).

इति श्रीमात्स्ये महापुराणेऽन्धकवधो
नामैकोनाशीत्यधिकशततमोऽध्याय:॥ १७९॥

●

CHAPTER 180

Glory of Vārāṇasī and the granting of boon to Yakṣa by Lord Śiva

ऋषय ऊचु:

श्रुतोऽन्धकवध: सूत यथावत्त्वदुदीरित:।
वाराणस्यास्तु माहात्म्यं श्रोतुमिच्छाम साम्प्रतम्॥ १॥
भगवान् पिङ्गल: केन गणत्वं समुपागत:।
अन्नदत्वं च समप्राप्तो वाराणस्यां महाद्युति:॥ २॥
क्षेत्रपाल: कथं जात: प्रियत्वं च कथं गत:।
एतदिच्छाम कथितं श्रोतुं ब्रह्मसुत त्वया॥ ३॥

The Ṛṣis said– "O Sūta! we have heard about the destruction of Andhaka as well explained by you. But now we are eager to know the glory of the sacred Vārāṇasī. How did Bhagavān Piṅgala, endued with great splendour become Gaṇeśvara and the giver of the food to all within the precincts of Kāśī? How did he became the Kṣetrapāla and how did he attain the Piṅgalahood? O the son of Brahman! We wish to hear all these from you."

सूत उवाच

शृणुध्वं वै यथा लेभे गणेशत्वं स पिङ्गल:।
अन्नदत्वं च लोकानां स्थानं वाराणसीत्विह॥ ४॥
पूर्णभद्रसुत: श्रीमानासीद्यक्ष: प्रतापवान्।
हरिकेश इति ख्यातो ब्रह्मण्यो धार्मिकश्च ह॥ ५॥

Sūta explained to them– "Hear, how did Piṅgala attain the form of Gaṇeśvara and the giver of food to all and how he got his residence in the city of Vārāṇasī? There was one Yakṣa, who was the son of Pūrṇabhadra and was renowned by the name of Harikeśa. He was very glorious, pious and righteous.

तस्य जन्मप्रभृत्येव शर्वे भक्तिरनुत्तमा।
तदासीत्तन्नमस्कारस्तन्निष्ठस्तत्परायण:॥ ६॥
आसीनश्च शयानश्च गच्छंस्तिष्ठन्ननुव्रजन्।
भुञ्जानोऽथ पिबन् वापि रुद्रमेवान्व चिन्तयत्॥ ७॥

Since his birthtime, he was firm into devotion of Lord Śiva and at all hours, he was attached with Him and he was engaged in salutation to Śiva and his heart was in Śiva. Sitting, sleeping, walking, standing, drinking, eating, he thought of Śiva at everytime.

तमेवं युक्तमनसं पूर्णभद्र: पिताब्रवीत्।
न त्वां पुत्रमहं मन्ये दुर्ज्जातो यस्त्वमन्यथा॥ ८॥
न हि यक्षकुलीनानामेतद्वृत्तं भवत्युत।
गुह्यका बत यूयं वै स्वभावात्क्रूरचेतस:॥ ९॥

His father Purṇabhadra said to his righteous son– "O son! I do not recognise you as my son. Your birth is unfortunate and deplorable. It is not meet to lead such a life in the race of a Yakṣa. You are all Guhyakas which are courageous and cruel by nature.

क्रव्यादश्चैव किंभक्षा हिंसाशीलाश्च पुत्रक।
मैवं कार्षीर्न ते वृत्तिरेवं दृष्टा महात्मना॥ १०॥
स्वयम्भुवा यथादिष्टा त्यक्तव्या यदि नो भवेत्।
आश्रमान्तरजं कर्म न कुर्युर्गृहिणस्तु तत्॥ ११॥

हित्वा मनुष्यभावं च कर्मभिर्विविधैश्वर।
यत्त्वमेवं विमार्गस्थो मनुष्याज्जात एव च॥ १२॥
यथावद्विविधं तेषां कर्म तज्जातिसंश्रयम्।
मयापि विहितं पश्य कर्मैतन्नात्र संशयः॥ १३॥

O son! we are addicted to hunting and flesh-eating. Do not follow this type as high-souled Brahmā has not ordained us to that you pursue. One ought not to follow the life of a different order abandoning his own. You should, therefore, give up your humanbeings and follow the course according to your race. Seeing this wrong act, I think that you have been born of men. These all acts are according to their order of life. Therefore, see my acts which have been performed pertaining to my class of being. You should not have any doubt therein."

सूत उवाच

एवमुक्त्वा स तं पुत्रं पूर्णभद्रः प्रतापवान्।
उवाच निष्क्रम क्षिप्रं गच्छ पुत्र यथेच्छसि॥ १४॥

Sūta said– After thus speaking to his son, that glorious Purṇabhadra went out quickly and asked him– O my son, leave his home and go away to that place as you wish.

ततः स निर्गतस्त्यक्त्वा गृहं संबन्धिनस्तथा।
वाराणसीं समासाद्य तपस्तेपे सुदुश्चरम्॥ १५॥
स्थाणुभूतो ह्यनिमिषः शुष्ककाष्ठोपलोपमः।
सन्नियम्येन्द्रियग्राममवातिष्ठत निश्चलः॥ १६॥

On these words of his father, he left his home and all family members and went to Vārāṇasī where he engaged himself to rigid asceticism. Controling on all senses he stood there motionless, vigilantly and like a dried up piece of wood or a piece of stone.

अथ तस्यैवमनिशं तत्परस्य तदाशिषः।
सहस्रमेकं वर्षाणां दिव्यमप्यभ्यवर्त्तत॥ १७॥
वल्मीकेन समाक्रान्तो भक्ष्यमाणः पिपीलिकैः।
वज्रसूचीमुखैस्तीक्ष्णैर्विध्यमानस्तथैव च॥ १८॥
निर्मांसरुधिरत्वक् च कुन्दशङ्खेन्दुसप्रभः।
अस्थिशेषोऽभवच्छर्वं देहं वै चिन्तयन्नपि॥ १९॥
एतस्मिन्नन्तरे देवी विज्ञापयत शङ्करम्॥ २०॥

Having thus engaged in austerities like that, one thousand divine years have been passed. He was surrounded by ant-hills on all sides and white ants and insects began to feast on him by their hard and sharpened mouths like a thunderbolt. Thus devotee of Śiva was looking like a white shell as he became without flesh, blood and skin. He remained with his bones only. In the meantime, the Goddess Pārvatī requested to Śiva.

देव्युवाच

उद्यानं पुनरेवेदं द्रष्टुमिच्छामि सर्वदा।
क्षेत्रस्य देव माहात्म्यं श्रोतुं कौतुहलं हि मे।
यतश्च प्रियमेतत् ते तथास्य फलमुत्तमम्॥ २१॥

Goddess said– "O Lord! I want to see again that gardens and bowers and I am eager to hear the glory of Kāśī which is your dearest resort, it must bear excellent results.

इति विज्ञापितो देवः शर्वाण्या परमेश्वरः।
शर्वः पृष्टो यथातथ्यमाख्यातुमुपचक्रमे॥ २२॥
निर्ज्जगाम च देवेशः पार्वत्या सह शङ्करः।
उद्यानं दर्शयामास देव्या देवः पिनाकधृक्॥ २३॥

Thus addressed by Pārvatī, Śiva started to explain the story of Kāśī. Lord Śiva, having a Pināka bow went out with Pārvatī and show Her the sylvan beauties of garden.

देवदेव उवाच

प्रोत्फुल्लनानाविधगुल्मशोभितं
लताप्रतानावततं मनोहरम्।
विरूढपुष्पैः परितः प्रियङ्गुभिः
सुपुष्पितैः कण्टकितैश्च केतकैः॥ २४॥
तमालगुल्मैर्निचितं सुगन्धिभिः
सकर्णिकारैर्बकुलैश्च सर्वशः।
अशोकपुन्नागवरैः सुपुष्पितै-
र्द्विरेफमालाकुलपुष्पसञ्चयैः॥ २५॥

Śiva said– This garden is so beautiful with different types of flower clusters and beautified with longest creepers, flowers of Priyaṅgu from all sides, and flowered with Ketakī, sweet-scented Tamāla, Karṇikāra (Pterospermum acerifolium), Vakula, Aśoka, Punnāga, and various types of sweet-smelling flowers swarmed by the buzzing blackbees.

क्वचित्प्रफुल्लाम्बुजरेणुरूषितै-
विहङ्गमैश्चारुकलप्रणादिभिः।
विनादितं सारसमण्डनादिभिः
प्रमत्तदात्यूहरुतैश्च वल्गुभिः॥ २६॥

There are the sweet-singing birds are throwing their melodious notes on the blooming lotuses; somewhere beautiful swans and enchanted blackbees are creating a bustle.

क्वचिच्च चक्राह्वरवोपनादितं
क्वचिच्च कादम्बकदम्बकैर्युतम्।
क्वचिच्च कारण्डवनादनादितं
क्वचिच्च मत्तालिकुलाकुलीकृतम्॥ २७॥

At some places Cakravākas are echoing notes; at some places there are *kala-haṁsas* and the trees of Kadambas; at other places Kāraṇḍavas (a sort of ducks) are sounding notes. Some places are surrounded by the group of bees.

मदाकुलाभिस्त्वमराङ्गनाभि-
र्निषेवितं चारुसुगन्धिपुष्पम्।
क्वचित्सुपुष्पैः सहकारवृक्षै-
र्लतोपगूढैस्तिलकद्रुमैश्च॥ २८॥

Somewhere the celestial ladies are enjoying the aroma of flowers. At some places the garden is beautified with flavoured mango trees and somewhere the creepers circling round on the trees of Tilakas.

प्रगीतविद्याधरसिद्धचारणं
प्रमत्तनृत्याप्सरसां गणाकुलम्।
प्रहृष्टनानाविधपक्षितसेवितं
प्रमत्तहारीकुलोपनादितम्॥ २९॥

Somewhere the Vidyādharas, Siddhas and Cāraṇas were singing the songs, at some place, the group of nymphs were dancing, somewhere the cheerful birds repeating their captivating notes, somewhere the green pigeons were echoing notes.

मृगेन्द्रनादाकुलसत्त्वमानसैः
क्वचित्क्वचिद्द्वन्द्वकदम्बकैर्मृगैः।
प्रफुल्लनानाविधचारुपङ्कजैः
सरस्तटाकैरुपशोभितं क्वचित्॥ ३०॥

At some places the roars of the lion were being heard; the deer were running away with fear at other places, somewhere this garden was beautified with the lakes flourished with full blown lotuses of many kinds.

निबिडनिचुलनीलं नीलकण्ठाभिरामं
मदमुदिताविहङ्गव्रातनादाभिरामम्।
कुसुमिततरुशाखालीनमत्तद्विरेफं
नवकिसलयशोभाशोभितप्रान्तशाखम्॥ ३१॥

This forest was blue coloured with closed *Nicula* trees (Barringtonia Acutangula), and was so delightful with peacocks. Somewhere a swarm of blackbees buzzed over the flowered branches of trees, somewhere the new foliage bedecked the branches.

क्वचिच्च दन्तिक्षतचारुवीरुधं
क्वचिल्लतालिङ्गितचारुवृक्षकम्।
क्वचिद्विलासालसगामिबर्हिणं
निषेवितं किम्पुरुषव्रजैः क्वचित्॥ ३२॥

Somewhere it was beautified by the creepers, broken by being trampled by the elephants, somewhere were seen the charming trees embraced with creepers. At some places the sporting peacocks are going slowly and somewhere the Yakṣas are walking for pleasure.

पारावतध्वनिविकूजितचारुशृङ्गै-
रथाङ्गैः सितमनोहरचारुरूपैः।

आकीर्णपुष्पनिकुरम्बविमुक्तहासै-
विभ्राजितं त्रिदशदेवकुलैरनेकैः॥ ३ ३॥
फुल्लोत्पलागुरुसहस्रवितानयुक्तै-
स्तोयाशयैः समनुशोभितदेवमार्गम्।
मार्गान्तरागलितपुष्पविचित्रभक्ति-
सम्बद्धगुल्मविटपैर्विहगैरुपेतम्॥ ३ ४॥

At some places the pigeons cooed over the peaks of the mountains, touching the clouds, Such a beautiful forest adorned with white flowers and the Devas were pointed out to Pārvatī by Śiva, where sports and amusements are held are being echoed by pigeons. They look white and exceedingly beautiful and were shining with the beauties of all sorts of flowers. The sight of them made one fancy that many inhabitants of the heavens were resorting there. The various kinds of birds were chirping on the branches of those trees.

तुङ्गाग्रैर्नीलपुष्पस्तबकभरनतप्रान्तशाखैरशोकै-
र्मत्तालिव्राततगीतश्रुतिसुखजननैर्भासितान्तर्मनोज्ञैः।
रात्रौ चन्द्रस्य भासा कुसुमिततिलकैरेकतां सम्प्रयातं
छायासुप्तप्रबुद्धस्थितहरिणकुलालुप्तदर्भाङ्कुराग्रम्॥ ३ ५॥

The Aśoka trees with their branches bowing down to the ground by the weight of flowers looked highly beautiful. The beautiful blossoms, pervaded with the swarm of singing blackbees, were indistinguishable from the silvery moonbeams playing on them during the night. The herds of deer standing in thickets overshadowed by the trees were grazing on green meadows and exhibited a different kind of beauty.

हंसानां पक्षपातप्रचलितकमलस्वच्छविस्तीर्णतोयं
तोयानां तीरजातप्रविकचकदलीवाटनृत्यमयूरम्।
मायूरैः पक्षचन्द्रैः क्वचिदपि पतितैरञ्जितक्ष्माप्रदेशं
देशे देशे विकीर्णप्रमुदितविलसन्मत्तहारीतवृक्षम्॥ ३ ६॥

Somewhere the wings of swans rubbing against the clean water, and by which the lotuses enhanced their beauty. Somewhere the peacocks are dancing near blown plantain tree on the bank of ponds. The beautiful spots on the peacock feathers dazzled by the reflection of the moonbeams, when those majestic birds danced at other places. At all places the trees looked exceedingly beautiful by moving sportly of Hārita birds.

सारङ्गैः क्वचिदपि सेवितप्रदेशं
संछन्नं कुसुमचयैः क्वचिद्विचित्रैः।
हृष्टाभिःक्वचिदपि किन्नराङ्गनाभिः
क्षीबाभिः सुमधुरगीतवृक्षखण्डम्॥ ३ ७॥

Some part of land is surrounded by the Sāraṅga deers. Somewhere the groups of various flowers covered the land, somewhere the air resounded with the melodies of the enchanted Kinnara ladies.

संसृष्टैः क्वचिदुपलिप्तकीर्णपुष्पै-
रावासैः परिवृतपादपं मुनीनाम् ।
मूलात्फलनिचितैः क्वचिद्विशालै-
रुत्तुङ्गैः पनसमहीरुहैरुपेतम्॥ ३ ८॥

Somewhere the Munis squatted themselves on the floor of their hermitages strewn with flowers, somewhere the large and high Panasa[1] trees looked beautiful with their plethora of fruits.

फुल्लातिमुक्तकलतागृहसिद्धलीलं
सिद्धाङ्गनाकनकनूपूरनादरम्यम्।
रम्यप्रियङ्गुतरुमञ्जरिसक्तभृङ्गं
भृङ्गावलीषु स्खलिताम्बुकदम्बपुष्पम्॥ ३ ९॥

Somewhere the houses of Siddhas are beautified with the blown creeper of Atimukta[2] where jingling of the anklets made of gold, of the Siddha ladies filled the space, somewhere the bees swarming on cluster of blossoms of the Priyaṅgu plant and by the force of them, flowers of Ambu and Kadamba were falling down.

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[1] The tree Artocarpus Lacucha Roxb.

[2] Dalbergia Oujeinensis.

पुष्पोत्करानिलविघूर्णितपादपाग्र-
मग्रेसरो भुवि निपातितवंशगुल्मम्।
गुल्मान्तरप्रभृतिलीनमृगीसमूहं
संमुह्यतं तनुभूतामपवर्गदातृ॥४०॥

Somewhere the air loaded with the perfume of the flowers diffused a maddening smell all round on earth, somewhere the group of deer standing among the cluster of trees looked exceedingly charming, The thorough fares with the blooming trees looked beautiful like the Divine pathways.

चन्द्रांशुजालशबलैस्तिलकैर्मनोज्ञैः
सिन्दूरकुङ्कुमकुसम्भनिभैरशोकैः।
चामीकराभिनिचयैरथ कर्णिकारैः
फुल्लारविन्दरचित्तं सुविशालशाखैः॥४१॥

Somewhere were the beautiful flowers of Tilaka tree (Clerodendrum phlomoides) as white as the moonbeams, somewhere were the groups of Aśoka trees like red coloured vermillion and saffron, somewhere were the Karṇikāras (Pterospermum acerifolium) of yellow colour like heap of gold and were having large branches.

क्वचिद्रजतपर्णाभैः क्वचिद्विद्रुमसन्निभैः।
क्वचित्कांचनसङ्काशैः पुष्पैराचितभूतलम्॥४२॥

Somewhere the garden land blossomed with the white coloured flowers like the silver-leaves, somewhere red like coral and somewhere looked like golden colours.

पुन्नागेषु द्विजगणविरुतं रक्ताशोकस्तबकभरनतम्।
रम्योपान्तश्रमहरपवनं फुल्लाब्जेषु भ्रमरविलसितम्॥४३॥

The garden was filled with the cries of birds seated on the Punnāga trees, At some places the branches of Aśoka tree are bent full of red flowers. Somewhere the pleasant wind was removing fatigue of all beings and the black-bees buzzed on the blown lotuses.

सकलभुवनभर्त्ता लोकनाथस्तदानीं
तुहिनशिखरिपुत्र्याः सार्द्धमिष्टैर्गणेशैः।
विविधतरुविशालं मत्तहृष्टान्यपुष्ट-
मुपवनतरुरम्यं दर्शयामास देव्याः॥४४॥

The Lord Śiva, the protector of whole universe and lord of all beings in company of their Gaṇas, pointed out to Pārvatī, the daughter of Himalaya, the beautiful forest surrounded with many large pleasant trees.

देव्युवाच

उद्यानं दर्शितं देव शोभया परया युतम्।
क्षेत्रस्य तु गुणान् सर्वान्पुनर्वक्तुमिहार्हसि॥४५॥
अस्य क्षेत्रस्य माहात्म्यमविमुक्तस्य तत्तथा।
श्रुत्वापि हि न मे तृप्तिरतो भूयो वदस्व मे॥४६॥

Then Pārvatī said– "O Lord! You have shown the majestic garden of this forest, now you are able to narrate the merits and glory of Kāśī, the Avimukta Kṣetra, because I am not satisfied sufficiently hearing all, so I wish to hear it again."

देवदेव उवाच

इदं गुह्यतमं क्षेत्रं सदा वाराणसी मम।
सर्वेषामेव भूतानां हेतुर्मोक्षस्य सर्वदा॥४७॥
अस्मिन्सिद्धाः सदा देवि मदीयं व्रतमास्थिताः।
नानालिङ्गधरा नित्यं मम लोकाभिकांक्षिणः॥४८॥
अभ्यस्यन्ति परं योगं मुक्तात्मानो जितेन्द्रियाः।

Śiva said– "This sacred place of Kāśī is My secret or mysterious place. It is cause of emancipation to all creatures. O Devi! there are many Siddhas, who have taken up vows and there are various orders of saints with various Liṅgas or signs, wish to achieve my regions. Many high-souled saints controlling their senses practising highest yogas.

नानावृक्षसमाकीर्णे नानाविहगकूजिते॥४९॥
कमलोत्पलपुष्पाढ्यैः सरोभिः समलंकृते।
अप्सरोगणगन्धर्वैः सदा संसेविते शुभे॥५०॥

रोचते मे सदा वासो येन कार्येण तच्छृणु।

This place is surrounded with various trees and filled with noise of many birds and adorned with lotus beds. The reason of my presence in this sacred, auspicious and beautiful place, which is always frequented by nymphs and Gandharvas; I shall now explain to you.

मन्मना मम भक्तश्च मयि सर्वार्पितक्रियः॥५१॥
यथा मोक्षमिहाप्नोति ह्यन्यत्र न तथा क्वचित्।

My devotees constantly meditating on Me and dedicating all their deeds to me, attain final emancipation, which they would not get anywhere else.

एतन्मम पुरं दिव्यं गुह्याद्गुह्यतरं महत्॥५२॥
ब्रह्मादयस्तु जानन्ति येऽपि सिद्धा मुमुक्षवः।
अतः प्रियतमं क्षेत्रं तस्माच्चेह रतिर्मम॥५३॥

This my city is more mysterious than all other secret places. Lord Brahmā and other gods, the Siddhas and wishers of liberation from final beatitude, also reckon this sacred place as supreme. This is the reason of My attachment with this place.

विमुक्तं न मया यस्मान्मोक्ष्यते वा कदाचन।
महत्क्षेत्रमिदं तस्मादविमुक्तमिदं स्मृतम्॥५४॥

I never leave this sacred place Kāśī, nor will I ever leave it. Hence name is Avimukta Kṣetra of this highest place.

नैमिषेऽथ कुरुक्षेत्रे गङ्गाद्वारेऽथ पुष्करे।
स्नानात्संसेविताद्वापि न मोक्षः प्राप्यते यतः॥५५॥
इह संप्राप्यते येन तत एतद्विशिष्यते।
प्रयागे च भवेन्मोक्ष इह वा मत्परिग्रहात्॥५६॥

One who take bath at Naimiṣāraṇya, Kurukṣetra, Gaṅgādvāra, and Pūṣkara or devoting his self there does not get final emancipation there, but he gets it here, and therefore; it is so superior to all the sanctified places. There is no doubt. The people get Mokṣa at Prayāga or at this place by my refuge.

प्रयागादपि तीर्थाग्र्यादिदमेव महत्स्मृतम्।
जैगीषव्यः परां सिद्धिं योगतः स महातपाः॥५७॥

This Vārāṇasī is the chief of all pilgrimages, even Prayāga also. Ṛṣi Jaigīṣavya attained the highest emancipation by his yogic power.

अस्य क्षेत्रस्य माहात्म्याद्भक्त्या च मम भावनात्।
जैगीषव्यो महाश्रेष्ठो योगिनां स्थानमिष्यते॥५८॥
ध्यायतस्तत्र मां नित्यं योगाग्निर्दीप्यते भृशम्।
कैवल्यं परमं याति देवानामपि दुर्लभम्॥५९॥
अव्यक्तलिङ्गैर्मुनिभिः सर्वसिद्धान्तवेदिभिः।
इह संप्राप्यते मोक्षो दुर्लभो देवदानवैः॥६०॥

The great ascetic Ṛṣi Jaigīṣavya, by the glory of this place and his devotion towards Me, desired to reach the goal of the yogis. He meditated on Me continuously. By his meditation, the fire of yoga was kindled in him, and he attained the Kaivalya (final goal or liberation from beatitude) which is very rare to the gods also. The seers, well-versed in all scriptures attain such Mokṣa here as is rarely attainable by the gods and the demons.

तेभ्यश्चाहं प्रयच्छामि भोगैश्वर्य्यमनुत्तमम्।
आत्मनश्चैव सायुज्यमीप्सितं स्थानमेव च॥६१॥
कुबेरस्तु महायक्षस्तथा सर्वार्पितक्रियः।
क्षेत्रसंवसनादेव गणेशत्वमवाप ह॥६२॥

I shall grant them great enjoyments, prosperity, and communion with Me, also the place that they desire. Kubera, the Lord of the Yakṣas, residing at this place by dedicating all his deeds to me become like my attendant.

संवर्त्तो भविता यश्च सोऽपि भक्त्या ममैव तु।
इहैवाराध्य मां देवि सिद्धिं यास्यत्यनुत्तमाम्॥६३॥

O Devi! my devotee Saṁvarta will also attain in future the highest Siddhi here, by adoring Me with devotion.

पराशरसुतो योगी ऋषिर्व्यासो महातपाः।
धर्मकर्त्ता भविष्यश्च वेदसंस्था प्रवर्तकः॥६४॥

रंस्यते सोऽपि पद्माक्षि क्षेत्रेऽस्मिन्मुनिपुङ्गवः।

O lotus eyed one! The son of Parāśara, the great Yogī, great ascetic Ṛṣi Vyāsa, who will be the propagator of the religion and promoter of Vedas, best of the Munis, will also live in this sacred place.

ब्रह्मा देवर्षिभिः सार्द्धं विष्णुर्वायुर्दिवाकरः॥६५॥
देवराजस्तथा शक्रो येऽपि चान्ये दिवौकसः।
उपासन्ते महात्मानः सर्वे मामेव सुव्रते॥६६॥

O noble one! Brahmā, Viṣṇu, Vāyu the Sun alongwith the great sages, lord of the gods Indra and the other gods and many high-souled persons are also worshipping me here.

अन्येऽपि योगिनः सिद्धाश्छन्नरूपा महाव्रता।
अनन्यमनसो भूत्वा मामिहोपासते सदा॥६७॥

Many other Siddha Yogis, taking great vows and under disguise, with dedication to me residing here always adore me.

अलर्कश्च पुरीमेता मत्प्रसादादवाप्स्यति।
स चैनां पूर्ववत्कृत्वा चातुर्वर्ण्याश्रमाकुलाम्॥६८॥
स्फीतां जनसमाकीर्णां भक्त्या च सुचिरं नृपः।
मयि सर्वार्पितप्राणो मामेव प्रतिपत्स्यते॥६९॥

The king Alarka, also through my grace, will attain this city. This king will cause it to thrive as before, with great prosperity among the group of people of four castes and four order of life so long. Dedicating his whole life to me, he will then attain Me.

ततः प्रभृति चार्वङ्गि येऽपि क्षेत्रनिवासिनः।
गृहिणो लिङ्गिनो वापि मद्भक्ता मत्परायणाः॥७०॥
मत्प्रसादाद्भजिष्यन्ति मोक्षं परमदुर्लभम्।
विषयासक्तचित्तोऽपि त्यक्तधर्मरतिर्नरः॥७१॥
इह क्षेत्रे मृतः सोऽपि संसारं न पुनर्विशेत्।

O beautiful one! all the householders and ascetics who are residing in Kāśī, will be devoted and addicted to me. Through my fervour they will attain the highest goal of final emancipation, so very rare. Any one who is the most sensuous, and has no faith to *dharma*, will not be born in this world after the death.

ये पुनर्निर्ममा धीराः सत्त्वस्था विजितेन्द्रियाः॥७२॥
व्रतिनश्च निरारम्भाः सर्वे ते मयि भाविताः।
देहभृङ्गं समासाद्य धीमन्तः सङ्गवर्ज्जिताः।
गता एव परं मोक्षं प्रसादान्मम सुव्रते॥७३॥
जन्मान्तरसहस्त्रेषु युञ्जन्योगमवाप्नुयात्।
तमिहैव परं मोक्षं मरणादधिगच्छति॥७४॥
एतत्संक्षेपतो देवि क्षेत्रस्यास्य महत्फलम्।
अविमुक्तस्य कथितं मया ते गुह्यमुत्तमम्॥७५॥

Those who are free from all mundane cravings, have patience, and have stationed themselves in sattvaguṇa, with their passions subdued and devoted to me, dying here will undoubtedly attain liberation through my grace. The final rest attained by the people, through the continual practice of yoga in course of thousands of ages, is attained merely by dying here. Devi! I have related to you the glory of this sacred place Avimukta Kṣetra, in brief, which is most mysterious.

अतः परतरं नास्ति सिद्धिगुह्यं महेश्वरि।
एतद्बुद्ध्यन्ति योगज्ञा ये च योगेश्वरा भुवि॥७६॥
एतदेव परं स्थानमेतदेव परं शिवम्।
एतदेव परं ब्रह्म एतदेव परं पदम्॥७७॥

O Maheśvarī! there is no other mysterious fact to obtain the Siddhi. Who are endued with the knowledge of Yoga and are the Yogis in this country, have this secret knowledge. This is the final goal, Supreme Brahman and the place of final emancipation.

वाराणसी तु भुवनत्रयसारभूता
रम्या मम पुरी गिरिराजपुत्रि।
अत्रागता विविधदुष्कृतकारिणोऽपि
पापक्षयाद्विरजसः प्रतिभान्ति मर्त्त्याः॥७८॥

This Vārāṇasī is the essence of the three worlds. O Pārvatī! my this city is very enchanting and beautiful. The people endued with sins of many ways, come to this place, are also freed from their all sins.

एतत्स्मृतं प्रियतमं मम देवि नित्यं
क्षेत्रं विचित्रतरुगुल्मलतासुपुष्पम्।
अस्मिन्मृतास्तनुभृतः पदमाप्नुवन्ति
मूर्खागमेन रहितापि न संशयोऽत्र॥७९॥

O goddess! this place is always dear to Me. This is splendid with various kinds of creepers, bowers and flowers. People dying here are liberated from the cycle of birth and death and attain the highest place. There is no doubt in this.

सूत उवाच

एतस्मिन्नन्तरे देवो देवीं प्राह गिरीन्द्रजाम्।
दातुं प्रसादाद्यक्षाय वरं भक्ताय भामिनि॥८०॥
भक्तो मम वरारोहे तपसा हतकिल्बिषः।
अहो वरमसौ लब्धुमस्मत्तो भुवनेश्वरि॥८१॥
एवमुक्त्वा ततो देवः सह देव्या जगत्पतिः।
जगाम यक्षो यत्रास्ते कृशो धमनिसन्ततः॥८२॥

Sūta said– Meanwhile Lord Śiva said to goddess Pārvatī, the daughter of Himālaya for granting of boon to the devotee Yakṣa. He said "O goddess of the universe! O beautiful one! this Yakṣa, devotee of Mine is now sinless by his asceticism and he is able to get from Me some boon." After saying so, Śiva, the Lord of the universe, repaired to that spot in company of Pārvatī, where the weak and full-veined Yakṣa was practising austerities.

ततस्तं गुह्यकं देवी दृष्टिपातैर्निरीक्षती।
श्वेतवर्णं विचर्माणं स्नायुबद्धास्थिपञ्जरम्॥८३॥
देवी प्राह तदा देवं दर्शयन्ती च गुह्यकम्।
सत्यं नाम भवानुग्रो देवैरुक्तस्तु शङ्कर॥८४॥
ईदृशे चास्य तपसि न प्रयच्छसि यद्वरम्।
अतः क्षेत्रे महादेव पुण्ये सम्यगुपासिते॥८५॥
कथमेवं परिक्लेशं प्राप्तो यक्षकुमारकः।
शीघ्रमस्य वरं यच्छ प्रसादात्परमेश्वर॥८६॥

After that, Pārvatī, seeing the Yakṣa's bones shining white as he was reduced to a mere skeleton, said to Śiva, showing him– "Verily the Gods describe You to be so stiff; it is quite right because you do not grant boon to even such of your devotees. In such a sacred place, it is not proper that this Yakṣa's boy should be subjected to such trouble. O Lord! grant him a boon quickly.

एवं मन्वादयो देव वदन्ति परमर्षयः।
रुष्टाद्वा चाथ तुष्टाद्वा सिद्धिस्तूभयतोभवेत्।
भोगप्राप्तिस्तथा राज्यमन्ते मोक्षः सदाशिवात्॥८७॥

"O Lord! the Ṛṣis, like Manu and others, say that success is always attained from Śiva whether he is pleased or not pleased. Besides this, all beings attain the enjoyments and kingdoms during lifetime and also emancipation after death."

एवमुक्तस्ततो देवः सह देव्या जगत्पतिः।
जगाम यक्षो यत्रास्ते कृशो धमनिसन्ततः॥८८॥

After addressing him, the Lord of the universe, repaired to that spot in company of Pārvatī, where the Yakṣa was practising austerities.

तं दृष्ट्वा प्रणतं भक्तया हरिकेशं वृषध्वजः।
दिव्यं चक्षुरदात्तस्मै येनापश्यत्स शङ्करम्॥८९॥
अथ यक्षस्तदादेशाच्छनैरुन्मील्यचक्षुषी।
अपश्यत्सगणं देवं वृषध्वजमुपस्थितम्॥९०॥

Looking at him bowing down before the Lord with devotion, Śiva approached the Yakṣa. The Lord then granted him Divine vision, by which he was able to behold the Śiva. After that by order of the Lord, Yakṣa saw Him with all attendants through his eyes.

देवदेव उवाच

वरं ददामि ते पूर्वं त्रैलोक्ये दर्शनं तथा।
सावर्ण्यं च शरीरस्य पश्य मां विगतज्वरः॥९१॥

Then the Lord said "I am granting you a boon, by virtue of which you will see the three realms, and your body will also become like Mine. Look at me, being free from all disease."

सूत उवाच

ततः स लब्ध्वा तु वरं शरीरेणाक्षतेन च।
पादयोः प्रणतस्तस्थौ कृत्वा शिरसि चाञ्जलिम्॥ ९२॥
उवाचाथ तथा तेन वरदोऽस्मीति चोदितः।
भगवन्भक्तिमव्यग्रां त्वय्यनन्यां विधत्स्व मे॥ ९३॥
अन्नदत्वं च लोकानां गाणपत्यं तथाक्षयम्।
अविमुक्तं च ते स्थानं पश्येयं सर्वदा यथा॥ ९४॥
एतदिच्छामि देवेश त्वत्तो वरमनुत्तमम्॥ ९५॥

Sūta said – After having attained such a boon of imperishable form, he stood up and throwing himself at the feet of the Lord and said– "I have been granted a boon by you. "Be kind on me, O Lord! grant me such a boon so that I may have unflinching devotion for You and everlasting form of Gaṇapati. I will be the undecaying giver of food to the universe. "Besides these all O Lord, I also want a boon from you that Your this *avimukta-tīrtha* may always be before my eyes."

देवदेव उवाच

जरामरणसन्त्यक्तः सर्वरोगविवर्जितः।
भविष्यसि गणाध्यक्षो धनदः सर्वपूजितः॥ ९६॥
अजेयश्चापि सर्वेषां योगैश्वर्यं समाश्रितः।
अन्नदश्चापि लोकेभ्यः क्षेत्रपालो भविष्यसि॥ ९७॥
महाबलो महासत्त्वो ब्रह्मण्यो मम च प्रियः।
त्र्यक्षश्च दण्डपाणिश्च महायोगी तथैव च॥ ९८॥

Lord of gods said– "You will be liberated from birth and death, and all diseases. You will be the Gaṇādhyakṣa, the lord of attendants, the giver of wealth, adorable by all. You will be unconquerable by any person, and will be crowned with the yogic power and prosperity. You will be giver of food to all Lokas and you will be Kṣetrapāla also. Besides this you will be most valiant, righteous, the knower of Brahman, dear to me, having three eyes, holding a Danda and gifted with supreme yoga.

उद्भ्रमः सम्भ्रमश्चैव गणौ ते परिचारकौ।
तवाज्ञया करिष्येते लोकस्योद्भ्रमसम्भ्रमौ॥ ९९॥

"You will have two attendants named Udbhrama and Sambhrama in your service. By your order they will get respect for you from all the people; and they can create delusion in their people."

सूत उवाच

एवं स भगवांस्तत्र यक्षं कृत्वा गणेश्वरम्।
जगाम वामदेवेशः सह तेनामरेश्वरः॥ १००॥

Sūta said– Thus, there appointing Yakṣa, as Gaṇeśvara, Śiva, the god of gods went back in his company."

इति श्रीमहापुराणे वाराणसीमाहात्म्ये दण्डपाणिवरप्रदानं
नामाशीत्यधिकशततमोध्यायः॥ १८०॥

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CHAPTER 181

Māhātmya of Avimukta Kṣetra

सूत उवाच

इमां पुण्योद्भवां स्निग्धां कथां पापप्रणाशिनीम्।
शृण्वतु ऋषयः सर्वे सुविशुद्धा स्तपोधनाः॥ १॥

Sūta said– "Hear, you all, seers of pure soul and always engaged in austerities, this auspicious legend which is the destroyer of all sins and the birthplace of good merits.

गणेश्वरपतिं दिव्यं रुद्रतुल्यपराक्रमम्।
सनत्कुमारो भगवान्पृच्छते नन्दिकेश्वरम्॥ २॥
ब्रूहि गुह्यं यथातत्त्वं यत्र नित्यं भवः स्थितः।
माहात्म्यं सर्वभूतानां परमात्मा महेश्वरः॥ ३॥
घोररूपं समास्थाय दुष्करं देवदानवैः।
आभूतसंप्लवं यावत्स्थाणु भूतो महेश्वरः॥ ४॥

Once upon a time, Bhagavān Sanatkumāra asked Nandikeśvara, the lord of Gaṇas, having a divine form and powerful like Rudra- "Kindly tell about the most mysterious place, the glory of all creatures, where lord Maheśvara always resides with assuming terrible forms as very rare for the gods and demons. He remains firm and stable, like a pillar, till destruction of the world.

नन्दिकेश्वर उवाच

पुरा देवेन यत्प्रोक्तं पुराणं पुण्यमुत्तमम्।
तत्सर्वं सम्प्रवक्ष्यामि नमस्कृत्य महेश्वरम्॥५॥

Nandikeśvara said– "First of all bowing down in the feet of Maheśvara, I shall describe to you, the most ancient and holy event which was narrated first by Lord himself.

ततो देवेन तुष्टेन उमायाः प्रियकाम्यया।
कथितं भुवि विख्यातं यत्र नित्यं स्वयं स्थितः॥६॥
रुद्रस्यार्द्धासनगता मेरुशृङ्गे यशस्विनी।
महादेवं ततो देवी प्रणता परिपृच्छति॥७॥

For the pleasure of Pārvatī, the Lord narrated it first to Her, and afterwards it spread over the earth, where He resided for ever. The illustrious Consort of Śiva– goddess Pārvatī on the summit of the Mount Meru, asked the Lord after making salutations to Him.

भगवन्देवदेवेश चन्द्रार्द्धकृतशेखर।
धर्मं मर्त्यानां भुवि चैवोर्ध्वरितसाम्॥८॥
जप्तं दत्तं हुतं चेष्टं तपस्तप्तं कृतं च यत्।
ध्यानाध्ययनसम्पन्नं कथं भवति चाक्षयम्॥९॥
जन्मान्तरसहस्रेण यत्पापं पूर्वसञ्चितम्।
कथं तत्क्षयमायाति तन्ममाचक्ष्व शङ्कर॥१०॥
यस्मिन्व्यवस्थितो भक्त्या तुष्यसे परमेश्वर।
व्रतानि नियमश्चैव आचारो धर्म्म एव च॥११॥
सर्वसिद्धिकरं यत्र ह्यक्षयगतिदायकम्।
वक्तुमर्हसि तत्सर्वं परं कौतूहलं हि मे॥१२॥

"O Bhagavan! O Lord of the gods! O one with crescent of the Moon on His forehead! kindly explain to me the duties of the men of this earth, and also who have subdued their passions. How do the charities, sacrifices, austerities, meditations and study of scriptures, give everlasting fruits? And how are the sins of past thousand births thereby destroyed? O Śiva! what are the ways, ordinances and duties and good deeds, by the observance of which, you remaining there, become pleased with your devotee and grant imperishable position to them? You are able to explain all the things and I am very eager to know.

महेश्वर उवाच

शृणु देवि प्रवक्ष्यामि गुह्यानां गुह्यमुत्तमम्।
सर्वक्षेत्रेषु विख्यातमविमुक्तं प्रियं मम॥१३॥
अष्टषष्टिः पुरा प्रोक्ता स्थानानां स्थानमुत्तमम्।
यत्र साक्षात्स्वयं रुद्रः कृत्तिवासाः स्वयं स्थितः॥१४॥
यत्र सन्निहितो नित्यमविमुक्ते निरन्तरम्।
तत्क्षेत्रं न मया मुक्तमविमुक्तं ततः स्मृतम्॥१५॥
अविमुक्ते परासिद्धिरविमुक्ते परा गतिः।
जप्तं दत्तं हुतं चेष्टं तपस्तप्तं कृतं च यत्॥१६॥
ध्यानमध्ययनं दानं सर्वं भवति चाक्षयम्।
जन्मान्तरसहस्रेण यत्पापं पूर्वसञ्चितम्॥॥१७॥
अविमुक्तं प्रविष्टस्य तत्सर्वं व्रजति क्षयम्।
अविमुक्ताग्निना दग्धमग्नौ तूलमिवाहितम्॥१८॥

Śiva said– "O Devi! Hear, I shall describe you the most mysterious glory of the Avimukta-tīrtha, which is the best among all pilgrimages, and so dear and near to me. I am telling you a great secret. Sixty-eight sacred places have been already described, and the one where Rudra is Omnipresent and never absent from there is called the Avimuktatīrtha and the first best of all the rest. I never forsake Avimuktatīrtha (Kāśī); hence it is called Avimukta-kṣetra. Emancipation is readily obtainable here, and the charities, meditations, sacrifices, recitations and other similar deeds performed there beget everlasting benefits, and the sins of thousands of ages are destroyed the moment one enters the sacred place. The sins reduced to ashes like cotton in the fire.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वै वर्णसङ्कराः।
कृमिम्लेच्छाश्च ये चान्ये सङ्कीर्णाः पापयोनयः॥ १९॥
कीटाः पिपीलिकाश्चैव ये चान्ये मृगपक्षिणः।
कालेन निधनं प्राप्ता अविमुक्ते शृणु प्रिये॥ २०॥
चन्द्रार्द्धमौलिनः सर्वे ललाटाक्षा वृषध्वजाः।
शिवे मम पुरे देवि जायन्ते तत्र मानवाः॥ २१॥

O Dear Pārvatī! the Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, bastards, sinners, animals, insects, flies, deer, birds, Mlecchas, dying in course of time in Avimuktatīrtha, attain Śivaloka and become Rudra, and like Me they wear a crescent and get eyes on their foreheads.

अकामो वा सकामो वा ह्यपि तिर्यग्गतोऽपि वा।
अविमुक्ते त्यजन्प्राणान्मम लोके महीयते॥ २२॥

Having desire or not, a man or a lower animal dying in Avimukta place will attain My realm and be adored.

अविमुक्तं यदा गच्छेत्कदाचित्कालपर्ययात्।
अश्मना चरणौ बद्ध्वा तत्रैव निधनं व्रजेत्॥ २३॥
अविमुक्तं गतो देवि न निर्गच्छेत्ततः पुनः।
सोऽपि मत्पदमाप्नोति नात्र कार्या विचारणा॥ २४॥
वस्त्रप्रदं रुद्रकोटिं सिद्धेश्वरमहालयम्।
गोकर्णं रुद्रकर्णं च सुवर्णाक्षं तथैव च॥ २५॥
अमरं च महाकालं तथा कायावरोहणम्।
एतानि हि पवित्राणि सान्निध्यात्सन्ध्ययोर्द्वयोः॥ २६॥

Whenever a man goes to this Avimuktatīrtha, by tying a piece of stone on his legs, and never leave this place, and attain the death there, he is able to attain my realm. He who never goes out of the precincts of Kāśī, also attains My region; there is no doubt in this. Vastraprada, Rudrakoṭi, Sidhyeśvara, Gokarṇa, Rudrakarṇa, Suvarṇākṣa, Amara, Mahākāla and Kāyāvarohaṇa are all sanctified places, and I am present at all those places, in both the morning and evening Sandhyās (prayers).

कालिञ्जरवनं चैव शङ्कुकर्णं स्थलेश्वरम्।
एतानि च पवित्राणि सान्निध्याद्धि मम प्रिये।
अविमुक्ते वरारोहे त्रिसन्ध्यं नात्र संशयः॥ २७॥
हरिश्चन्द्रं परं गुह्यं गुह्यमाम्रातकेश्वरम्।
जलेश्वरं परं गुह्यं पुण्यं श्रीपर्वतं तथा॥ २८॥

Besides them, the Kālañjaravana, Śaṅkukarṇa, Sthaleśvara are all sacred places by my presence, but "O Dear! There is no doubt that My presence in Avimukta is on all the occasions." Besides these Hariścandra Tīrtha, Āmrātakeśvara, Jaleśvara, Śrīparvata are also most sacred. They all are mysterious and secret.

महालयं तथा गुह्यं कृमिचण्डेश्वरं शुभम्।
गुह्यातिगुह्यं केदारं महाभैरवमेव च॥ २९॥
अष्टावेतानि स्थानानि सान्निध्याद्धि मम प्रिये।
अविमुक्ते वरारोहे त्रिसन्ध्यं नात्र संशयः॥ ३०॥

Mahālaya, Kṛmicaṇḍeśvara, Kedāranātha, Mahābhairava, are also highly sanctified. As I am present at the aforementioned eight places always, thus I am present at Avimukta at all times.

यानि स्थानानि श्रूयन्ते त्रिषु लोकेषु सुव्रते।
अविमुक्तस्य पादेषु नित्यं सन्निहितानि वै॥ ३१॥
अथोत्तरां कथां दिव्यामविमुक्तस्य शोभने।
स्कन्दो वक्ष्यति माहात्म्यमृषीणां भावितात्मनाम्॥ ३२॥

O Suvrata! (engaged in a religious observance or a faithful person) many other sacred places, which are heard in three Lokas, always remain at the feet of Avimukta. O dear, after that your son, Skanda Kārttikeya will narrate the divine story of Avimukta and the glories of the Ṛṣis, who will come in future."

इति श्रीमात्स्ये महापुराणेऽविमुक्तमाहात्म्ये
एकाशीत्यधिकशततमोऽध्यायः॥ १८१॥

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CHAPTER 182

Māhātmya of Kāśī-tīrtha

सूत उवाच

कैलासपृष्ठमासीनं स्कन्दं ब्रह्मविदां वरम्।
पप्रच्छुर्ऋषयः सर्वे सनकाद्यास्तपोधनाः॥ १॥

तथा राजर्षयः सर्वे ये भक्तास्तु महेश्वरे।
ब्रूहि त्वं स्कन्द भूर्लोके यत्र नित्यं भवः स्थितः।। २।।

Sūta said– Once upon a time, the Ṛṣis Sanaka, Sanandana, alongwith other great Ṛṣis and the devotees of Śiva asked Kārttikeya, the foremost among the knowers of Brahman, seated on the summit of Kailāśa– "O Skanda! kindly explain about the abode of Śiva in the earth, where Lord Śiva always resides."

स्कन्द उवाच

महात्मा सर्वभूतात्मा देवदेवः सनातनः।
घोररूपं समास्थाय दुष्करं देवदानवैः।। ३।।
आभूतसंप्लवं यावत्स्थाणुभूतः स्थितः प्रभुः।
गुह्यानां परमं गुह्यमविमुक्तमिति स्मृतम्।। ४।।

Skanda said– "The high-souled, dweller in the soul of all creatures, and eternal Lord Śiva, remains in his terrible form, which is rarely attainable by the gods and demons, at Avimukta like a pillar, motionless and stable, till dissolution of the world. This is the most mysterious place.

अविमुक्ते सदा सिद्धिर्यत्र नित्यं भवः स्थितः।
अस्य क्षेत्रस्य माहात्म्यं यदुक्तं त्वीश्वरेण तु।। ५।।
स्थानान्तरं पवित्रं च तीर्थमायतनं तथा।
श्मशानसंस्थितं वेश्म दिव्यमन्तर्हितं च यत्।। ६।।

Lord Śiva resides at Avimukta kṣetra, therefore, the Siddhis always remain here. The Lord has described the glory of the this place, which is excel of all the sacred places. Every part of it is very auspicious and endowed with a holy tīrtha. There is a divine shelter, over the cremation ground, which is not visible to all.

भूर्लोके नैव संयुक्तमन्तरिक्षे शिवालयम्।
अयुक्तास्तु न पश्यन्ति युक्ताः पश्यन्ति चेतसा।। ७।।

There the abode of Śiva (Śivālaya) is situated in the space. It is not connected with the earth. Unworthy people, void of Yoga are not able to see that abode; but the Yogins can realize it by their knowledge.

ब्रह्मचर्यव्रतोपेताः सिद्धा वेदान्तकोविदाः।
आदेहपतनाद्यावत्तत्क्षेत्रं यो न मुंचति।। ८।।
ब्रह्मचर्यव्रतैः सम्यक्सम्यगिष्टं मखैर्भवेत्।
अपापात्मा गतिः सर्वा या तूक्ता च क्रियावताम्।। ९।।

Those who are Brahmacārins, the Siddhas, well versed in the Vedānta, and do not leave this place till death, they attain all sacrificial benefits and washed off from all their sins, attain the highest position.

यस्तत्र निवसेद्विप्रोऽसंयुक्तात्माऽसमाहितः।
त्रिकालमपि भुञ्जानो वायुभक्षसमो भवेत्।। १०।।

A Brāhmaṇa lives there on three meals a day, and without Yoga or their mind under control, attains virtues, like the one living merely on air, and get the highest position that an ascetic would get.

निमेषमात्रमपि यो ह्यविमुक्ते तु भक्तिमान्।
ब्रह्मचर्यसमायुक्तः परमं प्राप्नुयात्तपः।। ११।।
योऽत्र मासं वसेद्धीरो लघ्वाहारो जितेन्द्रियः।
सम्यक् तेन व्रतं चीर्णं दिव्यं पाशुपतं महत्।। १२।।

The one who leads a calm life, after subduing all his passions, in this Avimukta tīrtha even for a moment, begets the fruits of highest asceticism, and the one who remains there like that for a month, begets the benefits of having observed the Pāśupata ordinance.

जन्ममृत्युभयं तीर्त्त्वा स याति परमां गतिम्।
नैःश्रेयसीं गतिं पुण्यां तथा योगगतिं व्रजेत्।। १३।।
न हि योगगतिर्दिव्या जन्मान्तरशतैरपि।
प्राप्यते क्षेत्रमाहात्म्यात् प्रभावाच्छङ्करस्य तु ।। १४।।

In other words, he attains bliss after being liberated from the cycle of births and deaths. He attains the position of yoga and the final beatitude. The fruits derived here by the glory of Śiva and of this Avimukta-kṣetra, are not obtained even by the practice of yoga for ages.

ब्रह्महा योऽभिगच्छेत्तु अविमुक्तं कदाचन।
तस्य क्षेत्रस्य माहात्म्याद्ब्रह्महत्या निवर्त्तते।। १५।।

आदेहपतनाद्यावत् क्षेत्रं यो न विमुंचति।
न केवलं ब्रह्महत्या प्राकृता च निवर्त्तते॥ १६॥
प्राप्य विश्वेश्वरं देवं न सा भूयोऽभिजायते।
अनन्यमानसो भूत्वा योऽविमुक्तं न मुंचति॥ १७॥
तस्य देवः सदा तुष्टः सर्वान् कामान् प्रयच्छति।
द्वारं यत्सांख्ययोगानां स तत्र वसति प्रभुः॥ १८॥

One who goes there anytime is purified of the sin of even killing a Brāhmaṇa. One who continually resides there, for all his life, unmoved in mind, is not only purified of his sin committed in this life, but also of his Brahmahatyā sin in his previous birth, and attains Śiva and does not get any other births. He gets the favour of Śiva and all his desire are fulfilled, and he gets the same end as the knower of Sāṁkhya does. He remains there all his lives and never quits it.

सगणो हि भवो देवो भक्तानामनुकम्पया।
अविमुक्तं परं क्षेत्रमविमुक्ते परागतिः॥ १९॥
अविमुक्ते परा सिद्धिरविमुक्ते परं पदम्।
अविमुक्तं निषेवेत देवर्षिगणसेवितम्॥ २०॥
यदीच्छेन्मानवो धीमान् न पुनर्जायते क्वचित्।

Śiva resides in Avimukta with all His attendants, consequently one begets highest position and renunciation there. Emancipation is attained by living there permanently, and he is never re-born. Avimukta is the highest siddhi; it is the highest goal. If a wise does not want rebirth here, he should reside in Avimukta, adored by the gods and Ṛsis.

मेरोः शक्तो गुणान् वक्तुं द्वीपानां च तथैव च॥ २१॥
समुद्राणां च सर्वेषां नाविमुक्तस्य शक्यते।
अन्तकाले मनुष्याणां छिद्यमानेषु मर्मसु॥ २२॥
वायुना प्रेर्यमाणानां स्मृतिर्नैवोपजायते।
अविमुक्ते ह्यन्तकाले भक्तानामीश्वरः स्वयम्॥ २३॥
कर्मभिः प्रेर्यमाणानां कर्णजापं प्रयच्छति।
मणिकर्ण्यां त्यजन् देहं गतिमिष्टां व्रजेन्नरः॥ २४॥

One may be able to describe the seven islands round the Mount Meru, and all the oceans, but I cannot adequately relate the glory of Avimukta. People at the point of death suffer agonies, and do not remain conscious and lose their memories, but the devotees of Śiva, giving up life at Avimukta, are blessed by being whispered into their ear the most sacred formula "Tāraka Brahma" by the Lord Śiva Himself. If one dies at Maṇikarṇikā, he attains his desired goal.

ईश्वरप्रेरितो याति दुष्प्रापामकृतात्मभिः।
अशाश्वतमिदं ज्ञात्वा मानुष्यं बहुकिल्बिषम्॥ २५॥
अविमुक्तं निषेवेत संसारभयमोचनम्।
योगक्षेमपदं दिव्यं बहुविघ्नविनाशनम्॥ २६॥
विघ्नैश्चालोड्यमानोऽपि योऽविमुक्तं न मुंचति।
स मुंचति जरां मृत्युं जन्म चैतदशाश्वतम्।
अविमुक्तप्रसादात्तु शिवसायुज्यमाप्नुयात्॥ २७॥

He is always blessed by the favour of Śiva, and attains that goal, which unmeritorious persons do not get. People should realise the unrealities of life, and that it is full of all sins, and in order to free themselves from the troubles of the world they ought to devote themselves to Avimukta-tīrtha, which is the giver of yoga, peace and the dispeller of fears of this world and of all other obstacles. One who remains at Avimukta, even bearing all troubles and difficulties, attains emancipation, in course of his life, being liberated from the cycle of birth and death. He attains union with Śiva.

इति श्रीमात्स्ये महापुराणेऽविमुक्तमाहात्म्ये
द्व्यशीत्यधिकशततमोऽध्यायः॥ १८२॥

* * *

CHAPTER 183

Māhātmya of Kāśī-tīrtha

देव्युवाच

हिमवन्तं गिरिं त्यक्त्वा मन्दरं गन्धमादनम्।
कैलासं निषधं चैव मेरुपृष्ठं महाद्युति॥ १॥
रम्यं त्रिशिखरं चैव मानसं सुमहागिरिम्।
देवोद्यानानि रम्याणि नन्दनं वनमेव च॥ २॥

सुरस्थानानि मुख्यानि तीर्थान्यायतनानि च।
तानि सर्वाणि सन्त्यज्य अविमुक्ते रतिः कथम्॥ ३॥

Goddess Pārvatī said– O great splendid! what is the reason of your living in Avimukta-tīrtha, abandoning the mountain Himālaya, Mandarācala, Gandhamādana, Kailāsa, Niṣadha, Sumeru, Triśikhara, great mountain Mānasa, many beautiful gardens of gods and the Nandanavana and all other places of the Devas, as well as all sacred places?

किमत्र सुमहत्पुण्यं परं गुह्यं वदस्व मे।
येन त्वं रमसे नित्यं भूतसम्पद्गुणैर्युतः॥ ४॥
क्षेत्रस्य प्रवरत्वं च ये च तत्र निवासिनः।
तेषामनुग्रहः कश्चित्तत्सर्वं ब्रूहि शङ्कर॥ ५॥

Tell me, what is very invisible high sanctity attaches to it, that you in company of your attendants, remain there? What favours do you show to the people residing there? Is there any grace of them? O Śaṅkara! explain all that to me.

शङ्कर उवाच

अत्यद्भुतमिमं प्रश्नं यत्त्वं पृच्छसि भामिनि।
तत्सर्वं सम्प्रवक्ष्यामि तन्मे निगदतः शृणु॥ ६॥

Śiva said– O Dear charming lady, this question of yours is indeed very interesting. I shall explain everything to you, please listen to this, which I say.

वाराणस्यां नदी पुण्या सिद्धगन्धर्वसेविता।
प्रविष्टा त्रिपथा गङ्गा तस्मिन्क्षेत्रे मम प्रिये॥ ७॥

At my beloved place Vārāṇasī, a very sacred stream, the Gaṅgā, adored by the Siddhas and the Gandharvas, flowing in three paths merges into the same.

ममैव प्रीतिरतुला कृत्तिवासे च सुन्दरि।
सर्वेषां चैव स्थानानां स्थानं तत्तु यथाधिकम्॥ ८॥
तेन कार्येण सुश्रोणि तस्मिन्स्थाने रतिर्मम।
तस्मिल्लिङ्गे च सान्निध्यं मम देवि सुरेश्वरि॥ ९॥

O beautiful lady! This is most dearest place being the presence of Kṛttivāsa and therefore, this place Avimukta (ever blessed with my presence) is most sacred among all places, therefore, I also hold it so dear and I am present in the Liṅga located in that sacred place.

क्षेत्रस्य च प्रवक्ष्यामि गुणान्गुणवतां वरे।
याञ्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः॥ १०॥

O great among the virtuous one! I shall now relate those virtues of this sacred place, by merely hearing that a man is freed from all his sins, there is no doubt.

यदि पापो यदि शठो यदि वा धार्म्मिको नरः।
मुच्यते सर्वपापेभ्यो ह्यविमुक्तं व्रजेद्यदि॥ ११॥
प्रलये सर्वभूतानां लोके स्थावरजङ्गमे।
न हि त्यक्ष्यामि तत्स्थानं महागणशतैर्वृतः॥ १२॥

A sinful, a false or an irreligious man, visits this Avimukta place, is liberated from all his sins. Even at the time of dissolution of the immoveable and moveable world, I do not forsake it, and reside there with hundreds of my attendants.

यत्र देवाः सगन्धर्वाः सयक्षोरगराक्षसाः।
वक्त्रं मम महाभागे प्रविशन्ति युगक्षये॥ १३॥
तेषां साक्षादहं पूजां प्रतिगृह्णामि पार्वति।
सर्वगुह्योत्तमं स्थानं मम प्रियतमं शुभम्॥ १४॥

At the end of the age, all the gods, alongwith Gandharvas, Yakṣas, Nāgas and Rākṣasas, enter my mouth on this very spot and I accept their worship. This place is best of all my secret retreats and is most dear to me.

धन्याः प्रविष्टाः सुश्रोणि मम भक्ता द्विजातयः।
मद्भक्तिपरमा नित्यं ये मद्भक्तास्तु ते नरा॥ १५॥
तस्मिन्प्राणान्परित्यज्य गच्छन्ति परमां गतिम्।
सदा यजति रुद्रेण सदा दानं प्रयच्छति॥ १६॥
सदा तपस्वी भवति अविमुक्तस्थितो नरः।
यो मां पूजयते नित्यं तस्य तुष्याम्यहं प्रिये॥ १७॥

सर्वदानानि यो दद्यात्सर्वयज्ञेषु दीक्षितः।
सर्वतीर्थाभिषिक्तश्च स प्रपद्येत मामिह॥ १८॥

O you, having beautiful hips! Blessed are Brāhmaṇas, my devotees dedicated to me always, who resort to this place, and breathe their last here, they remain here final emancipation. I am always pleased with one who offers oblations to the fire, chanting the Rudra mantra and bestows charity. One who gives away everything in charity, and performs all sacrifices, and bathes in the sacred waters of all the tīrthas, attains Me here.

अविमुक्तं सदा देवि ये व्रजन्ति सुनिश्चिताः।
ते तिष्ठन्तीह सुश्रोणि त्वद्भक्ताश्च त्रिविष्टपे॥ १९॥
मत्प्रसादात्तु ते देवि दीव्यन्ति शुभलोचने।
दुर्द्धराश्चैव दुर्द्धर्षा भवन्ति वितगज्वराः॥ २०॥

O Devi! O beautiful lady! Those who go to Avimukta with well ascertained, and those who are devotee of you, attain to heaven. O beautiful eyed goddess! they very haughty through My favour get pleasure and be liberated from all grieves.

अविमुक्तं शुभं प्राप्य मद्भक्ता कृतनिश्चया:।
निर्धूतपापविमला भवन्ति विगतज्वराः॥ २१॥

My devotees, firmly determined on coming here, become purified and liberated from all sins and grieves.

पार्वत्युवाच

दक्षयज्ञस्त्वया देव मत्प्रियार्थं निषूदितः।
अविमुक्तगुणानां तु न तृप्तिरिह जायते॥ २२॥

Pārvatī said– "O God! You destroyed the sacrifice of Dakṣa for your regard of me such is your kindness on Me. I am not yet satisfied with this narration of the glories of Avimukta-tīrtha.

ईश्वर उवाच

क्रोधेन दक्षयज्ञस्तु त्वत्प्रियार्थे विनाशितः।
महाप्रिये महाभागे नाशितोऽयं वरानने॥ २३॥
अविमुक्ते यजन्ते तु मद्भक्ताः कृतनिश्चयाः।
न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि॥ २४॥

Lord Śiva said– "O most beloved lady of auspicious luck. O one having beautiful face! I angrily destroyed the sacrifice of Dakṣa wishing great regard for you, but my devotees who adore Me with devotion in this place, are not liable to re-birth for hundreds of cycles."

देव्युवाच

दुर्लभास्तु गुणा देव अविमुक्ते तु कीर्तिताः।
सर्वांस्तान्मम तत्त्वेन कथयस्व महेश्वरः॥ २५॥
कौतूहलं महादेव हृदिस्थं मम वर्त्तते।
तत्सर्वं मम तत्त्वेन आख्याहि परमेश्वर॥ २६॥

Pārvatī said– "O Lord! The merits of the Avimukta place are very rare as you have related to me. Kindly tell me all these to me again in detail. O Mahādeva! My heart is full of eagerness, therefore, you may explain all about it.

ईश्वर उवाच

अक्षया ह्यमराश्चैव ह्यदेहाश्च भवन्ति ते।
मत्प्रसादाद्वरारोहे मामेव प्रविशन्ति वै॥ २७॥
ब्रूहि ब्रूहि विशालाक्षि किमन्यच्छ्रोतुमर्हसि॥ २८॥

Lord Śiva said– "O beautiful lady! They all residing here, acquire immortality and finally merge into Me. O large-eyed! what more do you want to hear?"

देव्युवाच

अविमुक्ते महाक्षेत्रे अहो पुण्यमहो गुणाः।
न तृप्तिमधिगच्छामि ब्रूहि देव पुनर्गुणान्॥ २९॥

Pārvatī said– "O Deva! indeed the glories of the great place, Avimukta are very great and I am till not satisfied. Therefore tell me again its merits."

ईश्वर उवाच

महेश्वरि वरारोहे शृणु तांस्तु मम प्रिये।
अविमुक्ते गुणा ये तु तथान्यानपि तच्छृणु॥ ३०॥

Lord Śiva said– "O my beloved Pārvatī! O

charming one! Listen to all these. I, again narrate the glories of Avimukta and other merits also.

शाकपर्णाशिनो दान्ताः संप्रक्षाल्या मरीचिपाः।
दन्तोलूखलिनश्चान्ये अश्मकुट्टास्तथापरे॥३१॥
मासि मासि कुशाग्रेण जलमास्वादयन्ति वै।
वृक्षमूलनिकेताश्च शिलाशय्यास्तथापरे॥३२॥
आदित्यवपुषः सर्वे जितक्रोधा जितेन्द्रियाः।
एवं बहुविधैर्धर्मैरन्यत्र चरितव्रताः॥३३॥
त्रिकालमपि भुञ्जाना येऽविमुक्तनिवासिनः।
तपश्चरन्ति वाऽन्यत्र कलां नार्हन्ति षोडशीम्।
येऽविमुक्ते वसन्तीह स्वर्गे प्रतिवसन्ति ते॥३४॥

Those who live on mere salads and have subdued their passions, live on raw grain, sipping only as much water as remains on the tip of the kuśa blade and that too after a month, seated on the root of trees, sleeping on the slabs of stone, refulgent like the Sun, free from anger and thus virtuous in many ways are not superior to those people who resort here taking food for life thrice in a day. Those who are practising austerities elsewhere, do not get so highest perfection, but who are living here in Avimukta, attain the heaven forever.

मत्समः पुरुषो नास्ति त्वत्समा नास्ति योषिताम्।
अविमुक्तसमं क्षेत्रं न भूतं न भविष्यति॥३५॥
अविमुक्ते परो योगो ह्यविमुक्ते परा गतिः।
अविमुक्ते परो मोक्षः क्षेत्रं नैवास्ति तादृशम्॥३६॥

O Pārvatī! Like Me there is no any male and no one of the female sex like you, and similarly neither there is, nor will there be, any place sacred like the Avimukta-tīrtha. There is highest-yoga, highest-perfection and final-liberation at Avimukta-tīrtha, consequently there is no such place like this.

परं गुह्यं प्रवक्ष्यामि तत्त्वेन वरवर्णिनि।
अंविमुक्ते महाक्षेत्रे यदुक्तं हि मया पुरा॥३७॥
जन्मान्तरशतैर्देवि योगोऽयं यदि लभ्यते।
मोक्षः शतसहस्रेण जन्मना लभ्यते न वा॥३८॥
अविमुक्ते न सन्देहो मद्भक्तः कृतनिश्चयः।
एकेन जन्मना सोऽपि योगं मोक्षं च विन्दति॥३९॥

O beautiful lady! now I shall explain you the most secrets of the Avimukta-tīrtha accurately as told before by me. If any person by practising the Yoga during hundreds of lives, attains final emancipation is doubtful, but my devotee at Avimukta-tīrtha, attains final emancipation without any doubt, in course of one life.

अविमुक्ते नरा देवि ये व्रजन्ति सुनिश्चिताः।
ते विशन्ति परं स्थानं मोक्षं परमदुर्लभम्॥४०॥
पृथिव्यामीदृशं क्षेत्रं न भूतं न भविष्यति।
चतुर्मूर्त्तिः सदा धर्मो तस्मिन् सन्निहितः प्रिये।
चतुर्णामपि वर्णानां गतिस्तु परमा स्मृता॥४१॥

O Devi! people coming here with unshaken devotion attain highest place, final beatitude which is very rare. Like that there is no place on the earth, nor will be there. Dharma resides here in the form of four faces. People of all the four castes attain emancipation here."

देव्युवाच

श्रुता गुणास्ते क्षेत्रस्य इह चान्यत्र ये प्रभो।
वदंस्व भुवि विप्रेन्द्राः कं वा यज्ञैर्यजन्ति ते॥४२॥

Pārvatī said– "O Lord! I have heard here the glory of this sacred city of yours, now please tell me whom do the Brāhmaṇas adore through sacrifices on the earth?"

ईश्वर उवाच

इज्यया चैव मन्त्रेण मामेव हि यजन्ति ये।
न तेषां भयमस्तीति भवं रुद्रं यजन्ति यत्॥४३॥
अमन्त्रो मन्त्रको देवि द्विविधो विधिरुच्यते।
सांख्यं चैवाथ योगश्च द्विविधो योग उच्यते॥४४॥

Lord Śiva said– "They all worship Me, by performing sacrifices and also reciting the sacred mantras. Those who worship Rudra and Mahādeva have no fear in this world. O Divine lady! There is the method of worship of two types, viz., with mantra and without mantra. Thus there are two kinds of Yogas, viz.– Sāṁkhya and Yoga.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थित:।
सर्वथा वर्त्तमानोऽपि स योगी मयि वर्त्तते॥४५॥
आत्मौपम्येन सर्वत्र सर्वं च मयि पश्यति।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥४६॥

The Yogi, who pay reverence to Me, omnipresent, the soul of all the beings never separate Me from himself even his engagement in like a layman. He see all beings into Me. I never perish him and he never perish me.

निर्गुण: सुगणो वापि योगश्च कथितो भुवि।
सगुणश्चैव विज्ञेयो निर्गुण मनस: पर:॥४७॥
एतते कथितं देवि यन्मां त्वं परिपृच्छसि॥४८॥

Yoga had been said as Nirguṇa and Saguṇa of two types. Saguṇa yoga is comprehensible but Nirguṇa yoga is beyond the mind. O Devi! I have related all these, what you ask Me.

देव्युवाच

या भक्तिस्त्रिविधा प्रोक्ता भक्तानां बहुधा त्वया।
तामहं श्रोतुमिच्छामि तत्त्वत: कथयस्व मे॥४९॥

Pārvatī said– "O Śiva! You have narrated three types of devotion mentioned by you several time, I wish to hear this with true facts. Kindly tell me."

ईश्वर उवाच

शृणु पार्वति देवेशि भक्तानां भक्तिवत्सले।
प्राप्य सांख्यं च योगं च दु:खान्तं च नियच्छति॥५०॥
सदा य: सेवते भिक्षां ततो भवति रञ्जित:।
रञ्जनात्तन्मयो भूत्वा लीयते स तु भक्तिमान्॥५१॥

Lord Śiva spoke– "O Goddess Pārvatī, hear this. You are attached to your devotees! A man reaches the end of all passions through the knowledge of Sāṁkhya and Yoga; and that devotee who always lives on alms, clings to Me, merges into Me.

शास्त्राणां तु वरारोहे बहुकारणदर्शिन:।
न मां पश्यन्ति ते देवि ज्ञानवाक्यविवादिन:॥५२॥
परमार्थज्ञानतृप्ता युक्ता जानन्ति योगिन:।
विद्यया विदितात्मानो योगस्य च द्विजातय:॥५३॥
प्रत्याहारेण शुद्धात्मा नान्यथश्च चिन्तयेच्च तत्।
तुष्टिं च परमां प्राप्य योगं मोक्षं परं तथा।
त्रिभिर्गुणै: समायुक्तो ज्ञानवान्पश्यतीह माम्॥५४॥

O handsome lady! O Devi! The people are not able to see me, who are deluded by seeing many causes in the Śāstras and argue by their knowledge and speech. But the Yogins, who are contented by being possessed with the supreme knowledge, and incessantly think of me by being blessed with clear conscience, through Divine knowledge, get felicity and bliss. Here, a learned person sees me endowed with the three Guṇas.

एतत्ते कथितं देवि किमन्यच्छ्रोतुमर्हसि।
भूय एव वरारोहे कथयिष्यामि सुव्रते॥५५॥

O Devi! O beautiful one! O Suvratā! I have explained all the things before you, now let me know what you wish to hear anything more, I will relate to you.

गुह्यं पवित्रमथवा यच्चापि हृदि वर्त्तते।
तत्सर्वं कथयिष्यामि शृणुष्वैकमना: प्रिये॥५६॥

O beloved one! whatever is in my heart, I shall relate to you all the most secret and mysterious things for your satisfaction, hear attentively.

देव्युवाच

त्वद्रूपं कीदृशं देव युक्ता: पश्यन्ति योगिन:।
पश्यन्मे संशयं ब्रूहि नमस्ते सुरसत्तम॥५७॥

Pārvatī said– "O Mahādeva! which form of yours do the Yogis see? I beg you to remove My doubt. Salutation to you, O best of gods."

श्रीभगवानुवाच

अमूर्त्तश्चैव मूर्त्तं च ज्योतिरूपं हि तत्स्मृतम्।
तस्योपलब्धिमन्विच्छन्यत्नः कार्यो विजानता॥५८॥
गुणैर्वियुक्तो भूतात्मा एवं वक्तुं न शक्यते।
शक्यते यदि वक्तुं वै दिव्यैर्वर्षशतैर्न वा॥५९॥

Lord Śiva said– My nature is formless, as well as formful, both the shapes of Mine consist of light. A learned person ought to make great efforts to attain it. The Lord of the creatures in his formless condition cannot be explained. It can only be explained, if at all, by the persistent efforts of hundreds of divine years. But it is also doubtful.

देव्युवाच

किंप्रमाणं तु तत्क्षेत्रं समन्तात्सर्वतोदिशम्।
यत्र नित्यं स्थितो देवो महादेवो गणैर्युतः॥६०॥

Pārvatī said– "O Mahādeva! What is the extent of that shrine where you reside always endowed with your attendants?"

ईश्वर उवाच

द्वियोजनं तु तत्क्षेत्रं पूर्वपश्चिमतः स्मृतम्।
अर्द्धयोजनविस्तीर्णं तत्क्षेत्रं दक्षिणोत्तरम्॥६१॥
वरणासी नदी यावत् तावच्छुक्लनदी तु वै।
भीष्मचण्डिकमारभ्य पर्वतेश्वरमन्तिके॥६२॥
गणा यत्रावतिष्ठन्ति सन्नियुक्ता विनायकाः।
कूष्माण्डगजतुण्डश्च जयन्तश्च मदोत्कटाः॥६३॥

Lord Śiva said– "This land is extended in two yojanas from east to west. Within that space Avimukta-tīrtha is situated having a width of half yojana extending from north and south; and holy Varuṇā and Asi rivers flow by it and their abode extends between Bhiṣmacaṇḍika to Parvateśvara. The attendants of Śiva, like Kūṣmāṇḍa, Gajatuṇḍa valorous Jayanta are appointed there.

सिंहव्याघ्रमुखाः केचिद्विकटाः कुब्जवामनाः।
यत्र नदी महाकालश्चण्डघण्टो महेश्वरः॥६४॥
दण्डचण्डेश्वरश्चैव घण्टाकर्णो महाबलः।
एते चान्ये च बहवो गणाश्चैव गणेश्वराः॥६५॥
महोदरा महाकाया वज्रशक्तिधरास्तथा।
रक्षन्ति सततं देवि ह्यविमुक्तं तपोवनम्।
द्वारे द्वारे च तिष्ठन्ति शूलमुद्गरपाणयः॥६६॥

O Devi! Some of them are having the face of lions and tigers, some are hunch-backed, some are dwarfs and crooked. On the same spot Mahākāla, Caṇḍaghaṇṭa, Daṇḍacaṇḍeśvara, mighty Ghaṇṭā-karṇa, and others, having huge stomachs, of great stature, holding Vajra and Śakti weapons, protect the holy Avimukta-kṣetra continuously. Many of the attendants are standing at every gate armed with tridents and clubs.

सुवर्णशृङ्गी रौप्यखुरां चैलाजिनपयस्विनीम्।
वाराणस्यां तु यो दद्यात्सवत्सां कांस्यभाजनम्॥६७॥
गां दत्त्वा तु वरारोहे ब्राह्मणे वेदपारगे।
आसप्तमं कुलं तेन तारितं नात्र संशयः॥६८॥

O Pārvatī! one who donates a cow, full of milk, with its horns mounted with gold, its hoofs covered with silver, with calf and vessel of bronze to a Brāhmaṇa well-versed in Vedas, on the banks of Vārāṇasī, undoubtedly liberates seven generations of his ancestors from bondage.

यो दद्याद्ब्राह्मणे किंचित् तस्मिन् क्षेत्रे वरानने।
कनकं रजतं वस्त्रमन्नाद्यं बहुविस्तरम्।
अक्षय्यं चाव्ययं चैव स्यातां तस्य सुलोचने॥६९॥

O beloved one! one who also gives away in charity to a Brāhmaṇa, gold, silver, cloths, and grain, etc., in that place of Avimukta-tīrtha, acquires everlasting merits, O beautiful eyed!

शृणु तत्त्वेन तीर्थस्य विभूतिं व्युष्टिमेव च।
तत्र स्नात्वा महाभागे भवन्ति नीरुजा नराः॥७०॥
दशानामश्वमेधानां फलं प्राप्नोति मानवः।
तदवाप्नोति धर्मात्मा तत्र स्नात्वा वरानने॥७१॥

Hear with attention, the glory of this sacred place. People, who take bath here, become free from diseases and O beloved one! any virtuous man gets benefit of ten aśvamedha sacrifices by bathing there.

बहुस्वल्पे च यो दद्याद्ब्राह्मणे वेदपारगे।
शुभां गतिमवाप्नोति अग्निवच्चैव दीप्यते॥७२॥

Any person gives some sort of charity in larger or lesser quantity to a Brāhmaṇas well-versed in Vedas, after his ablution attains felicity and shines like fire.

वाराणसीजाह्नवीभ्यां सङ्गमे लोकविश्रुते।
दत्त्वान्नं च विधानेन न स भूयोऽभिजायते॥७३॥
एतत्ते कथितं देवि तीर्थस्य फलमुत्तमम्॥७४॥

One who gives away grain in charity at the confluence of the Varuṇā and Asi with the Gaṅgā, according to the prescribed rites, is not re-born. Thus I have narrated to you the great fruit of this sacred place.

उपवासं तु य: कृत्वा विप्रान् स तर्पयेन्नर:।
सौत्रामणेश्च यज्ञस्य फलं प्राप्नोति मानव:॥७५॥
एकाहारस्तु यस्तिष्ठेन्मासं तत्र वरानने।
यावज्जीवकृतं पापं सहसा तस्य नश्यति॥७६॥

Having done fast, a man feeds the Brāhmaṇas in this tīrtha attains the benefit of Sautrāmaṇi sacrifice. Dear Pārvatī, one who lives on only one meal a day for a month washes off all sins of his whole life.

अग्निप्रवेशं ये कुर्युरविमुक्ते विधानत:।
प्रविशन्ति मुखं ते मे नि:सन्दिग्धं वरानने॥७७॥
दशसौवर्णिकं पुष्पं योऽविमुक्ते प्रयच्छति।
अग्निहोत्रफलं धूपे गन्धदाने तथा शृणु।
भूमिदानेन तत्तुल्यं गन्धदानफलं स्मृतम्॥७८॥

The people enter the fire according to the prescribed rites undoubtedly they enter My mouth. One who gives away ten gold coins in charity gets the benefits of Agnihotra sacrifice, and one who gives away incense, etc., derives the benefit of having given away land in charity.

संमार्ज्जने पञ्चशतं सहस्रमनुलेपने।
मालया शतसाहस्रमनन्तं गीतवाद्यत:॥७९॥

One who gives away a broom gets the benefit of having given away five hundred gold coins. The giver of sandal gets the benefit of having given away 1,000 gold coins. The charity of flowers and garlands is equivalent to the giving away of 1,00,000 gold coins. The one who sings hymns accompanied by music begets everlasting benefits."

देव्युवाच

अत्यद्भुतमिदं देव स्थानमेतत् प्रकीर्त्तितम्।
रहस्यं श्रोतुमिच्छामि यदर्थं त्वं न मुञ्चसि॥८०॥

Goddess Pārvatī said– O Deva! you have narrated wonderful mysteries of this place. Now I wish to hear the reason, for which you do not leave this unique place.

ईश्वर उवाच

आसीत् पूर्वं वरारोहे ब्रह्मणस्तु शिरो वरम्।
पञ्चमं शृणु सुश्रोणि जातं कांचनसप्रभम्॥८१॥
ज्वलत् तत् पञ्चमं शीर्षं जातं तस्य महात्मन:।
तदेवमब्रवीद्देवि जन्म जानामि ते ह्यहम्॥८२॥
तत: क्रोधपरीतेन संरक्तहनयनेन च।
वामाङ्गुष्ठनखाग्रेण च्छिन्नं तस्य शिरो मया॥८३॥

Lord said– "O beloved Pārvatī! In ancient time the high-souled Lord Brahmā had a fifth head, which was excellent and shining like gold. He Once told me that 'I know your birth', then I angrily with red-eyed cut off this fifth head with the nail of my left toe.

ब्रह्मोवाच

यदा निरपराधस्य शिरश्छिन्नं त्वया मम।
तस्माच्छापसमायुक्त: कपाली त्वं भविष्यसि।
ब्रह्महत्याकुलो भूत्वा चर तीर्थानि भूतले॥८४॥

That time Brahmā said– 'I am innocent and you have beheaded me, therefore by my curse you shall bear a skull as the badge of the sin of inflicting injury on Brahmā. You shall roam about in the sacred places on earth.'

ततोऽहं गतवान् देवि हिमवन्तं शिलोच्चयम्।
तत्र नारायणः श्रीमान् मया भिक्षां प्रयाचितः॥८५॥
ततस्तेन स्वकं पार्श्वं नखाग्रेण विदारितम्।
स्रवतो महती धारा तस्य रक्तस्य निःसृता॥८६॥

O Devi! then I had been to the Himālaya mountain. There I begged Nārāyaṇa to give me alms. He on his side dug His fingernail and a volume of blood rushed out.

प्रयात सातिविस्तीर्णा योजनार्द्धशतं तदा।
न सम्पूर्णं कपालं तु घोरमद्भुतदर्शनम्॥८७॥
दिव्यं वर्षसहस्त्रं तु सा च धारा प्रवाहिणी।
प्रोवाच भगवान् विष्णुः कपालं कुत ईदृशम्॥८८॥
आश्चर्यभूतं देवेश संशयो हृदि वर्त्तते।
कुतश्च सम्भवो देव सर्वं मे ब्रूहि पृच्छतः॥८९॥

That volume of blood spreaded to the length of 50 yojanas, but the skull was not filled. After that, this stream of blood ran for a thousand Divine years. Then Lord Viṣṇu asked me 'How such a mysterious skull was brought into existence. Tell me all the things to remove my doubts.'

देवदेव उवाच

श्रूयतामस्य हे देव कपालस्य तु सम्भवः।
शतं वर्षसहस्त्राणां तपस्तप्त्वा सुदारुगम्॥९०॥
ब्रह्मासृजद्वपुर्दिव्यमद्भुतं लोमहर्षणम्।
तपसश्च प्रभावेण दिव्यं काञ्चनसन्निभम्॥९१॥
ज्वलत् तत् शीर्षं जातं तस्य महात्मनः।
निकृत्तं तन्मया देव तदिदं पश्य दुर्ज्जयम्॥९२॥
यत्र यत्र च गच्छामि कपालं तत्र गच्छति।
एवमुक्तस्ततो देवः प्रोवाच पुरुषोतमः॥९३॥

The god of gods said, 'O Deva! Listen to the birth of this skull. In ancient times Brahmā was endowed with Divine form after thousands of years asceticism and through. His asceticism He got a fifth head shining like gold. I cut it off in anger. It follows Me wherever I go.' Having said thus lord Vishnu told me.

श्रीभगवानुवाच

गच्छ गच्छ स्वकं स्थानं ब्रह्मणस्त्वं प्रियं कुरु।
तस्मिन् स्थास्यति भद्रं ते कपालं तस्य तेजसा॥९४॥
ततः सर्वाणि तीर्थानि पुण्यान्यायतनानि च।
गतोऽस्मि पृथुलश्रोणि न क्वचित्प्रत्यतिष्ठत॥९५॥
ततोऽहं समनुप्राप्तो ह्यविमुक्ते महाशये।
अवस्थितः स्वके स्थाने शापश्च विगतो मम॥९६॥

Lord Viṣṇu said 'Go back and please Brahmā. By His glorious power this skull will become fixed in your holy abode (kṣetra). O Pārvatī, after hearing that I went to all the sacred places, but nowhere did this skull leave Me. But when I came and settled Myself at My Avimukta-tīrtha the effects of the curse instantly disappeared.

विष्णुप्रसादात्सुश्रोणि कपालं तत्सहस्त्रधा।
स्फुटितं बहुधा स्वप्नलब्धं धनं यथा॥९७॥

O excellent women! By the grace of lord Viṣṇu the skull also fell down there and divided into thousand parts. It disappeared like the riches a man obtains in his dream.

ब्रह्महत्यापहं तीर्थं क्षेत्रमेतन्मया कृतम्।
श्मशानमेतद्भद्रं मे देवानां वरवर्णिनि॥९८॥

O dear Pārvatī, I have made this place as dispeller of the sin of killing a Brāhmaṇa (Brahma-hatyā) and it is the cremation ground of all the Devas including myself.

कालो भूत्वा जगत्सर्वं संहरामि सृजामि च।
देवेशि सर्वगुह्यानां स्थानं प्रियतरं मम॥९९॥

Becoming Kāla (Destructor) I annihilate the universe and also create everything. O Devi! this sequestered place of mine is most dearest to me.

मद्भक्तास्तत्र गच्छन्ति विष्णुभक्तास्तथैव च।
ये भक्ता भास्करे देवि लोकनाथे दिवाकरे।

तत्रस्थो यस्त्यजेद्देहं मामेव प्रविशेत्तु सः॥ १००॥

O Devi! my devotees as well as the devotees of Viṣṇu and the devotees of the lord of lokas, Sun, who come and die there merge into Me."

देव्युवाच

अत्यद्भुतमिदं देव यदुक्तं पद्मयोनिना।
त्रिपुरान्तकरस्थानं गुह्यमेतन्महाद्युते॥ १०१॥

Pārvatī said– "O Deva, O having great lustre! this place is indeed most wonderful as described by lotus-born you. This place of Śiva, slayer of Tripura demon is very glorious.

सन्निधानात्तु ते सर्वे कलां नार्हन्ति षोडशीम्।
यत्र तिष्ठति देवेशो तत्र तिष्ठति शंकरः॥ १०२॥
गङ्गा तीर्थसहस्राणां तुल्या भवति वा न वा।
त्वमेव भक्तिर्देवेश त्वमेव गतिरुत्तमा॥ १०३॥
ब्रह्मादीनां तु ते देव गतिरुक्ता सनातनी।
श्राव्यते यद्द्विजातीनां भक्तानामनुकम्पया॥ १०४॥

Because of your presence at this place, other sacred places cannot equal to it's sixteenth part even. Where lord Viṣṇu dwells, Mahādeva too dwells there. Gaṅgā, worth a thousand of tīrthas also resides there. Therefore, O Lord! You are my devotion and salvation and you are also said to be the emancipation of Brahmā and other gods and this is listened to by devotees because of your grace.

इति श्रीमात्स्ये महापुराणेऽविमुक्तमाहात्म्ये
त्र्यशीत्यधिकशततमोऽध्यायः॥ १८३॥

* * *

CHAPTER 184

Māhātmya of Avimukta-tīrtha

महेश्वर उवाच

सेवितं बहुभिः सिद्धैरपुनर्भवकांक्षिभिः।
विदित्वा तु परं क्षेत्रमविमुक्तनिवासिनाम्॥ १॥
तद्गुह्यं देवदेवस्य तत्तीर्थं तत्तपोवनम्।
परं स्थानं तु ते यान्ति संभवन्ति न ते पुनः॥ २॥

Maheśvara said– "With the desire of final emancipation, many Siddhas practiced here, knowing that this is the highest sacred place of those who dwell here. This tīrtha of god of gods, is like a wood of penance (tapovana). People come to this place are never re-born.

ज्ञाने विहितनिष्ठानां परमानन्दमिच्छताम्।
या गतिर्विहिता सद्भिः साविमुक्ते मृतस्य तु॥ ३॥

The dwellers of this place get the same state after death, as those who are eager to acquire beatitude by means of divine knowledge.

भवस्य प्रीतिरतुला ह्यविमुक्ते ह्यनुत्तमा।
असंख्येयं फलं तत्र ह्यक्षया च गतिर्भवेत्॥ ४॥
परं गुह्यं समाख्यातं श्मशानमिति संज्ञितम्।
अविमुक्तं न सेवन्ते वञ्चितास्ते नरा भुवि॥ ५॥

Lord Śiva has extremely gratification towards this place. It gives everlasting fruits and immortality. The Avimukta-tīrtha is also called the cremation ground, and is most mysterious. Those people do not serve this Avimukta, are really deceived.

अविमुक्ते स्थितैः पुण्यैः पांसुभिर्वायुनेरितैः।
अपि दुष्कृतकर्माणो यास्यन्ति परमां गतिम्॥ ६॥
मेरुमन्दरमात्रोऽपि राशिः पापस्य कर्मणः।
अविमुक्तं समासाद्य तत्सर्वं व्रजति क्षयम्॥ ७॥

Even the great sinners dwelling there, obtain final beatitude through the dust of this place falling on them by throbbing of wind. The piles of sins, huge as the mount Sumeru and Mandarācala, become annihilated there.

श्मशानमिति विख्यातमविमुक्तं शिवालयम्।
तद्गुह्यं देवदेवस्य तत्तीर्थं तत्तपोवनम्॥ ८॥

Avimukta, the abode of Śiva is renowned by the name of "The cremation ground". It is the cave of retreat and wood of ascetism and the sacred place of the Lord Śiva.

तत्र ब्रह्मादयो देवा नारायणपुरोगमाः।
योगिनश्च तथा साध्या भगवन्तं सनातनम्॥ ९॥

There Nārāyaṇa, Brahmā and other gods, the Sādhyas, the Yogis etc., carry on their worship of Sanātana Śiva and My devotees worship Me.

उपासन्ते शिवं मुक्ता मद्भक्ता मत्परायणा:।
या गतिर्ज्ञानतपसा या गतिर्यज्ञयाजिनाम्॥ १०॥
अविमुक्ते मृतानां तु सा गतिर्विहिता शुभा।

Those who die at Avimukta-tīrtha get the same end as my devotees get final emncipation through worshipping Śiva and performing the sacrifices and devote themselves to ascetism.

संहर्त्तारश्च कर्त्तारस्तस्मिन्ब्रह्मादय: सुरा:॥ ११॥
सम्राड्विराण्मया लोका जायन्ते ह्यपुनर्भवा:।
महर्जनस्तपश्चैव सत्यलोकस्तथैव च॥ १२॥
मनस: परमो योगो भूत भव्य भवस्य च।
ब्रह्मादिस्थावरान्तस्य योनौ सांख्यादिमोक्षयो:॥ १३॥

In Avimukta, Brahmā and other gods are the creator and destroyer of the universe, the Samrāṭ and Virāṭ etc. and all beings of the Maharloka, Janaloka, Tapaloka, Satyaloka etc., do not get rebirth. This is the excellent Yoga of the mind of past, future and present. All the immoveable and moveable creation upwards to Brahmā and well veresed in Sāṁkhya and Mokṣa Śāstra, are residing here.

येऽविमुक्तं न मुञ्चन्ति नरास्ते नैव वंचिता:।
उत्तमं सर्वतीर्थानां स्थानानामुत्तमं च यत्॥ १४॥

Those people do not leave this Avimukta, are not deceived. This is the best of all pilgrimages and best of all the places.

क्षेत्राणामुत्तमं चैव श्मशानानां तथैव च।
तटाकानां च सर्वेषां कूपानां स्त्रोतसां तथा॥ १५॥
शैलानामुत्तमं चैतत्तडागानां तथोत्तमम्।
पुण्यकृद्भवभक्तैश्च ह्यविमुक्तं तु सेव्यते॥ १६॥

This is the highest among all the Kṣetras, and the foremost of the cremation grounds. It is the best of all the streams, the wells, mountains and lakes ; and, therefore, this Avimukta-tīrtha is adored by the pious devotees of Bhava.

ब्रह्मण: परमं स्थानं ब्रह्मणाध्यासितं च यत्।
ब्रह्मणा सेवितं नित्यं ब्रह्मणा चैव रक्षितम्॥ १७॥

This Avimukta-tīrtha is the highest place of Brahmā. Brahmā always resides here and this is protected by Brahmā also.

अत्रैव सप्तभुवनं काञ्चनो मेरुपर्वत:।
मनस: परमो योग: प्रीत्यर्थं ब्रह्मण: स तु॥ १८॥
ब्रह्मा तु तत्र भगवांस्त्रिसन्ध्यं चेश्वरे स्थित:।
पुण्यात्पुण्यतमं क्षेत्रं पुण्यकृद्भिर्निषेवितम्॥ १९॥

Here also all the seven realms alongwith the golden Mount Meru are located and the hard asceticism practised by Brahmā are inherent here. Brahmā remains merged in the image of Śiva. It is the holiest of the holy place. It is inhabited by all the hoary people.

आदित्योपासनं कृत्वा विप्राश्चामरतां गता:।
अन्येऽपि ये त्रयो वर्णा भवभक्त्या समाहिता:॥ २०॥
अविमुक्ते तनुं त्यक्त्वा गच्छन्ति परमां गतिम्।

The Brāhmaṇas worshipping here the god Āditya have attained the state of immortal. Except those people of another three casts remain firm in their devotion to Śiva, renounce their body in Avimukta-tīrtha, attain emancipation.

अष्टौ मासान्विहारस्य यतीनां संयतात्मनाम्॥ २१॥
एकत्र चतुरो मासान्मासौ वा निवसेत्पुन:।
अविमुक्ते प्रविष्टानां विहारस्तु न विद्यते॥ २२॥
न देहो भविता तत्र दृष्टं शास्त्रे पुरातने।
मोक्षो ह्यसंशयस्तत्र पञ्चत्वं तु गतस्य वै॥ २३॥

Those who reside there for eight months and subdue their passions or stay even for four or two months in Avimukta place, also attain final emancipation and they never get rebirth. This has been described in ancient scriptures. One who die here attains final emancipation.

स्त्रिय: पतिव्रतायाश्च भवभक्ता: समाहिता:।
अविमुक्ते विमुक्तास्ता यास्यन्ति परमां गतिम्॥ २४॥

अन्या याः कामचारिण्यः स्त्रियो भोगपरायणाः।
कालेन निधनं प्राप्ता गच्छन्ति परमां गतिम्।। २५।।

The virtuous women devoted to Śiva, subdued their senses, dying at Avimukta, attain the highest position of life. Another unchaste women attached with worldly pleasures also dying there, attain the final beatitude.

यत्र योगश्च मोक्षश्च प्राप्यते दुर्लभो नरैः।
अविमुक्तं समासाद्य नान्यद्गच्छेत्तपोवनम्।। २६।।
सर्वात्मना तपः सेव्यं ब्राह्मणैर्नात्र संशयः।
अविमुक्ते वसेद्यस्तु मम तुल्यो भवेन्नरः।। २७।।

Men attain here Yoga and bliss, rarely attainable by men elsewhere. Those who stick to Avimukta-tīrtha and do not go elsewhere, undoubtedly become adorable by Brāhmaṇas. One who resides in Avimukta-tīrtha becomes undoubtedly like Me.

यतो मया न मुक्तं हि त्वविमुक्तं ततः स्मृतम्।
अविमुक्तं न सेवन्ते मूढा ये तमसावृताः।। २८।।

Because of I never left this place, it is called Avimukta-tīrtha. Those who do not resort to Avimukta-tīrtha are idiots, full of the darkness of ignorance, Tamoguṇa.

विष्मूत्ररेतसां मध्ये ते वसन्ति पुनः पुनः।
कामः क्रोधश्च लोभश्च दम्भस्तम्भोऽतिमत्सरः।। २९।।
निद्रा तन्द्रा तथालस्यं पैशुन्यमिति ते दश।
अविमुक्ते स्थिताः विघ्नाः शक्रेण विहिता स्वयम्।। ३०।।

Such men always pass through the ordeal of birth and rebirth. Desire, anger, greed, proud, hypocrisy, drowsiness, sleep, lassitude, idleness and wickedness– these ten obstacles created by Indra are always present here.

विनायकोपसर्गाश्च सततं मूर्ध्नि तिष्ठति।
पुण्यमेतद्भवेत्सर्वं भक्तानामनुकम्पया।। ३१।।

Obstacles created by Vināyakas always standing on the head of men, but in favour of devotees these all become auspicious.

परं गुह्यमिति ज्ञात्वा ततः शास्त्रानुदर्शनात्।
व्याहृतं देवदेवैस्तु मुनिभिस्तत्त्वदर्शिभिः।। ३२।।

Through the vision of Śāstras, the knower of true nature of soul, the Ṛṣis and Devas have called it to be the most sacred place.

मेदसा विप्लुता भूमिरविमुक्ते तु वर्ज्जिता।
पूता समभवत्सर्वा महादेवेन रक्षिता।। ३३।।

The whole land except Avimukta-tīrtha was impure due to fats (of demons killed by gods). The land of Avimukta became purified as it was protected by Lord Śiva.

संस्कारस्तेन क्रियते भूमेरन्यत्र सूरिभिः।
ये भक्त्या वरदं देवमक्षरं परमं पदम्।। ३४।।
देवदानवगन्धर्वयक्षरक्षोमहोरगाः।
अविमुक्तमुपासन्ते तन्निष्ठास्तत्परायणाः।। ३५।।
ते विशन्ति महादेवमाज्याहुतिरिवालनम्।

Because of that the learned men do consecration or the act of digging the land except Avimukta place. The gods, demons, Gandharvas, Yakṣas, Rākṣasas and the great serpents adoring the eternal lord with devotion and attachment reside in Avimukta place, they merge into Mahādeva, like the offering of clarified butter in the fire.

तं वै प्राप्य महादेवमीश्वराध्युषितं शुभम्।। ३६।।
अविमुक्तं कृतार्थोऽस्मीत्यात्मानमुपलभ्यते।
ऋषिदेवासुरगणैर्जपहोमपरायणैः।। ३७।।
यतिभिर्मोक्षकामैश्च ह्यविमुक्तं निषेव्यते।
नाविमुक्ते मृतः कश्चिन्नरकं याति किल्बिषी।। ३८।।

They consider their souls blessed on merging in the Lord. The Ṛṣis, Devas and Rākṣasas, engaged in *japa* and *homa*, as well as Yatis who desires emancipation, reside in this auspicious place of Avimukta-tīrtha. Anyone of sinners dying there does not go to hell.

ईश्वरानुगृहीता हि सर्वे यान्ति परां गतिम्।
द्वियोजनमथार्द्धं च तत्क्षेत्रं पूर्वपश्चिमम्।। ३९।।

अर्द्धयोजनविस्तीर्णं दक्षिणोत्तरतः स्मृतम्।
वाराणसी तदीया च यावच्छुक्लनदी तु वै॥४०॥

By the grace lord Śiva, every being gets his final bliss. This tīrtha is two-and-a-half yojanas in extent towards the east and the west and the distance of half a *yojana* from south and north. The Vārāṇasī is situated there, till the end of the Śukla river flows.

एष क्षेत्रस्य विस्तारः प्रोक्ता देवेन धीमता।
लब्ध्वा योगं च मोक्षं च कांक्षन्तो ज्ञानमुत्तमम्॥४१॥
अविमुक्तं न मुञ्चन्ति तन्निष्ठास्तत्परायणाः।
तस्मिन्वसन्ति ये मर्त्या न ते शोच्याः कदाचन॥४२॥

Thus wise Mahādeva has described the extension of this Kṣetra. Attaining Yoga, the devotees desirous of supreme felicity, and highest knowledge and the people always reside there are free from all miseries.

योगक्षेत्रं तपःक्षेत्रं सिद्धगन्धर्वसेवितम्।
सरितः सागराः शैला नाविमुक्तसमा भुवि॥४३॥

This place of meditation and asceticism adored always by the Siddhas and Gandharvas, etc. There is no river or mountain equal to this Avimukta-tīrtha on this earth.

भूर्लोके चान्तरिक्षे च दिवि तीर्थानि यानि च।
अतीत्य वर्त्तते चान्यदविमुक्तं प्रभावतः॥४४॥

Because of the influence of this place, all other sacred places located on the earth as well as in the heaven are second to this place. (It is the supreme of all).

ये तु ध्यानं समासाद्य मुक्तात्मानः समाहिताः।
सन्नियम्येन्द्रियग्रामं जपन्ति शत रुद्रियम्॥४५॥
अविमुक्ते स्थिता नित्यं कृतार्थास्ते द्विजातयः।
भवभर्क्ति समासाद्य रमन्ते तु सुनिश्चिताः॥४६॥

Those who, after renouncing the world and subduing their passions recite the Rudra Mantras for a hundred times, such devotee of Śiva undoubtedly enjoy in the company of the Lord Mahādeva.

संहत्य शक्तितः कामान्विषयेभ्यो बहिः स्थिताः।
शक्तितः सर्वतो मुक्ताः शक्तितस्तपसि स्थिताः॥४७॥
करणानीह चात्मानमपुनर्भवभाविताः।
तं वै प्राप्य महात्मानमीश्वरं निर्भयाः स्थिताः॥४८॥

Those who have forsaken all desires and are firm and controlling all senses engaged in penance with devotion, become free from fear after attaining high-souled Śiva and never get rebirth.

न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि।
अविमुक्ते तु गृह्यन्ते भवेन विभुना स्वयम्॥४९॥
उत्पादितं महाक्षेत्रं सिद्ध्यन्ते यत्र मानवाः।
उद्देशमात्रं कथिता अविमुक्तगुणास्तथा॥५०॥
समुद्रस्येव रत्नानामविमुक्तस्य विस्तरम्।

They do not take rebirth even after hundreds and billions of Kalpas. The people engaged in penance in this great pilgrimage, Lord Śiva himself emerges them. As the ocean is full of various kinds of gems, so is Avimukta full of many attributes.

मोहनं तदभक्तानां भक्तानां भक्तिवर्द्धनम्॥५१॥
मूढास्ते तु न पश्यन्ति श्मशानमिति मोहिताः।
हन्यमानोऽपि विद्वान्वसेद्विघ्नशतैरपि॥५२॥

This place is the giver of delusion to the non-devotees and devotion to those who are staunch adherents of Śiva. The fools know this as only cremation ground, do not consider it to be the foremost of all the sacred places and the learned do not abandon it, inspite of hundreds of obstacles.

स याति परमं स्थानं यत्र गत्वा न शोचति।
जन्ममृत्युजरामुक्तः परं याति शिवालयम्॥५३॥

They go to such a highest place, where they never get sorrow and are liberated from the pangs of birth, old age, death etc. They go direct to the realm of Śiva.

अपुनर्मरणानां हि सा गतिर्मोक्षकांक्षिणाम्।
यां प्राप्य कृतकृत्यः स्यादिति मन्येत पण्डितः॥५४॥

न दानैर्न तपोभिर्वा न यज्ञैर्नापि विद्यया।
प्राप्यते गतिरिष्टा या ह्यविमुक्ते तु लभ्यते॥५५॥

Those who are desirous of beatitude beget such as causes them the utmost gratification. The desired position attained by the mere residence at Avimukta-tīrtha is not obtained even by charities, asceticism, sacrifices or even by divine-knowledge.

नानावर्णा विवर्णाश्च चण्डाला ये जुगुप्सिता:।
किल्बिषै: पूर्णदेहाश्च प्रकृष्टै: पातकैस्तथा॥५६॥
भेषजं परमं तेषामविमुक्तं विदुर्बुधा:।
जात्यन्तरसहस्रेषु ह्यविमुक्ते म्रियेत य:॥५७॥
भक्तो विश्वेश्वरे देवे न स भूयोऽभिजायते।
यत्र चेष्टं हुतं दत्तं तपस्तप्तं कृतं च यत्॥५८॥
सर्वमक्षयमेतस्मिन्नविमुक्ते न संशय:।
कालेनोपरता यान्ति भवे सायुज्यमक्षयम्॥५९॥

The men of various classes and even the sinners endued with great sins dying at Avimukta-tīrtha in their attachment for Śiva are never re-born. The wise men know this Avimukta-tīrtha as the best remedy for all sinners. One who performs sacrifice, asceticism and charity at Avimukta-tīrtha beget everlasting fruits without any doubt and those who die here obtain the identification of Śiva.

कृत्वा पापसहस्राणि पश्चात्सन्तापमेत्य वै।
योऽविमुक्ते वियुज्येत स याति परमां गतिम्॥६०॥
उत्तरं दक्षिणं चापि अयनं न विकल्पयेत्।
सर्वस्तेषां शुभ: कालो ह्यविमुक्ते म्रियन्ति ये॥६१॥

The sinner, repenting on thousands of his sins, going there attains felicity. Those who die there need not think of Uttarāyaṇa or Dakṣiṇāyana; for every hour for them is equally auspicious.

न तत्र कालो मीमांस्य: शुभो वा यदि वाऽशुभ:।
तस्य देवस्य माहात्म्यस्थानमद्भुतकर्मण:।
सर्वेषामेव नाथस्य सर्वेषां विभुना स्वयम्॥६२॥
श्रुत्वेदमृषय: सर्वे स्कन्देन कथितं पुरा।
अविमुक्ताश्रमं पुण्यं भावयत्करणै: शुभै:॥६३॥

In Avimukta, one should not think about the occasion which is auspicious or inauspicious, owing to the glory of Śiva, the performer of wonderful deeds and the lord of all beings, is always sacred. Thus all the Ṛṣis heard the glory of such a sanctified place and of Śiva from Skanda Kārttikeya, and began to meditate over them.

इति श्रीमात्स्ये महापुराणेऽविमुक्तमाहात्म्यं नाम
चतुरशीत्यधिकशततमोऽध्याय:॥१८४॥

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CHAPTER 185

Māhātmya of Avimukta-tīrtha

सूत उवाच
अविमुक्ते महापुण्ये आस्तिका: शुभदर्शना:।
विस्मयं परमं जग्मुर्हर्षगद्गदनिस्वना:॥१॥

Sūta said– "O Ṛṣis! the devotees of gods, seers, and the pure-hearted persons residing at Avimukta were filled with astonishment and overcome with delight.

ऊचुस्ते हृष्टमनस: स्कन्दं ब्रह्मविदां वरम्।
ब्रह्मणो देव पौत्रस्त्वं ब्रह्मण्यो ब्रह्मण: प्रिय:॥२॥

They joyfully said to Skanda, the foremost among the knower of Brahman– "O Deva, you have been born of the glory of Śiva and Brahmā. You are dear to the Brāhmaṇas.

ब्राह्मणो ब्रह्मविद्ब्रह्मो ब्रह्मेन्द्रो ब्रह्मलोककृत्।
ब्रह्मकृद्ब्रह्मचारी त्वं ब्रह्मादिर्ब्रह्मवत्सल:॥३॥

You are Brāhmaṇa and the knower of Brahman. You are lord of Brāhmaṇas, You have created the realm of Brahmā and are kind to the Brāhmaṇas. You are Brahmacārin and first then Brahmā.

ब्रह्मतुल्योद्भवकरो ब्रह्मतुल्य नमोऽस्तुते।
[illegible] भावितात्मान: श्रुत्वेदं पावनं महत्॥४॥

तत्त्वं तु परमं ज्ञातं यज्ज्ञात्वाऽमृतमश्नुते।
स्वस्ति तेऽस्तु गमिष्यामो भूर्लोकं शङ्करालयम्॥ ५॥

You are the Creator like Brahmā and equal to him, salutation to you! All Ṛṣis have become purified by listening to this narration. We have realized the highest secret, by which nobody gets rebirth.

यत्रासौ सर्वभूतात्मा स्थाणुभूतः स्थितः प्रभुः।
सर्वलोकहितार्थाय तपस्युग्रे व्यवस्थितः॥ ६॥

May you be blessed! We are now going to that mundane region of the Lord Śiva where He, the Lord of all, is practising austerities unmoved, for the benefit of the Universe.

संयोज्य योगेनात्मानं रौद्रीं तनुमुपाश्रितः।
गुह्यकैरात्मभूतस्तु आत्मतुल्यगुणैर्वृतः॥ ७॥
ततो ब्रह्मादिभिर्देवैः सिद्धैश्च परमर्षिभिः।
विज्ञप्तः परया भक्त्यात्वत्प्रसादाद्गणेश्वर॥ ८॥
वस्तुमिच्छाम नियतमविमुक्ते सुनिश्चिताः।
एवंगुणे तथा मर्त्त्या ह्यविमुक्ते वसन्ति ये॥ ९॥

By the virtue of His asceticism, He merges Himself in the formidable form and remains adorned with all His attributes along with His attendants. The Devas, Brahmā, devotees and the Siddhas are eager to see the Lord, through your favour. We are, therefore, eager to pass our days at Avimukta; for blessed are those who reside there.

धर्मशीला जितक्रोधा निर्ममा नियतेन्द्रियाः।
ध्यानयोगपराः सिद्धिं गच्छन्ति परमव्ययाम्॥ १०॥

Those who are righteous, devoid of anger and lust, having their passions under their control; devoted to the practice of yoga, attain emancipation there.

योगिनो योगसिद्धाश्च योगमोक्षप्रदं विभुम्।
उपासते भक्तियुक्ताः शान्ता योगगतिं गताः॥ ११॥
स्थानं गुह्यं श्मशानानां सर्वेषामेतदुच्यते।
न हि योगादृते मोक्षः प्राप्यते भुवि मानवैः॥ १२॥

The Yogis, skilled in yoga and calmed adore the Lord Śiva, the giver of beatitude. They attain bliss. It is the most mysterious of all the cremation grounds; and no one attains bliss in this world without the help of yoga.

अविमुक्ते तु वसतां योगो मोक्षश्च सिद्ध्यति।
अनेन जन्मनैवेह प्राप्यते गतिरुत्तमा॥ १३॥
अविमुक्ते निवसिता व्यासेनामिततेजसा।
नैव लब्धक्वचिद्भिक्षा भ्रममाणेन यत्नतः॥ १४॥
क्षुधाविष्टस्ततः क्रुद्धोऽचिन्तयच्छापमुत्तमम्।
दिनं दिनं प्रति व्यासः षण्मासं योऽवतिष्ठति॥ १५॥

People dwelling at Avimukta beget both yoga and beatitude. They can attain highest end in this life. "O Deva! the inhabitants of Avimukta get bliss during their lifetime, such is its glory." Once upon a time splendid Vedavyāsa could not get any alms there, and, agitated with the pangs of hunger he felt inclined, to pronounce a curse. He passed a period of six months with great privations.

कथं ममेदं नगरं भिक्षादोषाद्धतं त्विदम्।
विप्रो वा क्षत्रियो वापि ब्राह्मणी विधवापि वा॥ १६॥
संस्कृतासंस्कृता वापि परिपक्वाः कथं नु मे।
न प्रयच्छन्ति वै लोका ब्राह्मणाश्चर्यकारकम्॥ १७॥

He said to himself, 'How has this place become cursed and doles me no alms. The Brāhmaṇas, the Kṣatriyas, the widows, the married ladies, none of them give me any alms– which is most strange.

एषां शापं प्रदास्यामि तीर्थस्य नगरस्य तु।
तीर्थं चातीर्थतां यातु नगरं शापयाम्यहम्॥ १८॥
मा भूत्रिपौरुषी विद्या मा भूत्रिपौरुषं धनम्।
मा भूत्रिपौरुषं सख्यं व्यासो वाराणसीं शपन्॥ १९॥
अविमुक्ते निवसतां जनानां पुण्यकर्म्मणाम्।
विघ्नं सृजामि सर्वेषां येन सिद्धिर्न विद्यते॥ २०॥

I shall pronounce my curse on all of them and on the whole city to the effect that this sacred place may become devoid of its sanctity and that there be no pelf and learning left among the people of all the three classes residing here. No friendship should exist among them. I shall also create such troubles for those residing at Avimukta as they may not attain their goal.'

व्यासाचित्तं तदा ज्ञात्वा देवदेव उमापतिः।
भीतभीतस्तदा गौरीं तां प्रियां पर्यभाषत॥ २१॥

Thinking over the intentions of Vedavyāsa, the Lord of Umā became terrified and said to the beloved Pārvatī.

शृणु देवि वचो मह्यं यादृशं प्रत्युपस्थितम्।
कृष्णद्वैपायनः कोपाच्छापं दातुं समुद्यतः॥ २२॥

O Devi! Listen to my words. Now angrily Vedavyāsa is ready to pronounce his curse.

देव्युवाच

किमर्थं शपते क्रुद्धो व्यासः केन प्रकोपितः।
किं कृतं भगवन्तस्य येन शापं प्रयच्छति॥ २३॥

Pārvatī said– "O Lord! Why is Vyāsa so angry and ready to curse? Who has annoyed him? What harm has been done to him that he is disposed to pronounce a curse?"

देवदेव उवाच

अनेन सुतपस्तप्तं बहून्वर्षगणान्प्रिये ।
मौनिना ध्यानयुक्तेन द्वादशाब्दान्वरानने॥ २४॥

Mahādeva said– 'O Dear Pārvatī? He has practised glorious asceticism for a long time. He has lived in contemplation by observing the vow of silence for a period of twelve years.

ततः क्षुधा सुसञ्जाता भिक्षामटितुमागतः।
नैवास्य केन चिद्भिक्षा ग्रासार्द्धमपि भामिनि॥ २५॥
एवं भगवतः काल आसीत्षाण्मासिको मुनेः।
ततः क्रोधपरीतात्मा शापं दास्यति सोऽधुना॥ २६॥

O beautiful one! when he felt hungry, he came to beg for alms, but no one gave him even half a morsel. Thus the sage has passed the time of six months under serious privations; consequently, he has now made up his mind to pronounce a curse.

यावन्नैष शपेत्तावदुपायस्तत्र चिन्त्यताम्।
कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रिये॥ २७॥
कोऽस्य शापान्न बिभेति ह्यपि साक्षात्पितामहः।
अदैवं दैवतं कुर्याद्दैवं चाप्यपदैवतम्॥ २८॥

Some plan should be devised to obviate the situation before he pronounces his curse. Vedavyāsa has attained supernatural powers and everyone is afraid of his curse. He has the power to bring about what is not destined and to change the effects of destiny.

आवां तु मानुषौ भूत्वा गृहस्थाविह वासिनौ।
तस्य तृप्तिकरीं भिक्षां प्रयच्छावो वरानने॥ २९॥

We shall assume the form of a human being residing here as a householder and then O beautiful one, we shall give him the alms engaging him in the conversation.'

एवमुक्ता ततो देवी देवेन शम्भुना तदा।
व्यासस्य दर्शनं दत्त्वा कृत्वा वेषं तु मानुषम्॥ ३०॥
एह्येहि भगवन् सद्यो भिक्षां ग्राहय सत्तम।
अस्मद्गृहे कदाचित्त्वं नागतोऽसि महामुने॥ ३१॥

Pārvatī, thus instructed, also assumed human form, became present before Vedavyāsa and said– "O Bhagavan! come here and receive alms. O great seer! you never blessed my home."

एतच्छ्रुत्वा प्रीतमनाः भिक्षां ग्रहीतुमागतः।
भिक्षां दत्त्वा तु व्यासाय षड्रसाममृतोपमाम्॥ ३२॥
अनास्वादितपूर्वा सा भक्षिता मुनिना तदा।
भिक्षां व्यासस्ततो भुक्त्वा चिन्तयन् हृष्टमानसः॥ ३३॥
ववन्दे वरदं देवं देवीं च गिरिजां तदा।
व्यासः कमलपत्राक्ष इदं वचनमब्रवीत्॥ ३४॥
देवो देवी नदी गङ्गा मिष्टमन्नं शुभा गतिः।
वाराणस्यां विशालाक्षि वासः कस्य न रोचते॥ ३५॥

Hearing thus, the sage joyfully came to accept the alms that contained tasteful food like nectar. Sage Vyāsa took that delicious alms and was completely satisfied. Then the lotus-eyed sage Vyāsa made his salutations to the Lord Mahādeva and Pārvatī and said these words- "O one with beautiful eyes! Lord Mahādeva and Pārvatī reside in Vārāṇasī, the Gaṅgā flows through this place. Delicious eatables are also obtainable and emancipation is begotten. Who would not therefore reside in such a Kāśī?"

एवमुक्त्वा ततो व्यासो नगरीमवलोकयन्।
चिन्तयानस्ततो भिक्षां हृदयानन्दकारिणीम्॥३६॥
अपश्यत्पुरतो देवं देवीं च गिरिजां तदा।
गृहाङ्गणस्थितं व्यासं देवदेवोऽब्रवीदिदम्॥३७॥

Having said thus, Vedavyāsa looked at the sacred Kāśī and began to think about the delicious alms, the giver of satisfaction to mind, obtained by him. He saw Mahādeva and Pārvatī before him. Lord said to Vyāsa, who was standing at the entrance of their home.

इह क्षेत्रे न वस्तव्यं क्रोधनस्त्वं महामुने।
एवं विस्मयमापन्नो देवं व्यासोऽब्रवीद्वचः॥३८॥

"O great seer! you have a very choleric temper and you should not therefore reside in Kāśī." Then the astonished Vyāsadeva said these words.

व्यास उवाच

चतुर्दश्यामथाष्टम्यां प्रवेशं दातुमर्हसि।
एवमस्त्वित्यनुज्ञाय तत्रैवान्तरधीयत॥३९॥
न तद्गृहं न सा देवी न देवो ज्ञायते क्वचित्।

Then Vyāsa requested them to allow him to reside at that place on the day of Caturdaśī and Aṣṭamī. Then Lord said him– "be it so" and disappeared then and there was no abode, the Goddess and God also anywhere.

एवं त्रैलोक्यविख्यातः पुरा व्यासो महातपाः॥४०॥
ज्ञात्वा क्षेत्रगुणान् सर्वान् स्थितस्तस्यैव पार्श्वतः।
एवं व्यासं स्थितं ज्ञात्वा क्षेत्रं शंसन्ति पण्डिताः॥४१॥

In that way, in ancient time, the renowned in three lokas and illustrious Vedavyāsa, knowing the glory of that place, fixed his abode in its vicinity; and because of the presence of Vyāsadeva there, all learned persons sing the praises of this sacred place.

अविमुक्तगुणानां तु कः समर्थो वदिष्यति।
देवब्राह्मणविद्विष्टा देवभक्तिविडम्बकाः॥४२॥
ब्रह्मघ्नाश्च कृतघ्नाश्च तथा नैष्कृतिकाश्च ये।
लोकद्विषो गुरुद्विषस्तीर्थायतनदूषकाः॥४३॥
सदा पापरताश्चैव ये चान्ये कुत्सिता भुवि।
तेषां नास्तीति वासो वै स्थितोऽसौ दण्डनायकः॥४४॥

Indeed, nobody can count the glory of Avimukta tīrtha. The malevolent of the Devas and the Brāhmaṇas, the disrespected to the devotion of gods, the killers of the Brāhmaṇas, those ungrateful and other sinners, the scoffers of the preceptors, sacred places and temples, the instigators, do not reside in the sacred Kāśī, as Daṇḍanāyaka, one of the attendants of Śiva, is posted there to oust them.

रक्षणार्थं नियुक्तं वै दण्डनायकमुत्तमम्।
पूजयित्वा यथाशक्त्या गन्धपुष्पादिधूपकैः॥४५॥
नमस्कारं ततः कृत्वा नायकस्य तु मन्त्रवित्।
सर्ववर्णावृते क्षेत्रे नानाविधसरीसृपे॥४६॥
ईश्वरानुगृहीता हि गतिं गाणेश्वरीं गताः।

Daṇḍanāyaka is posted for guarding the place, so He ought to be adored with incense, flowers etc. He should be reverentially saluted, and his mantra should also be repeated and counted on the bead. Various classes of people reside in the sacred Kāśī and all kinds of snakes, scorpions, etc., also abound there. By the grace of lord Śiva they become the attendants of Śiva.

नानारूपधरा दिव्या नानावेषधरास्तथा॥४७॥
सुरा वै ये तु सर्वे च तन्निष्ठास्तत्परायणाः।
यदिच्छन्ति परं स्थानमक्षयं तदवाप्नुयुः॥४८॥

The Devas, having many divine forms and costumes, devoted to Śiva and residing there, also attain the highest stage, according to their choice.

परं पुरं दैवपुराद्विशिष्यते तदुत्तरं ब्रह्मपुरात्पुरः स्थितम्।
तपोबलादीश्वरयोगनिर्मितं न तत्समं ब्रह्मदिवौकसालयम्।
मनोरमं कामगमं ह्यनामयमतीत्य तेजांसि तपांसि
योगवत्॥४९॥

The sacred Kāśī is superior even to the heaven of the Devas and also superior to Brahmaloka. It has been laid out by the Yogic power of the Lord and there is no other region like it. The sacred Kāśī is the fulfiller of cherished desires. It is free from diseases and the place of asceticism and yoga.

अधिष्ठितस्तु तत्स्थाने देव देवो विराजते।
तपांसि यानि तप्यन्ते व्रतानि नियमाश्च ये॥५०॥
सर्वतीर्थाभिषेकं तु सर्वदानफलानि च।
सर्वयज्ञेषु यत्पुण्यमविमुक्ते तदाप्नुयात्॥५१॥

Lord Śiva, enshrined there is shining in His full glory. Those who practise asceticism there, attain the benefits of all sacrifices, of bathing at sacred places and of giving charities.

अतीतं वर्त्तमानं च अज्ञानाज्ज्ञानतोऽपि वा।
सर्वं तस्य च यत्पापं क्षेत्रं दृष्ट्वा विनश्यति॥५२॥
शान्तैर्दान्तैस्तपस्तप्तं यत्किञ्चिद्धर्मसंज्ञितम्।
सर्वं च तदवाप्नोति अविमुक्ते जितेन्द्रियः॥५३॥

The past and the present sins committed through ignorance or are dispelled by mere sight of Avimukta. Men of calm disposition and those who keep their passions curbed, whatever charities they perform at Avimukta, get a huge return.

अविमुक्तं समासाद्य लिङ्गमर्च्चयते नरः।
कल्पकोटिशतैश्चापि नास्ति तस्य पुनर्भवः॥५४॥
अमरा ह्यक्षयाश्चैव क्रीडन्ति भवसन्निधौ।
क्षेत्रतीर्थोपनिषदमविमुक्तं न संशयः॥५५॥

A man, who worships Śiva-liṅga at Avimukta is not reborn in this world for crores of cycles. Thousands of Devas enjoy the company of Śiva and therefore, this place is the best of all. There should not be any doubt in this fact.

अविमुक्ते महादेवमर्च्चयन्ति स्तुवन्ति वै।
सर्वपापविनिर्म्मुक्तास्ते तिष्ठन्त्यजरामराः॥५६॥

Those who adore Mahādeva at Avimukta, are liberated from all sins and become immortal and devoid of old age.

सर्वकामाश्च ये यज्ञाः पुनरावृत्तिकाः स्मृताः।
अविमुक्ते मृता ये च सर्वे ते ह्यनिवर्त्तकाः॥५७॥
ग्रहनक्षत्रताराणां कालेन पतनाद्भयम्।
अविमुक्ते मृतानां तु पतनं नैव विद्यते॥५८॥

All the sacrifices performed with a motive are liable to ordain the rebirth of a man, but those who die at Avimukta are never born. The stars and planets perish at a certain fixed period, but those dying at Avimukta are not liable to it.

कल्पकोटिसहस्रैस्तु कल्पकोटिशतैरपि।
न तेषां पुनरावृत्तिर्मृता ये क्षेत्र उत्तमे॥५९॥
संसारसागरे घोरे भ्रमन्तः कालपर्ययात्।
अविमुक्तं समासाद्य गच्छन्ति मणिकर्णिकाम्॥६०॥

Those who die at this excellent place do not take rebirth even after crores of kalpas. Blessed are those who reach the sacred Maṇikarṇikā place of Avimukta, at their last hour, after wandering in this dreadful ocean of life.

ज्ञात्वा कलियुगं घोरं हाहाभूतमचेतनम्।
अविमुक्तं न मुञ्चन्ति कृतार्थास्ते नरा भुवि॥६१॥
अविमुक्तं प्रविष्टस्तु यदि गच्छेत्ततः पुनः।
तदा हसन्ति भूतानि अन्योन्यं करताडनम्॥६२॥

Knowing the grim pinch of the Kali-age, men who do not leave this Avimukta tīrtha, they are blessed. The inhabitant of Avimukta, when he goes elsewhere, is ridiculed by everybody.

कामक्रोधेन लोभेन ग्रस्ता ये भुवि मानवाः।
निष्क्रमन्ते नरा देवि दण्डनायकमोहिताः॥६३॥

O Devi! the people in this world, who

succumb to the influence of lust, anger and greed, go away from that sacred place for fear of Daṇḍanāyaka.

जपध्यानविहीनानां ज्ञानवर्जितचेतसाम्।
ततो दुःखहतानां च गतिर्वाराणसी नृणाम्।। ६४।।

Those who are ignorant, devoid of meditation and oppressed with miseries, attain emancipation there.

तीर्थानां पञ्चकं सारं विश्वेशानन्दकानने।
दशाश्वमेधं लोलार्कः केशवो बिन्दुमाधवः।। ६५।।
पञ्चमी तु महाश्रेष्ठा प्रोच्यते मणिकर्णिका।
एभिस्तु तीर्थवर्यैश्च वर्ण्यते ह्यविमुक्तकम्।। ६६।।
एक एव प्रभावोऽस्ति क्षेत्रस्य परमेश्वरि।
एकेन जन्मना देवि मोक्षं पश्यन्त्यमुत्तमम्।। ६७।।

The five principal places have been described in the blissful world of lord of universe, viz: Daśāśvamedha, Lokārka, Keśava, Bindumādhava and the fifth Maṇikarṇikā. Because of these tīrthas, Avimukta is described. O Goddess, All places have same sacred effects. O Devi! the people attain beatitude in their one life because of these tīrthas.

एतद्वै कथितं सर्वं देव्यै देवेन भाषितम्।
अविमुक्तस्य क्षेत्रस्य तत्सर्वं कथितं द्विजाः।। ६८।।

O Brāhmaṇas, I have narrated evrything to you about the glory of Avimukta, which was said by Lord Śiva to Pārvatī.

इति श्रीमात्स्ये महापुराणेऽविमुक्तमाहात्म्यं नाम
पञ्चाशीत्यधिकशततमोऽध्यायः।। १८५।।

* * *

CHAPTER 186

Narmadā Māhātmya

ऋषय ऊचुः

माहात्म्यमविमुक्तस्य यथावत् कथितं त्वया।
इदानीं नर्मदायास्तु माहात्म्यं वद सत्तम।। १।।
यत्रोङ्कारस्य माहात्म्यं कपिलासङ्गमस्य च।
अमरेशस्य चैवाहुर्माहात्म्यं पापनाशनम्।। २।।

The Ṛṣis said– O excellent one, You have well-described to us the glory of Avimukta. Now you may relate the glory of the Narmadā, where the glory of Oṁkāra and the confluence of Kapilā and the glory of the Lord Amareśa, the dispeller of all sins, is also described.

कथं प्रलयकाले तु न नष्टा नर्मदा पुरा।
मार्कण्डेयश्च भगवान्न विनष्टस्तदा किल।
त्वयोक्तं तदिदं सर्वं पुनर्विस्तरतो वद।। ३।।

How was the sacred Narmadā saved from annihilation at the time of the destruction of the universe and how was the illustrious Mārkaṇḍeya also saved from annihilation? You have already told us something about this, now we wish to hear in detail."

सूत उवाच

एतदेव पुरा पृष्टः पाण्डवेन महात्मना।
नर्मदायास्तु माहात्म्यं मार्कण्डेयो महामुनिः।। ४।।
उग्रेण तपसा युक्तो वनस्थो वनवासिना।
पृष्टः पूर्वं महागाथां धर्मपुत्रेण धीमता।। ५।।

Sūta said– Once before, the King Yudhiṣṭhira asked the sage Mārkaṇḍeya, the glory of Narmadā, when the king was practising austerities in the forest.

युधिष्ठिर उवाच

श्रुता मे विविधा धर्मास्त्वत्प्रसादाद्द्विजोत्तम।
भूयश्च श्रोतुमिच्छामि तन्मे कथय सुव्रत।। ६।।

Yudhiṣṭhira said– "O Virtuous one! through your grace, I have heard about various kinds of Dharmas, still I wish to hear more about this. So, kindly narrate to me."

कथमेषा महापुण्या नदी सर्वत्र विश्रुता।
नर्मदा नाम विख्याता तन्मे ब्रूहि महामुने।। ७।।

O great sage! First of all, please explain to me how the great river became very famous by the name of Narmadā in this world.

मार्कण्डेय उवाच

नर्मदा सरितां श्रेष्ठा सर्वपापप्रणाशिनी।
तारयेत्सर्वभूतानि स्थावराणि चराणि च॥ ८॥

Mārkaṇḍeya said– "The Narmadā is the best among all the rivers. It dispels sins of all beings and liberates moveable and immovable creatures.

नर्मदायास्तु माहात्म्यं पुराणे यन्मया श्रुतम्।
तदेतद्धि महाराज तत्सर्वं कथयामि ते॥ ९॥
पुण्या कनखले गङ्गा कुरुक्षेत्रे सरस्वती।
ग्रामे वा वारऽण्ये पुण्या सर्वत्र नर्मदा॥ १०॥

O king Yudhiṣṭhira! the glory of the sacred Narmadā as I have heard in the Purāṇa, I shall narrate all to you. Sacred is the river Gaṅgā at Kanakhala, sacred is Sarasvatī in Kurukṣetra, but the sacred Narmadā is supreme everywhere– in the forest as well as in the villages.

त्रिभिः सारस्वतं तोयं सप्ताहेन तु यामुनम्।
सद्यः पुनाति गाङ्गेयं दर्शनादेव नार्मदम्॥ ११॥

The water of the Sarasvatī river purify one in course of three days, those of the Yamunā in seven days, of the Gaṅgā instantaneously and of the Narmadā at the mere sight of it.

कलिङ्गदेशे पश्चार्द्धे पर्वतेऽमरकण्टके।
पुण्या च त्रिषु लोकेषु रमणीया मनोरमा॥ १२॥

The auspicious Narmadā is most charming and attractive of the country of Kaliṅga, the forest of Amarakaṇṭaka and of all the three realms.

सदेवासुरगन्धर्वा ऋषयश्च तपोधनाः।
तपस्तप्त्वा महाराज सिद्धिं च परमां गताः॥ १३॥
तत्र स्नात्वा नरो राजन्नियमस्थो जितेन्द्रियः।
उपोष्य रजनीमेकां कुलानां तारयेच्छतम्॥ १४॥

O great king! the gods, the demons, the Gandharvas, the Ṛṣis, the ascetics– they all attain emancipation there through asceticism. One who follows the prescribed order of religion and observes a complete fast for a day, after bathing in the Narmadā, liberates his seven generations from sin.

जलेश्वरे नर स्नात्वा पिण्डं दत्त्वा यथाविधि।
पितरस्तस्य तृप्यन्ति यावदाभूतसंप्लवम्॥ १५॥

A man after bathing in Jaleśvara, offers libations with prescribed order of religion, such that his manes remain happy till the end of the cycle.

पर्वतस्य समन्तात्तु रुद्रकोटिः प्रतिष्ठिता।
स्नात्वा यः कुरुते तत्र गन्धमाल्यानुलेपनैः॥ १६॥
प्रीतस्तस्य भवेच्छर्वो रुद्रकोटिर्न संशयः।
पश्चिमे पर्वतस्यान्ते स्वयं देवो महेश्वरः॥ १७॥
तत्र स्नात्वा शुचिर्भूत्वा ब्रह्मचारी जितेन्द्रियः।
पितृकार्यं च कुर्वीत विधिवन्नियतेन्द्रियः॥ १८॥
तिलोदके न तत्रैव तर्पयेत्पितृदेवताः।
आसप्तमं कुलं तस्य स्वर्गे मोदेत पाण्डव॥ १९॥
षष्टिवर्षसहस्राणि स्वर्गलोके महीयते।
अप्सरोगणसङ्कीर्णे सिद्धचारणसेविते॥ २०॥

Lord Śiva becomes pleased with one who bathes in the Narmadā, near the hill abounding with the group of Rudras and worships Them with sandal, flower and incense. The Lord is enshrined close to that hill, to the west, where one ought to offer libations to the manes with devotion and by keeping one's passions under control. Libations of water mixed with barley should be offered to the Devas and water mixed with sesamum should be offered to the manes. One who does so makes his seven generations go to the heaven and he himself enjoys in heaven for sixty years with the celestial nymphs, the Gandharvas and the Siddhas.

दिव्यगन्धानुलिप्तश्च दिव्यालङ्कारभूषितः।
ततः स्वर्गात् परिभ्रष्टो जायते विपुले कुले॥ २१॥
धनवान्दानशीलश्च धार्मिकश्चैव जायते।
पुनः स्मरति तत्तीर्थं गमनं तत्र रोचते॥ २२॥

कुलानि तारयेत्सप्त रुद्रलोकं स गच्छति।
योजनानां शतं साग्रं श्रूयते सरिदुत्तमा।। २३।।

Afterwards he is born as a wealthy man; and after a life of charities he returns to the very same sanctified place. Then he goes to the domain of Śiva, after liberating his seven generations from sin.

विस्तारेण तु राजेन्द्र योजनद्वयमायता।
षष्टिस्तीर्थं सहस्राणि षष्टिकोट्यस्तथैव च।। २४।।
सर्वं तस्य समन्तात्तु तिष्ठत्यमरकण्टके।
ब्रह्मचारी शुचिर्भुत्वा जितक्रोधो जितेन्द्रियः।। २५।।
सर्व हिंसानिवृत्तस्तु सर्वभूतहिते रतः।
परं सर्वसमाचारो यस्तु प्राणान्परित्यजेत्।। २६।।
तस्य पुण्यफलं राजञ्छृणुष्वावहितो मम।
शतं वर्ष सहस्राणां स्वर्गे मोदेत पाण्डव।। २७।।

The length of the Narmadā is hundred yojanas and its breadth is sixteen miles. There are 60,00,60,000 of tīrthas round the Narmadā. One who is calm and has his passions under his control, free from anger and the sin of causing pain to others, and is a benefactor of all the beings and a devotee to the Lord Śiva, if he happens to die at the banks of the Narmadā, resides in heaven for a century, consisting of the length of days of the gods.

अप्सरोगणसंकीर्णे सिद्धचारणसेविते।
दिव्यगन्धानुलिप्तश्च दिव्यपुष्पोशोभितः।। २८।।
क्रीडते देवलोकस्थो दैवतैः सह मोदते।
ततः स्वर्गात्परिभ्रष्टो राजा भवति वीर्यवान्।। २९।।

There he is in the company of the nymphs and is adored by the Siddhas and the Gandharvas with incense, flowers, etc. He has also the privilege to live in the company of the Devas of all classes; and, on being reborn, becomes a most illustrious king!

गृहं तु लभते वै स नानारत्नविभूषितम्।
स्तम्भैर्मणिमयैर्दिव्यैर्वज्रवैडूर्य्यभूषितैः।। ३०।।
आलेख्यसहितं दिव्यं दासीदाससमन्वितम्।
मत्तमातङ्गशब्दैश्च हयानां ह्रेषितेन च।। ३१।।

There, he is the owner of a majestic palace, studded with jewels and supported on mighty pillars of precious stones, surrounded by a large retinue of servants and maids. Majestic elephants and a multitude of neighing horses adorn his gateway.

क्षुभ्यते तस्य तद्वारमिन्द्रस्य भवनं यथा।
राजराजेश्वरः श्रीमान् सर्वस्त्रीजनवल्लभः।। ३२।।
तस्मिन् गृहे उषित्वा तु क्रीडाभोगसमन्विते।
जीवेद्वर्षशतं साग्रं सर्वरोगविवर्जितः।। ३३।।

His gateway is also illustrious like that of Indra. In such a place he is the beloved lord of beautiful ladies and enjoys himself for a divine century, without being oppressed with any kind of disease.

एवं भोगो भवेत्तस्य यो मृतोऽमरकण्टके।
अग्नौ विषजले वापि तथा चैव ह्यनाशके।। ३४।।
अनिवर्त्तिका गतिस्तस्य पवनस्याम्बरे यथा।
पतनं कुरुते यस्तु अमरेशे नराधिप।। ३५।।
कन्यानां त्रिसहस्राणि एकैकस्यापि चापरे।
तिष्ठन्ति भुवने तस्य प्रेषणं प्रार्थयन्ति च।
दिव्यभोगैः सुसंपन्नः क्रीडते कालमक्षयम्।। ३६।।

One who dies at Amarakaṇṭaka gets many blessings and never perishes by fire, poison drowning. He gets the power of moving about in the space with the rapidity of the wind. The man who dies at Amareśa tīrtha blessed with all kinds of enjoyments including three thousand maids who are at his command for a considerable length of time. One who offers flowers, incense, etc., to the Rudras enshrined round the hill, after having his ablution in the river, undoubtedly wins the pleasure of all of them.

पृथिव्यामासमुद्रायामीदृशो नैव जायते।
यादृशोऽयं नृपश्रेष्ठ पर्वतेऽमरकण्टके।। ३७।।

To the west of the hill is enshrined Lord Maheśvara, where one who offers libations, according to the prescribed rituals to the Devas and the Pitṛs after his bath, is the bestower of heaven on his seven generations and he himself resides in heaven for sixty divine years, where various comforts and enjoyments fall to his lot. On coming down from heaven, he is born in a wealthy house and is most charitable and righteous. He again remembers the sacred Narmadā and goes there, where he again works out the salvation of his ancestors of the past seven generations and then attains the abode of Śiva. When he is reborn, he becomes a matchless sovereign. Such is the glory of Tīrtha Amarakaṇṭaka.

तावत्तीर्थं तु विज्ञेयं पर्वतस्य तु पश्चिमे।
ह्रदे जलेश्वरो नाम त्रिषु लोकेषु विश्रुतः॥३८॥
तत्र पिण्डप्रदानेन सन्ध्योपासनकर्मणा।
पितरो दश वर्षाणि तर्पितास्तु भवन्ति वै॥३९॥

Now you should understand about the tīrthas situated to the west of the hill. The lake Jaleśvara, situated there, is renowned in three realms, where, by performing the rite of daily Sandhyā and by offering libations to the manes, the manes remain satiated to their fill, for a period of ten years.

दक्षिणे नर्मदाकूले कपिलेति महानदी।
सकलार्ज्जुनासंछन्ना नातिदूरे व्यवस्थिता॥४०॥

The great river Kapilā is on the right bank of the Narmadā which is covered with Arjuna and other various kinds of trees.

सापि पुण्या महाभागा त्रिषु लोकेषु विश्रुता।
तत्र कोटिशतं साग्रं तीर्थानां तु युधिष्ठिर॥४१॥

O Yudhiṣṭhira! This river is renowned as the most sacred in all the three realms and there are millions of tīrthas round it.

पुराणे श्रूयते राजन् सर्वं कोटिगुणं भवेत्।
तस्यास्तीरे तु ये वृक्षाः पतिताः कालपर्ययात्॥४२॥
नर्मदातोयसंस्पृष्टास्तेऽपि यान्ति परां गतिम्।
द्वितीया तु महाभागा विशल्यकरणी शुभा॥४३॥
तत्र तीर्थे नरः स्नात्वा विशल्यो भवति क्षणात्।

O King! it is said in the Purāṇas that all the things multiply in crore. The trees situated on its bank fall into water of Narmadā also attain emancipation after their natural death. The Viśalyakaraṇī is the second sacred river; by bathing in it one becomes free from anxiety.

तत्र देवगणाः सर्वे सकिन्नरमहोरगाः॥४४॥
यक्षराक्षसगन्धर्वा ऋषयश्च तपोधनाः।
सर्वे समागतास्तत्र पर्वतेऽमरकण्टके॥४५॥

All the Devas, the Kinnaras, the Gandharvas, the mighty serpents, the Rākṣasas, the Yakṣas and the ascetics, reside on the Mount Amarakaṇṭaka.

तैश्च सर्वैः समागम्य मुनिभिश्च तपोधनैः।
नर्मदामाश्रिता पुण्या विशल्या नाम नामतः॥४६॥
उत्पादिता महाभागा सर्वपापप्रणाशिनीः।
तत्र स्नात्वा नरो राजन्ब्रह्मचारी जितेन्द्रियः॥४७॥
उपोष्य रजनीमेकां कुलानां तारयेच्छतम्।
कपिला च विशल्या च श्रूयते राजसत्तम॥४८॥
ईश्वरेण पुरा प्रोक्ते लोकानां हितकाम्यया।
तत्र स्नात्वा नरो राजन्नश्वमेधफलं लभेत्॥४९॥

All those ascetic Ṛṣis, going there, have sanctified that river. This river is also the dispeller of all sins and all anxiety. One who passes a night there in celibacy and observes a fast after bathing in it, liberates his seven generations. O best of kings, in ancient times, both the Kapilā and the Viśalyā were laid out by the God wishing welfare of generations. O king, bathing there, man gets the benefit of Aśvamedha sacrifice.

अनाशकं तु यः कुर्यात्तस्मिंस्तीर्थे नराधिप।
सर्वपापविशुद्धात्मा रुद्रलोकं स गच्छति॥५०॥

O lord of men! one who observes the fast in this tīrtha, is liberated from all his sins and attains Rudraloka.

नर्मदायास्तु राजेन्द्र पुराणे यन्मया श्रुतम्।
यत्र यत्र नरः स्नात्वा चाश्वमेधफलं लभेत्।।५१।।

O great king! I have read in Purāṇa, that the devotee bathing in any tīrtha situated on the banks of the Narmadā gets the benefit of Aśvamedha sacrifice.

ये वसन्त्युत्तरे कूले रुद्रलोके वसन्ति ते।
सरस्वत्यां च गङ्गायां नर्मदायां युधिष्ठिर।।५२।।
समं स्नानं च दानं च यथा मे शङ्करोऽब्रवीत्।

Those residing on the northern bank of this river attain Rudraloka. Śaṅkara has said that by bathing in and giving charities at the Sarasvatī, the Gaṅgā and the Narmadā, one begets equal benefits.

परित्यज्यति यः प्राणान् पर्वतेऽमरकण्टके।।५३।।
वर्षकोटिशतं साग्रं रुद्रलोके महीयते।
नर्मदाया जलं पुण्यं फेनार्मिभिरलंकृतम्।।५४।।

One, who renounce his life residing at the mount Amarakaṇṭaka, remains in Rudraloka for a hundred crores of years. The waters of the Narmadā adorned with froth and ripples are worthy of being saluted.

पवित्रं शिरसा वन्द्यं सर्वपापैः प्रमुच्यते।
नर्मदा च सदा पुण्या ब्रह्महत्यापहारिणी।।५५।।

The sacred waters dispel all the sins. The holy Narmadā dispels all the sins, including those of killing Brāhmaṇas and bestows sublime lustre.

अहोरात्रोपवासेन मुच्यते ब्रह्महत्यया।
एवं रम्या च पुण्या च नर्मदा पाण्डुनन्दन।।५६।।
त्रयाणामपि लोकानां पुण्या ह्येषा महानदी।
घटेश्वरे महापुण्ये गङ्गाद्वारे तपोवने।।५७।।
एतेषु सर्वस्थानेषु द्विजाः स्युः संशितव्रताः।
तं दशगुणं पुण्यं नर्मदोदधिसङ्गमे।।५८।।

One who takes an ordinance of fast for a ht and day, is liberated from the sin of killing Brāhmaṇa. O son of Pāṇḍu! indeed, this Narmadā is so beautiful and auspicious. This great river is held sacred in all the three worlds. The people residing at Vaṭeśvara, Gaṅgādvāra, and Tapovana, are said to be great ascetics. By bathing in the Narmadā and at its confluence with the sea, one gets tenfold merits.

इति श्रीमात्स्ये महापुराणे नर्मदामहात्म्ये
षडशीत्यधिकशततमोऽध्यायः।। १८६।।

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CHAPTER 187

Narmadā Māhātmya

मार्कण्डेय उवाच

नर्मदा तु नदी श्रेष्ठा पुण्यात्पुण्यतमा हिता।
मुनिभिस्तु महाभागैर्विभक्ता मोक्षकांक्षिभिः।। १।।
यज्ञोपवीतमात्राणि प्रविभक्तानि पाण्डव।
तेषु स्नात्वा तु राजेन्द्र सर्वपापैः प्रमुच्यते।। २।।

Mārkaṇḍeya said– The Narmadā is most sacred and renowned river. O son of Pāṇḍu! The sages desirous of emancipation have made numberless divisions, each of the measure of a Brahman's sacred thread. O king, bathing in them, one is liberated from all sins.

जलेश्वरं परं तीर्थं त्रिषु लोकेषु विश्रुतम्।
तस्योत्पत्तिं कथयतः शृणु त्वं पाण्डुनन्दन।। ३।।
पुरा मुनिगणाः सर्वे सेन्द्राश्चैव मरुद्गणाः।
स्तुवन्ति ते महात्मानं महादेवं महेश्वरम्।
स्तुवन्तस्ते तु सम्प्राप्ता यत्र देवो महेश्वरः।। ४।।
विज्ञापयन्ति देवेशं सेन्द्राश्चैव मरुद्गणाः।
भयोद्विग्ना विरूपाक्षं परित्रायस्व नः प्रभो।। ५।।

The sacred Jaleśvara is renowned in the three worlds. O son of Pāṇḍu, listen to the origin of this place. In the days of yore, the sages, the Maruts and Indra, etc., were praying the high-souled, the great god Śiva. Lord Śiva then appeared before them. They all shivering with fear, prayed lord Śiva "O lord, protect us."

भगवानुवाच

स्वागतं तु सुरश्रेष्ठाः किमर्थमिह चागताः।
किं दुखं को नु सन्तापः कुतो वा भयमागतम्॥६॥
कथयध्वं महाभागा एवमिच्छामि वेदितुम्।
एवमुक्तास्तु रुद्रेण कथयन् संशितव्रताः॥७॥

The Lord said "O gods! you are welcome, What is the fear in your mind which has brought you here? Whom do you fear? What are your troubles? O virtuous one, I wish to know it, tell me all about yourselves." When Śiva said this, they all replied.

ऋषय ऊचुः

अतिवीर्यो महाघोरो दानवो बलदर्पितः।
बाणो नामेति विख्यातो यस्य वै त्रिपुरं पुरम्॥८॥
गगने सततं दिव्यं भ्रमते तस्य तेजसा।
ततो भीता विरूपाक्ष त्वामेव शरणं गताः॥९॥
त्रायस्व महतो दुःखात्त्वं हि नः परमा गतिः।
एवं प्रसादं देवेश सर्वेषां कर्तुमर्हसि॥१०॥
येन देवाः सगन्धर्वाः सुखमेधन्ति शंकर।
परां निर्वृतिमायान्ति तत्प्रभो कर्तुमर्हसि॥११॥

Ṛṣis said– "O Mahādeva! the most illustrious, dreadful and valiant demon named by Bāṇāsura is the owner of Tripura which moves about in the firmament. We have come to seek your protection, being afraid of him. You are our salvation; please, therefore, rescue us from the oppressions of that demon. O Deva! Be pleased to do what may be good to the Devas, the Gandharvas and the Ṛṣis, etc.

भगवानुवाच

एतत्सर्वं करिष्यामि मा विषादं गमिष्यथ।
अचिरेणैव कालेन कुर्यां युष्मत्सुखावहम्॥१२॥

Śiva said– "Do not be anxious. I shall do everything. I will create the joyful situation for you within no time."

आश्वास्य स तु तान् सर्वान् नर्मदातटमाश्रितः।
चिन्तयामास देवेशस्तद्वधं प्रति मानद॥१३॥

After thus consoling them, the Lord went to the banks of the Narmadā and began to devise plans for the destruction of that demon.

अथ केन प्रकारेण हन्तव्यं त्रिपुरं मया।
परं सञ्चिन्त्य भगवान् नारदं चास्मरत्तदा।
स्मरणादेव सम्प्रातो नारदः समुपस्थितः॥१४॥

He said to himself "How shall I kill the demon?" He then remembered the sage Nārada who appeared then before the lord.

नारद उवाच

आज्ञापय महादेव किमर्थं च स्मृतो ह्यहम्।
किं कार्यं तु मया देव कर्त्तव्यं कथयस्व मे॥१५॥

Nārada said– "Command me, O Mahādeva! Why have you summoned me? What is your deed? O god, tell me."

भगवानुवाच

गच्छ नारद तत्रैव यत्र तत् त्रिपुरं महत्।
बाणस्य दानवेन्द्रस्य शीघ्रं गत्वा च तत्कुरु॥१६॥
ता भर्तृदेवतास्तत्र स्त्रियश्चाप्सरसां समाः।
तासां वै तेजसा विप्र भ्रमते त्रिपुरं दिवि॥१७॥
तत्र गत्वा तु विपेन्द्र मतिमन्यां प्रचोदय।

Śiva said– "O Nārada! Go to the great city of Tripura of demon-king Bāṇāsura, where virtuous women like nymphs reside and by their virtue the Tripura moves about in the space. You should, therefore, go and delude those ladies in Tripura."

देवस्य वचनं श्रुत्वा मुनिस्त्वरितविक्रमः॥१८॥
स्त्रीणां हृदयनाशाय प्रविष्टस्ततपुरं प्रति।
शोभते यत्पुरं दिव्यं नानारत्नोपशोभितम्॥१९॥
शतयोजनं विस्तीर्णं ततो द्विगुणमायतम्।
ततोऽपश्यद्धि तत्रैव बाणं तु बलदर्पितम्॥२०॥

Hearing those words of the Lord, the mighty sage went to the city for turning the hearts of women there. That Tripura was decorated with various kinds of jewels. It was hundred yojanas broad and two hundred yojanas in length. Then sage saw there valiant Bāṇāsura in such a magnificent place.

मणिकुण्डलकेयूरमुकुटेन विराजितम्।
हारदोरसुवर्णैश्च चन्द्रकान्तविभूषितम्॥ २१॥
रशना तस्य रत्नाढ्या बाहू कनकमण्डितौ।
चन्द्रकान्तमहावज्रमणिविद्रुमभूषिते॥ २२॥
द्वादशार्क द्युतिनिभे निविष्टं परमासने।
उत्थितो नारदं दृष्ट्वा दानवेन्द्रो महाबलः॥ २३॥

The demon king who was seated on a majestic throne with the brilliance of the twelve suns, wearing earrings, coronet, garlands and armlets of gold studded with precious stones; stood up to receive the sage Nārada.

बाण उवाच

देवर्षे त्वं स्वयं प्राप्तो ह्यर्घ्यं पाद्यं निवेदये।
सोऽभिवाद्य यथान्यायं क्रियतां किं द्विजोत्तम॥ २४॥
चिरात् त्वमागतो विप्र स्थीयतामिदमासनम्।

Bāṇa said– "O Devarṣi! you have come here of your own accord. I offer you an oblation and water for washing your feet." He then saluted the sage and said "Let me know your commands and I shall carry them out. You have come here after a long time. Please take your seat."

एवं सम्भाषयित्वा तु नारदं ऋषिसत्तमम्।
तस्य भार्या महादेवी ह्यनौपम्या तु नामतः॥ २५॥

After having spoken thus to Nārada, the best among all Ṛṣis, his spouse Mahādevī Anaupamyā said–

अनौपम्योवाच

भगवन् मानुषे लोके केन तुष्यति केशवः।
व्रतेन नियमेनाथ दानेन तपसापि वा॥ २६॥

Anaupamyā queen said– "O Nārada! what dharma pleases the Devas in the realm of men? Which ordinance, charity and asceticism is most gratifying to them?

नारद उवाच

तिलधेनुं च यो दद्याद्ब्राह्मणे वेदपारगे।
ससागरवनद्वीपा दत्ता भवति मेदिनी॥ २७॥

Nārada said– One who gives away a cow and sesamum to a Brāhmaṇa well-versed in the Vedas gets the benefit of having given away lands beyond the seas.

सूर्यकोटिप्रतीकाशैर्विमानैः सार्वकामिकैः।
मोदते सुचिरं कालमक्षयं कृतशासनम्॥ २८॥
आम्रामलकपित्थानि बदराणि तथैव च।
कदम्बचम्पकाशोकपुन्नागविविधद्रुमान्॥ २९॥
अश्वत्थपिप्पलांश्चैव कदलीवटदाडिमान्।
पिचुमर्दं मधूकं च उपोष्य स्त्री ददाति या॥ ३०॥
स्तनौ कपित्थसदृशावूरू च कदलीसमौ।
अश्वत्थे वन्दनीया च पिचुमर्दे सुगन्धिनी॥ ३१॥
चम्पके चम्पकाभा स्यादशोके शोकवर्जिता।
मधूके मधुरं वक्ति वटे च मृदुगात्रिका॥ ३२॥
बदरी सर्वदा स्त्रीणां महासौभाग्यदायिनी।
कुक्कुटी कर्कटी चैव द्रव्यषष्ठी न शस्यते॥ ३३॥
कदम्बमिश्रकनकमञ्जरीपूजनं तथा।
अनग्निपक्वमन्नं च पक्वान्नानामभक्षणम्॥ ३४॥
फलानां च परित्यागः सन्ध्यामौनं तथैव च।
प्रथमं क्षेत्रपालस्य पूजा कार्या प्रयत्नतः॥ ३५॥
तस्या भवति वै भर्ता मुखप्रेक्षः सदानघे।

He enjoys himself in a Vimāna shining like crores of suns for a considerable period. The lady who gives away after observing a fast the following trees– Wood-apple, rose-apple, Kadamba, Campaka, Aśoka, Aśvattha, plantain, banyan, pomegranate, Nīma and Mahuā; her breasts take the form of the wood-apple, her thighs become like the trunk of the plantain tree. She becomes adorable like the sacred Aśvattha tree and sweet smelling like the Nīma, illustrious like the Campakas, griefless like Aśoka, sweet like the Mahuā, soft like the leaves of the banyan. She always gets prosperity. The giving of pumpkins and creepers is not considered high and the husband of a lady who worships the Devas with

Kadamba blossoms discarding the food cooked and uncooked as well as fruits, observing the vow of silence in the evening and worshipping Kṣetrapāla first; remains in happiness.

अष्टमी च चतुर्थी च पञ्चमी द्वादशी तथा॥ ३६॥
संक्रान्तिर्विषुवच्चैव दिनिच्छिद्रमुखं यथा।
एतांस्तु दिवसान्दिव्यानुपवासन्ति याः स्त्रियः।
तासां तु धर्मयुक्तानां स्वर्गवासो न संशयः॥ ३७॥
कलिकालुष्यनिर्मुक्ताः सर्वपापविवर्जिताः।
उपवासरतां नारीं नोपसर्पेति तां यमः॥ ३८॥

The ladies who keep a fast on Aṣṭamī, Caturthī, Pañcamī, Dvādaśī, Saṅkrānti; undoubtedly go to heaven. They are liberated from the ills of the iron age and Dharmarāja does not admiṭ such ladies in his town.

अनौपम्योवाच

अस्मत्कृतेन पुण्येन पुराजन्मकृतेन वा।
भवदागमनं भूतं किंचित्पृच्छाम्यहं व्रतम्॥ ३९॥
अस्ति विन्ध्यावलिर्नाम बलिपत्नी यशस्विनी।
श्वश्रूर्ममापि विप्रेन्द्र न तुष्यति कदाचन॥ ४०॥
श्वशुरोपि सर्वकालं दृष्ट्वा चापि न पश्यति।
अस्ति कुम्भीनसी नाम ननान्दापापकारिणी॥ ४१॥
दृष्ट्वा चैवांगुलीभङ्गं सदा कालं करोति च।
दिव्येन तु पथा याति मम सौख्यं कथं वद॥ ४२॥
ऊषरे न प्ररोहन्ति बीजांकुराः कथञ्चन।
येन व्रतेन चीर्णेन भवन्ति वशगा मम।
तद्व्रतं ब्रूहि विपेन्द्र दासभावं व्रजामि ते॥ ४३॥

Anaupamyā said– "It is owing to the virtues performed in the past that you have graced our home with your august presence and I venture to enquire about other ordinances from you. Vindhyāvali, the renowned queen of the king Bali, is my mother-in-law. She is never pleased with me and same is the case with my father-in-law. The vicious Kumbhīnasī is my lord's sister who always treats me with contempt. How can I be happy under such circumstances? Please let me know by what ordinance they would turn friendly to me for which I shall remain very grateful to you."

नारद उवाच

यदेतत्ते मया पूर्वं व्रतमुक्तं शुभानने।
अनेन पार्वती देवी चीर्णेन वरवर्णिनि॥ ४४॥
शङ्करस्य शरीरस्था विष्णोर्लक्ष्मीस्तथैव च।
सावित्री ब्रह्मणश्चैव वसिष्ठस्याप्यरुन्धती॥ ४५॥

Nārada said– "By observing the ordinance just explained to you, Pārvatī became so dear to Śiva and similarly Lakṣmī has become so dear to Viṣṇu and Sarasvatī has become endeared to Brahmā and Arundhatī to Vasiṣṭha.

एतेनोपोषितेनेह भर्त्ता स्थास्यति ते वशे।
श्वश्रूश्वशुरयोश्चैव मुखबन्धो भविष्यति॥ ४६॥

Your lord will also become beholden to you by keeping up the very same ordinance and your father-in-law and mother-in-law will also be silenced."

एवं श्रुत्वा तु सुश्रोणि यथेष्टं कर्त्तुमर्हसि।
नारदस्य वचः श्रुत्वा राज्ञी वचनमब्रवीत्॥ ४७॥
प्रसादं कुरु विप्रेन्द्र दानं ग्राह्यं यथेप्सितम्।
सुवर्णमणिरत्नानि वस्त्राण्याभरणानि च॥ ४८॥
तव दास्याम्यहं विप्र यच्चान्यदपि दुर्लभम्।
प्रगृहाण द्विजश्रेष्ठ प्रीयेतां हरिशङ्करौ॥ ४९॥

Hearing such words of Nārada, that queen determined to observe that ordinance and said– "Be pleased upon me, O sage! I shall offer you presents of gold jewels, garments, which be pleased to accept. Let Lords Viṣṇu and Śiva be pleased upon me."

नारद उवाच

अन्यस्मै दीयतां भद्रे क्षीणवृत्तिस्तु यो द्विजः।
अहं तु सर्वसम्पन्नो मद्भक्तिः क्रियतामिति॥ ५०॥

Nārada said– "O best of ladies! you should bestow these presents on some Brāhmaṇa who may be poor and in need of support. I am blessed with everything and you ought to show only your devotion to me."

एवं तासां मनो हृत्वा सर्वासां तु पतिव्रता:।
जगाम भरतश्रेष्ठ स्वकीयं स्थानकं पुन:॥५१॥
ततो ह्यहृष्टहृदया अन्यतोगतमानसा:।
पुरे च्छिद्रं समुत्पन्नं बाणस्य तु महात्मन:॥५२॥

O best of Bharata race! in such a way Nārada after having softened the minds of all the ladies in Tripura returned to his abode. Afterwards the ladies became afflicted and their mind turned. Thus a breach was created in Tripura, the city of Bāṇa.

इति श्रीमात्स्ये महापुराणे नर्मदामाहात्म्ये
सप्ताशीत्यधिकशततमोऽध्याय:॥१८७॥

* * *

CHAPTER 188

The Narmadā Māhātmya

मार्कण्डेय उवाच

यन्मां पृच्छसि कौन्तेय तन्मे कथयत:श्रृणु।
एतस्मिन्नन्तरे रुद्रो नर्मदातटमास्थित:॥१॥
नाम्ना माहेश्वरं स्थानं त्रिषु लोकेषु विश्रुतम्।
तस्मिन्स्थाने महादेवोऽचिन्तयत्त्रिपुरक्षयम्॥२॥

Mārkaṇḍeya said– Listen to me, O son of Kuntī! I explain whatever you have asked me. The spot on the banks of the Narmadā where the Lord is enshrined is renowned as Maheśvara in all the three worlds and at the very same place He devised His plans of annihilating Tripura.

गाण्डीवं मन्दरं कृत्वा गुणं कृत्वा च वासुकिम्।
स्थानं कृत्वा तु वैशाखं विष्णुं कृत्वा शरोत्तमम्॥३॥
शल्ये चाग्निं प्रतिष्ठाप्य मुखे वायुं समर्पयन्।
हयांश्च चतुरो वेदान्सर्वदेवमयं रथम्॥४॥
अभीषवोऽश्विनौ देवावक्षो वज्रधर: स्वयम्।
स तस्याज्ञां समादाय तोरणे धनद: स्थित:॥५॥

The Lord seated there lifted up the mount Mandarācala to serve as His Gāṇḍīva bow. He then put the snake Vāsuki in place of the bowstring and Svāmī Kārttikeya in place of the quiver. Viṣṇu in place of the arrow and the fire at the tip of it (the arrow). Afterwards the wind was made to propel the arrow. The four Vedas took the place of the horses of the chariot. Aśvinīkumāra was employed in place of the reins and Indra in place of the axle. Kubera formed the banner.

यमस्तु दक्षिणे हस्ते वामे कालस्तु दारुण:।
चक्रे त्वमरकोट्यस्तु गन्धर्वा लोकविश्रुता:॥६॥
प्रजापति रथश्रेष्ठे ब्रह्मा चैव तु सारथि:।
एवं कृत्वा तु देवेश: सर्वदेवमयं रथम्॥७॥
सोऽतिष्ठत्स्थाणुभूतस्तु सहस्रपरिवत्सरान्।
यदात्रीणि समेतानि अन्तरिक्षे स्थितानि वै॥८॥

Yama put himself to the right-hand of the Lord and Kāla to the left. The groups of the Devas and the Gandharvas formed the wheels of the chariot. Brahmā was the charioteer. In that way, Śiva waited for thousands of years after making such preparations.

त्रिपर्वाणि त्रिशल्येन तदा तानि व्यभेदयत्।
शर: प्रचोदितस्तेन रुद्रेण त्रिपुरं प्रति॥९॥
भ्रष्टतेजा: स्त्रियो जाता बलं तासां व्यशीर्यत।
उत्पाताश्च पुरे तस्मिन्प्रादुर्भूता: सहस्रश:॥१०॥
त्रिपुरस्य विनाशाय कालरूपाभवंस्तदा।
अट्टहासं प्रमुञ्चन्ति हया: काष्ठमयास्तदा॥११॥
निमेषोन्मेषणं चैव कुर्वन्ति चित्ररूपिण:।

When the three Puras (cities) fell in one line the Lord let out His arrow on Tripura when the inmates of Tripura became helpless and many kinds of destructive omens occurred there. The wooden horses began to neigh and painted ones to wink.

स्वप्ने पश्यन्ति चात्मानं रक्ताम्बरविभूषितम्॥१२॥
स्वप्ने तु सर्वे पश्यन्ति विपरीतानि यानि तु।

एतान्पश्यन्ति उत्पातांस्तत्र स्थाने तु ये जनाः॥ १३॥
तेषां बलं च बुद्धिश्च हरकोपेन नाशिते।
ततः सांवर्त्तको वायुर्युगान्तप्रतिमो महान्॥ १४॥

All the demons saw themselves dressed in red in course of their dream. One who dreams of things hostile to him becomes void of power and intellect by the glory of the Lord. Then the wind Sāṁvartaka that blows at the close of a cycle commenced.

समीरितोऽनलस्तेन उत्तमाङ्गेन धावति।
ज्वलन्ति पादपास्तत्र पतन्ति शिखराणि च॥ १५॥
सर्वतो व्याकुलीभूतं हाहाकारमचेतनम्।
भग्नोद्यानानि सर्वाणि क्षिप्रं तत्प्रत्यभज्यत॥ १६॥
तेनैव पीडितं सर्वं ज्वलितं त्रिशिखैः शरैः।
द्रुमाश्चारामखण्डानि गृहाणि विविधानि च॥ १७॥
दशदिक्षु प्रवृत्तोऽयं समृद्धो हव्यवाहनः।
मनःशिलानां पुञ्जानि दिशो दश विभागशः॥ १८॥
शिखाशतैरनेकैस्तु प्रजज्वाल हुताशनः।
सर्वं किंशुकवर्णाभं ज्वलितं दृश्यते पुरम्॥ १९॥
गृहाद्गृहान्तरं नैव गन्तुं धूमेन शक्यते।

It produced fire on account of which the trees of Tripura began to crumble down. There was chaos everywhere. All the gardens were burnt down in an instant. The huge storm devastated the houses and trees that were on fire which furiously pervaded in all the directions. The dreadful tongues of fire gave a gory appearance to the whole of Tripura. Owing to the dense folds of smoke the demons could not go about from one house to another.

हरकोपानलैर्दग्धं क्रन्दमानं सुदुःखितम्॥ २०॥
प्रदीप्तं सर्वतो दिक्षु दह्यते त्रिपुरं पुरम्।
प्रासादशिखराग्राणि व्यशीर्यन्त सहस्रशः॥ २१॥
नानामणिविचित्राणि विमानान्यप्यनेकधा।
गृहाणि चैव रम्याणि दह्यन्ते दीप्तवह्निना॥ २२॥

The Tripura was thus burnt in all directions agitated by the fury of the Lord. Thousands of palaces fell down and the inmates rushed towards the temples. Various kinds of Vimānas decorated with various gems and picturesque places were consumed by the fearful fire.

धावन्ति द्रुमखण्डेषु वलभीषु तथा जनाः।
देवागारेषु सर्वेषु प्रज्वलन्तः प्रधाविताः॥ २३॥
क्रन्दन्ति चानलप्लुष्टा रुदन्ति विविधैः स्वरैः।
दह्यन्ते दानवास्तत्र शतशोऽथ सहस्रशः॥ २४॥

The people were rushed towards parts of trees and at the ridge of a roof. They all were running towards the burnt temples and thousands of demons were reduced to ashes groaning and moaning piteously.

हंसकारण्डवाकीर्णा नलिन्यः सहपङ्कजाः।
दृश्यन्तेऽनलदग्धानि पुरोद्यानानि दीर्घिकाः॥ २५॥
अम्लानपङ्कजच्छन्ना विस्तीर्णा योजनायताः।
गिरिकूटनिभास्तत्र प्रासादा रत्नभूषिताः॥ २६॥
पतन्त्यनलनिर्दग्धा निस्तोया जलदा इव।
वरस्त्रीबालवृद्धेषु गोषु पक्षिषु वाजिषु॥ २७॥
निर्दयो व्यदहद्वह्निर्हरक्रोधेन प्रेरितः।
सहस्रशः प्रबुद्धाश्च सुप्ताश्च बहवो जनाः॥ २८॥

The pleasure gardens smiling with lotus beds were also burnt down along with the swans and cranes. The lofty palace tops looking like the mountain peaks, adorned with gems and lotuses, fell down on being burnt up, like a heap of clouds. The fire of the Lord's fury burnt down quite unsparingly several children, cows, birds, horses, women and many people sleeping as well as awake.

पुत्रमालिङ्ग्य ते गाढं दह्यन्ते त्रिपुराग्निना।
अथ तस्मिन्पुरे दीप्ते स्त्रियश्चाप्सरसोपमाः॥ २९॥
अग्निज्वालाहतास्तत्र ह्यपतन्धरणीतले।
काचिच्छ्यामा विशालाक्षी मुक्तावलिविभूषिता॥ ३०॥
धूमेनाकुलिता सा तु पतिता धरणीतले।

The nymph-like beauties of Tripura fell down on the ground burnt with their offsprings hugged to their breasts. Some beautiful and large-eyed women wearing garlands of pearl fell down on the ground consumed by flames and distressed by smoke.

काचित्कनकवर्णाभा इन्द्रनीलविभूषिता॥३१॥
भर्त्तारं पतितं दृष्ट्वा पतिता तस्य चोपरि।
काचिदादित्यसङ्काशा प्रसुप्ता च गृहे स्थिता॥३२॥
अग्निज्वालाहता सा तु पतिता गतचेतना।

Some ladies having lustre like gold and wearing the ornament made of Indranīlamaṇi seeing their Lord lying on the ground jumped down on them. Some of them shining like the sun, were sleeping in their mansion were instantly hurt by the flames of fire and lost thier consciousness.

उत्थितो दानवस्तत्र खड्गहस्तो महाबल:॥३३॥
वैश्वानरहत: सोऽपि पतितो धरणीतले।
मेघवर्णापरा नारी हारकेयूरभूषिता॥३४॥
श्वेतवस्त्रपरीधाना बालं स्तन्यं न्यधापयत्।
दह्यन्तं बालकं दृष्ट्वा रुदते मेघशब्दवत्॥३५॥

The mighty demons lying on the ground retook a sword in their hands but were soon consumed by the raging fire and fell down on the ground again. Some ladies of the cloudy hue wearing garlands and armlets, some fair-complexioned beauties with white cloths, giving milk to their dear little ones were also consumed by fire. Thus seeing their children eaten up by the fire, they sent forth shrilling wails like the sound of cloud.

एवं स तु दहन्नग्निर्हरक्रोधेन प्रेरित:।
काचिच्चन्द्रप्रभा सौम्या वज्रवैडूर्यभूषिता॥३६॥
सुतमालिङ्ग्य वेपन्ती दग्धा पतति भूतले।
काचित् कुन्देन्दुवर्णाभा या शयाना गृहे स्थिता॥३७॥
गृहे प्रज्वलिते सा तु प्रतिबुद्धा शिखार्दिता।
पश्यन्ती ज्वलितं सर्वं हा सुतो मे कथं गत:॥३८॥
सुतं सन्दग्धमालिङ्ग्य पतिता धरणीतले।

Thus the fire burnt all things agitated by the Lord. Some women wearing diamond and emerald necklaces and shining like the moon with their children in their lap, fell down on the ground after being charred. Some moon-faced beauties waking up from their sleep found their mansion on fire and began to lament and cried 'Oh! everything is consumed, where is my son.' On realizing their children being burnt, embracing them, they also fell down on ground.

आदित्योदयवर्णाभा लक्ष्मीवदनशोभना॥३९॥
त्वरिता दह्यमाना सा पतिता धरणीतले।
काचित् सुवर्णवर्णाभा नीलरत्नैर्विभूषिता॥४०॥
धूमेनाकुलिता सा तु प्रसुप्ता धरणीतले।
अन्या गृहीतहस्ता तु सखि दह्यति बालिका॥४१॥

Some appearing like sun and having face of Lakṣmī, instantly fell down on ground as they burnt. Some women having golden beauty adorned with blue gems fell down on the ground after fainted away by the smoke. Some grasping the hand of their maids were crying that 'the baby is burning'.

अनेकदिव्यरत्नाढ्या दृष्ट्वा दहनमोहिता।
शिरसि ह्यञ्जलिं कृत्वा विज्ञापयति पावकम्॥४२॥
भगवन् यदि वैरं ते पुरुषेष्वपकारिषु।
स्त्रिय: किमपराध्यन्ते गृहपञ्जरकोकिला:॥४३॥

Some adorned with many gem-studded ornaments overcome by the fury of the fire with their hands folded and uplifted began to pray as follows– "O Agni! if you are angry with male population hostile to you; what is the fault of the women confined in the houses like so many demonstrated Kokilas pent up in cages?

पाप निर्दय निर्लज्ज कस्ते कोप: स्त्रिय: प्रति।
न दाक्षिण्यं न ते लज्जा न सत्यं शौर्यवर्ज्जित॥४४॥
अनेन ह्युपसर्गेण तूपालम्भं शिखिन्यदात्।
किं त्वया न श्रुतं लोके ह्यवध्या: शत्रुयोषित:॥४५॥
किन्तु तुभ्यं गुणा ह्येते दहनोत्सादनं प्रति।
न कारुण्यं दया वापि दाक्षिण्यं न स्त्रिय: प्रति॥४६॥

O sinner, merciless, shameless! Why are you enraged with the women. You are devoid of right understanding, shame and heroic virtues and truth. O sinner! have you not heard commonly said in the world that the women of the enemy should not be killed? To consume is your attribute but you have no mercy and right understanding.

दयां कुर्वन्ति म्लेच्छापि दहन्तीं वीक्ष्य योषितम्।
म्लेच्छानामपि कष्टोऽसि दुर्निवारो ह्यचेतनः।।४७।।
एते चैव गुणास्तुभ्यं दहनोत्सादनं प्रति।
आसामपि दुराचार स्त्रीणां किं ते निपातने।।४८।।
दुष्ट निर्घृण निर्लज्ज हुताशिन् मन्दभाग्यक।
निराशत्वं दुरावास बलाद्दहसि निर्दय।।४९।।

Even a Mleccha is moved to compassion to see a burning woman. This attribute of consumption is also useless in you. It is simply your vice, for what is the good of your killing women? O sinner, wicked, merciless, miserable wretch Agni! You are indeed most unfortunate. You burnt us by force."

एवं विलपमानास्ता जल्पन्त्यश्च बहून्यपि।
अन्याः क्रोशन्ति संक्रुद्धा बालशोकेन मोहिताः।।५०।।
दहते निर्दयो वह्निः संक्रुद्धः पूर्वशत्रुवत्।
पुष्करिण्या जलं दग्धं कूपेष्वपि तथैव च।।५१।।

She was rendered senseless after thus wailing and thinking of her children for a long time. The fire like an old foe of the precious lives also dried up the wells and the tanks.

अस्मान् सन्दह्य म्लेच्छ त्वं कां गतिं प्रापयिष्यसि।
एवं प्रलपतां तासां वह्निर्वचनमब्रवीत्।।५२।।

"O wicked one! what will be your faith after burning us? Hearing such speech of the ladies the Agni replied-

अग्निरुवाच

स्ववशेनैव युष्माकं विनाशं तु करोम्यहम्।
अहमादेशकर्त्ता वै नाहं कर्त्तास्म्यनुग्रहम्।।५३।।
रुद्रक्रोधसमाविष्टो विविशामि यथेच्छया।
ततो बाणो महातेजास्त्रिपुरं वीक्ष्य दीपितम्।।५४।।

"I am not consuming you of my own will. I have been born to cause destruction. I have no mercy. I make my way everywhere freely through the glory of Śiva." Afterwards Bāṇāsura also saw Tripura city consumed by fire.

सिंहासनस्थः प्रोवाच ह्यहं देवैर्विनाशितः।
अल्पसत्त्वैर्दुराचारैरीश्वरस्य निवेदितम्।।५५।।
अपरीक्ष्य त्वहं दग्धः शङ्करेण महात्मना।
नान्यः शक्तस्तु मां हन्तुं वर्ज्जयित्वा त्रिलोचनम्।।५६।।

He said from his throne, "The wicked Devas of little valour have worked out my ruin which is decidedly due to the glory of Śiva. The Lord is consuming me without any examination of the reasons for his action. No one can kill me without the aid of Śiva."

उत्थितः शिरसा कृत्वा लिङ्गं त्रिभुवनेश्वरम्।
निर्गतः स पुरद्वारात् परित्यज्य सुहृत्सुतान्।।५७।।
रत्नानि यान्यनर्घाणि स्त्रियो नानाविधास्तथा।

Saying so the demon king abandoned his sons, friends, etc., and set out of the town with the idol of Śiva placed on his head putting many women and various kinds of jewels in front of the idol.

गृहीत्वा शिरसा लिङ्गं गच्छन् गगनमण्डलम्।।५८।।
स्तुवंश्च देवदेवेशं त्रिलोकाधिपतिं शिवम्।
त्यक्ता पुरी मया देव यदि वध्योऽस्मि शङ्कर।।५९।।
त्वत्प्रसादान्महादेव मा मे लिङ्गं विनश्यतु।
अर्च्चितं हि मया देव भक्त्या परमया सदा।।६०।।
त्वत्कोपाद्यदि वध्योऽहं तदिदं मा विनश्यतु।
श्लाघ्यमेतन्महादेव त्वकोपाद्दहनं मम।।६१।।

He stood up on the aerial track and after making his salutations to the Lord of the three worlds said, "O Deva! I have given up this town and you should not kill me. Deva! if you, however, feel disposed to kill me, do not consume this idol of my worship which I have always adored with great devotion.

प्रतिजन्म महादेव त्वत्पादनिरतो ह्यहम्।
तोटकच्छन्दसा देवं स्तौमि त्वां परमेश्वर।।६२।।
शिव शङ्कर शर्व हराय नमो
भव भीम महेश्वर शर्व नमः।
कुसुमायुधदेहविनाशकर
त्रिपुरान्तक अन्धकशूलधर।।६३।।

O Deva! I have been a slave of your feet in every past life and now I offer my prayer to You, composed in these *Toṭaka* stanzas. O Śiva, Śaṅkara, Śarva, Hara, Bhīma, Maheśvara, the Destroyer of Kāma, the Annihilator of Tripura, the wielder of the Trident! I salute You.

प्रमदाप्रिय कान्त विरक्त नमः ससुरासुरसिद्धगणैर्नमित।
हयवानरसिद्धगजेन्द्रमुखादतिभास्वद्दीर्घविशालमुख।।६४

O dearer of chaste women, handsome one, the one saluted by the gods, demons as well as by the Siddhas, one having a most illustrious face wider than that of a horse, a monkey, a lion and an elephant; salutation to you.

उपलब्धुमशक्यतरैरसुरैः
प्रथितोऽस्मि च बाहुशतैर्बहुभिः।
प्रणतोऽस्मि भवं भवभक्तिरत-
श्चलचन्द्रकलाकुल देव नमः।।६५।।

The demons of unbeatable form and having many hundreds arms can not attain me. Inspite of that I am always engaged in my devotion to you. O God, holding the digit of moon on forehead, I salute you.

न च पुत्रकलत्रहयादि धनं
मम तु त्वदनुस्मरणं शरणम्।
व्यथितोऽस्मि तु बाहुशतैर्बहुभि-
र्गमिता च महानरकस्य गतिः।।६६।।

I have not the wealth in form of sons, wife, horses, etc. I only depend on my attachment to you. Inspite of many thousand hands of mine, I am greatly oppressed and feel as if I were in hell.

न निवर्त्तति जन्म न पापमतिः
शुचिकर्म निबद्धमपि त्यजति।
अनुकम्पति विभ्रमति त्रसति
मम चैव कुकर्म निवारयति।।६७।।

Neither I am getting relieved from the cycle of birth, nor my evil vices show any sign of decline. My mind leaves off virtues and gets shivered, confused and frightened. My bad deeds averts me from my vices.

यः पठेत् तोटकं दिव्यं प्रयतः शुचिमानसः।
बाणस्येव यथा रुद्रस्तस्यापि वरदो भवेत्।।६८।।

One who would recite this prayer will be granted some handsome boon like the one granted to Bāṇāsura by the Lord.

इमं स्तवं महादिव्यं श्रुत्वा देवो महेश्वरः।
प्रसन्नस्तु तदा तस्य स्वयं देवो महेश्वरः।।६९।।

On hearing the above divine prayer lord Maheśvara became pleasant and said–

महेश्वर उवाच

न भेतव्यं त्वया वत्स सौवर्णे तिष्ठ दानव।
पुत्रपौत्रसुहृद्बन्धुभार्याभृत्यजनैः सह।।७०।।

Maheśvara said– "O Son! Be not afraid. Get into the golden Pura and carry your sons, grandsons, friends, brothers and wife and all dependants.

अद्यप्रभृति बाण त्वमवध्यास्त्रिदशैरपि।
भूयस्तस्य वरो दत्तो देवदेवेन पाण्डव।।७१।।
अक्षयश्चाव्ययो लोके विचरस्वाकुतोभयः।
ततो निवारयामास रुद्रः सप्तशिखं तदा।।७२।।

"O Bāṇāsura! you will not be killed by the Devas from now till the time of your doom." The Lord thus again granted such a boon to that demon; and told him to roam about in the world fearlessly and also quenched the raging fire.

तृतीयं रक्षितं तस्य पुरं तेन महात्मना।
भ्रमतु गगने दिव्यं रुद्रतेजःप्रभावतः।।७३।।

Thus the high-souled lord protected his third divine city, which was roaming in the space by the influence of Rudra's splendour.

एवं तु त्रिपुरं दग्धं शङ्करेण महात्मना।
ज्वालामालाप्रदीप्तं तत्पतितं धरणीतले॥७४॥

Thus the high-souled Śiva burnt the Tripura city which fell down on the ground shining with the flames of fire.

एकं निपतितं तत्र श्रीशैले त्रिपुरान्तके।
द्वितीयं पतितं तस्मिन्पर्वतेऽमरकण्टके॥७५॥

One of them fell down on Śrīśaila of Tripurāntaka and the second one fell down on Amarakaṇṭka mountain.

दग्धेषु तेषु राजेन्द्र रुद्रकोटिः प्रतिष्ठिता।
ज्वलत्तदपतत्तत्र तेन ज्वालेश्वरः स्मृतः॥७६॥
ऊर्ध्वेन प्रस्थितास्तस्य दिव्य ज्वालादिवं गताः।
हाहाकारस्तदा जातो देवासुरकृतो महान्॥७७॥
शरमस्तम्भयद्रुदो माहेश्वरपुरोत्तमे।
एवं वृत्तं तदा तस्मिन्पर्वतेऽमरकण्टके॥७८॥

"O Rājendra! On the top of those Puras the crore of Rudras were enshrined. The spot where the burning Pura fell down is marked by the famous Jvāleśvara. When the tongues of fire flashed into the sky from the burning city, there was a tremendous uproar among the Devas and the demons when the Lord took down His arrow from His bow. All this happened on the mount Amarakaṇṭaka.

चतुर्दशाख्यं भुवनं स भुक्त्वा पाण्डुनन्दन।
वर्षकोटिसहस्रं तु त्रिंशत्कोट्यस्तथापराः॥७९॥
ततो महीतलं प्राप्य राजा भवति धार्मिकः।
पृथिवीमेकच्छत्रेण भुङ्क्ते स तु न संशयः॥८०॥

O son of Pāṇḍu! Consequently, the people adore this place, are born as sole monarchs in this world after a period of thirty crores and a thousand years when they have enjoyed the pleasures of the fourteen worlds.

एवं पुण्यो महाराज पर्वतोऽमरकण्टकः।
चन्द्रसूर्योपरागे तु गच्छेद्योऽमरकण्टकम्॥८१॥
अश्वमेधाद्दशगुणं प्रवदन्ति मनीषिणः।
स्वर्गलोकमवाप्नोति दृष्ट्वा तत्र महेश्वरम्॥८२॥

King Yudhiṣṭhira! in this way the sacred mount Amarakaṇṭaka is the most sanctified and therefore one who goes there on the occasion of a solar or a lunar eclipse and gets the merits ten times more than that of the Aśvamedha sacrifice. One attains heaven by worshipping, Maheśvara there.

ब्रह्महत्या गमिष्यन्ति राहुग्रस्ते दिवाकरे।
तदेवं निखिलं पुण्यं पर्वतेऽमरकण्टके॥८३॥

The sin of killing a Brāhmaṇa is driven away by going there on the occasion of a solar eclipse. This is the glory of the sacred Mount Amarakaṇṭaka.

मनसापि स्मरेद्यस्तं गिरिं त्वमरकण्टकम्।
चान्द्रायणं शतं साग्रं लभते नात्र संशयः॥८४॥

One who thinks of this Mount Amarakaṇṭaka with devotion undoubtedly gets the benefit of a hundred Cāndrāyaṇa ordinances.

त्रयाणामपि लोकानां विख्यातोऽमरकण्टकः।
एष पुण्यो गिरिश्रेष्ठः सिद्धगन्धर्वसेवितः॥८५॥

Amarakaṇṭaka is renowned in all the three worlds. This best mount is very sacred and it is adorned by the Siddhas and the Gandharvas.

नानाद्रुमलताकीर्णो नानापुष्पोपशोभितः।
मृगव्याघ्रसहस्त्रैस्तु सेव्यमानो महागिरिः॥८६॥
यत्र सन्निहितो देवो देव्या सह महेश्वरः।
ब्रह्मा विष्णुस्तथा चेन्द्रो विद्याधरगणैः सह॥८७॥
ऋषिभिः किन्नरैर्यक्षैर्नित्यमेव निषेवितः।
वासुकिः सहितस्तत्र क्रीडते यन्नगोत्तमे॥८८॥
प्रदक्षिणं यः कुर्यात्पर्वतेऽमरकण्टके।
पौण्डरीकस्य यज्ञस्य फलं प्राप्नोति मानवः॥८९॥

It abounds with various kinds of flowers, creepers, deer, Siddhas and the Lord Śiva is enshrined there in company of His noble consort Pārvatī. It is pervaded by Brahmā, Viṣṇu, Indra, Vidyādhara, Ṛṣis, Kinnaras and Yakṣas. The serpent Vāsuki loiters there. One who circumambulates that sacred Amarakaṇṭaka gets the benefit of the Puṇḍarīka sacrifice.

तत्र ज्वालेश्वरं नाम तीर्थं सिद्धनिषेवितम्।
तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः॥९०॥
ज्वालेश्वरे महाराज यस्तु प्राणान्परित्यजेत्।
चन्द्रसूर्योपरागेषु तस्यापि शृणु यत्फलम्॥९१॥

The Lord Jvāleśvara is also adored by the Siddhas there. People dying there after bathing in the sacred waters attain heaven. King Yudhiṣṭhira, hear the benefits attained by those who die there on the occasion of an eclipse– solar or lunar.

सर्वकर्मविनिर्म्मुक्तो ज्ञानविज्ञानसंयुतः।
रुद्रलोकमवाप्नोति यावदाभूतसंप्लवम्॥९२॥

Such blessed one after being liberated from all actions and endowed with supreme intellect go and reside in the region of Rudra till the end of the cycle.

अमरेश्वरदेवस्य पर्वतस्य उभे तटे।
तत्र ता ऋषिकोट्यस्तु तपस्तप्यन्ति सुव्रत॥९३॥
समन्ताद्योजनक्षेत्रो गिरिश्चामरकण्टकः॥९४॥

Crores of Ṛṣis practise asceticism on the either side of Amareśvara. This Mount Amarakaṇṭaka is one yojana in extent all round.

अकामो वा सकामो वा नर्मदाया शुभे जले।
स्नात्वा तैर्मुच्यते पापै रुद्रलोकं स गच्छति॥९५॥

Those who bathe in the sacred water of Narmadā with or without an object in view, are liberated from all their sins and go to the realm of Rudra.

इति श्रीमात्स्ये महापुराणे नर्मदामाहात्म्ये
अष्टाशीत्यधिकशततमोऽध्यायः॥१८८॥

CHAPTER 189

The Narmadā Māhātmya

सूत उवाच

पृच्छन्ति ते महात्मानो मार्कण्डेयं महामुनिम्।
युधिष्ठिरपुरोगास्ते ऋषयश्च तपोधनाः॥१॥
आख्याहि भगवंस्तथ्यं कावेरीसङ्गमो महान्।
लोकानां च हितार्थाय अस्माकं च विवृद्धये॥२॥
सदा पापरता ये च नरा दुष्कृतकारिणः।
मुच्यन्ते सर्वपापेभ्यो गच्छन्ति परम् पदम्।
एतदिच्छाम विज्ञातुं भगवन्वक्तुमर्हसि॥३॥

Sūta said– The king Yudhiṣṭhira along with the great ascetic Ṛṣis asked Mārkaṇḍeya. "O Bhagavan! be pleased to relate to us about the junction of the sacred Kāverī. We are desirous of hearing from you the account of the sacred Kāverī by bathing into which the vilest of sinners get emancipation."

मार्कण्डेय उवाच

शृण्वन्त्ववहिताः सर्वे युधिष्ठिरपुरोगमाः।
अस्ति वीरो महायज्ञः कुबेरः सत्यविक्रमः॥४॥
इदं तीर्थमनुप्राप्य राजा यक्षाधिपोऽभवत्।
सिद्धिं प्राप्तो महाराज तन्मे निगदतः शृणु॥५॥

Mārkaṇḍeya said– O Yudhiṣṭhira and O Ṛṣis! hear with attention that even the illustrious Kubera, the Lord of the Yakṣas got his position by oblations in the sacred Kāverī. Now hear from me how he acquired all his glory.

कावेरी नर्मदा यत्र सङ्गमो लोकविश्रुतः।
तत्र स्नात्वा शुचिर्भूत्वा कुबेरः सत्यविक्रमः॥६॥
तपोऽतप्यत यक्षेन्द्रो दिव्यं वर्षशतं महत्।
तस्य तुष्टो महादेवः प्रदातुं वरमुत्तमम्॥७॥
भो भो यक्ष महासत्त्व वरं ब्रूहि यथेप्सितम्।
ब्रूहि कार्यं यथेष्टं तु यद्वा मनसि वर्त्तते॥८॥

At the confluence of the Kāverī and the Narmadā, Kubera practised asceticism, after bathing in the sacred waters, for a divine century when the Lord Śiva on being pleased with him said, "O mighty Kubera! ask for any boon what you wish and ask any deed what is in your mind."

कुबेर उवाच

यदि तुष्टोऽसि मे देव यदि देयो वरो मम।
अद्यप्रभृति सर्वेषां यक्षाणामधिपो भवे।। ९।।

Kubera said– "O lord of gods! if you are pleased to grant me a boon, I wish to become the king of the Yakṣas from today."

कुबेरस्य वचः श्रुत्वा परितुष्टो महेश्वरः।
एवमस्तु ततो देवस्तत्रैवान्तरधीयत।। १०।।
सोऽपि लब्धवरो यक्षः शीघ्रं यक्षकुलं गतः।
पूजितः स तु यक्षैश्च ह्यभिषिक्तस्तु पार्थिव।। ११।।

Hearing those words of Kubera, the gratified Mahādeva said, "Be it so" and vanished then and there. O king! after getting the boon, he reached at the group of Yakṣas. They all worshipped him and coronated as the Lord of the Yakṣas.

कावेरीसङ्गमं तत्र सर्वपापप्रणाशनम्।
ये नरा नाभिजानन्ति वंचितास्ते न संशयः।। १२।।

Such is the glory of the confluence of the sacred Kāverī with the Narmadā. It is the dispeller of all sins. Those who do not know about it are undoubtedly deluded.

तस्मात्सर्वप्रयत्नेन तत्र स्नायीत मानवः।
कावेरी च महापुण्या नर्मदा च महानदी।। १३।।

One should, therefore, bathe there according to the prescribed rites. Both the great rivers Kāverī and the Narmadā are the most sacred.

तत्र स्नात्वा तु राजेन्द्र ह्यर्च्चयेद्वृषभध्वजम्।
अश्वमेधफलं प्राप्य रुद्रलोके महीयते।। १४।।

O king, one who worships Śiva after bathing there begets the fruit equal to the Aśvamedha sacrifice and goes to the Rudraloka.

अग्निप्रवेशं यः कुर्याद्यश्च कुर्यादनाशकम्।
अनिवर्त्त्या गतिस्तस्य यथा मे शंकरोऽब्रवीत्।। १५।।
सेव्यमानो वरस्त्रीभिः क्रीडते दिवि रुद्रवत्।
षष्टिवर्षसहस्राणि षष्टिकोट्यस्तथापरः।। १६।।
मोदते रुद्रलोकस्थो यत्र तत्रैव गच्छति।
पुण्यक्षयात्परिभ्रष्टो राजा भवति धार्मिकः।। १७।।
भोगवान्दानशीलश्च महाकुलसमुद्भवः।
तत्र पीत्वा जलं सम्यक् चान्द्रायणफलं लभेत्।। १८।।

One who is burnt there or keeps up a fast there, gets access everywhere. Mahādeva has said that such a person after getting access everywhere enjoys the company of beautiful ladies in Rudraloka for 60,00,60,000 years. Afterwards he is born as a most illustrious king. One who drinks the water of the Kāverī and the Narmadā gets the benefit of Cāndrāyaṇa.

स्वर्गं गच्छन्ति ते मर्त्त्या ये पिबन्ति शुभं जलम्।
गङ्गायमुनयोर्मध्ये यत्फलं प्राप्नुयान्नरः।
कावेरीसङ्गमे स्नात्वा तत्फलं तस्य जायते।। १९।।
एवमादि तु राजेन्द्र कावेरीसंगमे महत्।
पुण्यं महत्फलं तत्र सर्वपापप्रणाशनम्।। २०।।

Those who drink the sacred water attain heaven. A man having bathed at the confluence of Kāverī and Narmadā, gets the benefit equal to the bath into Gaṅgā and the Yamunā. O King! such is the glory of the junction of the Kāverī and the Narmadā where, to bathe and perform charities is to dispel all ills and sins."

इति श्रीमात्स्ये महापुराणे नर्मदामाहात्म्ये
एकोननवत्यधिकशततमोऽध्यायः।। १८९।।

* * *

CHAPTER 190

The Narmadā Māhātmya

मार्कण्डेय उवाच

नार्मदे चोत्तरे कूले तीर्थं योजनविस्तृतम्।
मन्त्रेश्वरेति विख्यातं सर्वपापहरं परम्।। १।।

Mārkaṇḍeya said– On the north bank of the Narmadā, there is a renowned tīrtha

Mantreśvara. It dispels all sins and extended to one yojana.

तत्र स्नात्वा नरो राजन्दैवतैः सह मोदते।
पञ्चवर्षसहस्राणि क्रीडते कामरूपधृक्॥२॥
गर्ज्जनं च ततो गच्छेद्यत्र मेघचयोत्थितः।
इन्द्रजिन्नाम सम्प्राप्तस्तस्य तीर्थप्रभावतः॥३॥

O king! one who bathes there, gets pleasure with the gods and remains there for 5000 years in every desired form. The sacred Garjana is quite close to it which has originated from the clouds. By virtue of this place the son of Rāvaṇa was named Indrajīt.

मेघनादं ततो गच्छेद्यत्र मेघानुगर्ज्जितम्।
मेघनादो गणस्तत्र परमां गणतां गतः॥४॥

After that one should move to the Meghanāda-tīrtha, which is full of roars of the clouds. Meghanāda also attained great glory.

ततो गच्छेत्तु राजेन्द्र तीर्थमाम्रातकेश्वरम्।
तत्र स्नात्वा नरो राजन्गोसहस्रफलं लभेत्॥५॥

O Lord of kings, further on is Āmrātaka tīrtha, by bathing where one gets the benefit of having given away a thousand cows.

नर्मदोत्तरतीरे तु तीर्थं तु विश्रुतं भवेत्।
तस्मिंस्तीर्थे नरः स्नात्वा तर्पयेत्पितृदेवताः॥६॥
सर्वान्कामानवाप्नोति मनसा ये विचिन्तिताः।
ततो गच्छेत्तु राजेन्द्र ब्रह्मावर्त्तमिति स्मृतम्॥७॥

To the north of the Narmadā is Viśruta-tīrtha. By bathing there and offering libation to the manes and the gods, one gets his desires fulfilled. Afterwards the devotee should go to the Brahmāvarta-tīrtha.

तत्र सन्निहितो ब्रह्मा नित्यमेव युधिष्ठिर।
तत्र स्नात्वा तु राजेन्द्र ब्रह्मलोके महीयते॥८॥

O Yudhisthira, there Brahmā always resides. O king! By bathing in it one goes to the realm of Brahmā.

ततोऽगारेश्वरं गच्छेन्नियतो नियताशनः।
सर्वपापविनिर्मुक्तो रुद्रलोकं स गच्छति॥९॥

Then a man should move to the sacred Agāreśvara after observing the prescribed ordinances. By going there one attains Rudraloka after being liberated from all his sins.

ततो गच्छेच्च राजेन्द्र कपिला तीर्थमुत्तमम्।
तत्र स्नात्वा नरो राजन्कपिलादानमाप्नुयात्॥१०॥
गच्छेत्करजतीर्थं तु देवर्षिगणसेवितम्।
तत्र स्नात्वा नरो राजन् गोलोकं समवाप्नुयात्॥११॥

O best of kings! then one should go to the excellent Kapilā-tīrtha. By bathing there, the devotee gets the benefit of having given away a milch cow in charity. On who goes to the sacred Karañja-tīrtha, adored by Devas and Ṛṣis and bathes there attains the Goloka.

ततो गच्छेतु राजेन्द्र कुण्डलेश्वरमुत्तमम्।
तत्र सन्निहितो रुद्रस्तिष्ठते ह्युमया सह॥१२॥
तत्र स्नात्वा तु राजेन्द्र ह्यवध्यस्त्रिदशैरपि।
पिप्पलेशं ततो गच्छेत्सर्वपापप्रणाशनम्॥१३॥

O king! then the devotee should go to sacred Kuṇḍaleśvara-tīrtha, where Mahādeva resides with Pārvatī. After bathing in sacred tīrtha invulnerable even by the Devas, one should then visit Pippaleśvara, the dispeller of all sins.

तत्र स्नात्वा तु राजेन्द्र रुद्रलोके महीयते।
ततो गच्छेत्तु राजेन्द्र विमलेश्वरमुत्तमम्॥१४॥
तत्र देवशिला रम्या चेश्वरेण विनिर्म्मिता।
तत्र प्राणपरित्यागाद्रुद्रलोकमवाप्नुयात्॥१५॥

O king, by bathing there one attain Rudraloka. Afterwards the picturesque Vimaleśvara should be visited where the Lord has consecrated the Devaśilā. Dying there one attains the realm of Rudra.

ततः पुष्करिणीं गच्छेत्तत्र स्नानं समाचरेत्।
स्नातमात्रो नरस्तत्र हीन्द्रस्यार्द्धासनं लभेत्॥१६॥

Then he should proceed to the river Puskariṇī and should bathe there. Only by bathing there, the devotee becomes entitled to take his seat on the throne of Indra by his side.

नर्मदा सरिता श्रेष्ठा रुद्रदेहाद्विनिःसृता।
तारयेत् सर्वभूतानि स्थावराणि चराणि च॥ १७॥
सर्वदेवाधिदेवेन त्वीश्वरेण महात्मना।
कथिता ऋषिसङ्घेभ्यो ह्यस्माकं च विशेषतः॥ १८॥

The sacred Narmadā is originated from the body of Lord Śiva is the best of all the streams and the giver of bliss to the animate and the inanimate world. This Narmadā has been described to be the most sacred by Śiva, the Lord of all the gods before the Ṛṣis.

मुनिभिः संस्तुता ह्येषा नर्मदा प्रवरा नदी।
रुद्रदेहाद्विनिष्क्रान्ता लोकानां हितकाम्यया॥ १९॥
सर्वपापहरा नित्यं सर्वदेवनमस्कृता।
संस्तुता देवगन्धर्वैरप्सरोभिस्तथैव च॥ २०॥

This river is the best of all the streams and praised by the sages. This river flows through the body of Rudra for the welfare of the worlds. It is adorable by all the Devas and is the dispeller of all sins and is venerated by the gods, the Gandharvas and the Apsaras.

नमः पुण्यजले ह्याद्ये नमः सागरगामिनि।
नमस्ते पापशमनि नमो देवि वरानने॥ २१॥

I make my salutations to Narmadā of holy waters and peace-giving to all. It falls into the sea. O beautiful one, I salute you.

नमोऽस्तु ते ऋषिगणसिद्धसेविते
नमोऽस्तु ते शङ्करदेहनिःस्तृते।
नमोऽस्तु ते धर्मभृतां वरप्रदे
नमोऽस्तु ते सर्वपवित्रपावने॥ २२॥

I make my salutations to the sacred Narmadā adorned by the Siddhas and Ṛṣis, My reverence is to the born of Śiva, and the giver of boons to the virtuous and my reverence is to the river who purifies all and dispels the sins.

यस्त्विदं पठते स्तोत्रं नित्यं श्रद्धासमन्वितः।
ब्राह्मणो वेदमाप्नोति क्षत्रियो विजयी भवेत्॥ २३॥
वैश्यस्तु लभते लाभं शूद्रश्चैव शुभां गतिम्।
अर्थार्थी लभते ह्यर्थं स्मरणादेव नित्यशः॥ २४॥
नर्मदां सेवते नित्यं स्वयं देवो महेश्वरः।
तेन पुण्या नदी ज्ञेया ब्रह्महत्यापहारिणी॥ २५॥

One who recites the foregoing prayers with devotion becomes well-versed in the Vedas if he is a Brāhmaṇa and becomes victorious in war if he is a Kṣatriya. The Vaiśya becomes wealthy and the Śūdra attains bliss. One anxious for wealth gets pelf. The sacred Narmadā is daily resorted to by the Lord Śiva in consequence of which it is the most sacred and dispeller of all great sins like Brahmahatyā.

इति श्रीमात्स्ये महापुराणे नर्मदामाहात्म्ये
नवत्यधिकशततमोऽध्यायः॥ १९०॥

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CHAPTER 191

The Narmadā Māhātmya

मार्कण्डेय उवाच

तदाप्रभृति ब्रह्माद्या ऋषयश्च तपोधनाः।
सेवन्ते नर्मदां राजन् रागक्रोधविवर्जिताः॥ १॥

Mārkaṇḍeya said– O king! since that time Brahmā etc. gods, the Ṛṣis and the ascetics resort to the banks of the Narmadā being free from anger and affection.

युधिष्ठिर उवाच

कस्मिन्निपतितं शूलं देवस्य तु महीतले।
तत्र पुण्यं समाख्याहि यथावन्मुनिसत्तम॥ २॥

Yudhiṣṭhira said– O best of the sages, when did the trident of Śiva fall on this earth and what is the virtue of that spot where it fell? kindly explain to me in detail.

मार्कण्डेय उवाच

शूलभेदमिति ख्यातं तीर्थं पुण्यतमं महत्।
तत्र स्नात्वार्च्चयेद्देवं गोसहस्रफलं लभेत्॥ ३॥

Mārkaṇḍeya said– The sacred place (where the trident fell) is celebrated by the name of Śūlabheda. One, who worships there after bath gets the benefit of having given away a thousand cows in charity.

त्रिरात्रं कारयेद्यस्तु तस्मिंस्तीर्थे नराधिप।
अर्चयित्वा महादेवं पुनर्जन्म न विद्यते॥४॥

One who remains there for three days and worships Śiva is liberated from the cycle of birth.

भीमेश्वरं ततोऽगच्छेन्नारदेश्वरमुत्तमम्।
आदित्येशं महापुण्यं तथा घृतमधुस्रवम्॥५॥
नन्दिकेशं परिष्वज्य पर्य्याप्तं जन्मनः फलम्।
वरुणेशं ततः पश्येत्स्वतन्त्रेश्वरमेव च।
सर्वतीर्थफलं तस्य पञ्चायतनदर्शनात्॥६॥

Afterwards the devotee becomes blessed by worshipping Ādityeśa, Nandikeśa at Bhīmeśvara and Nāradeśvara tīrthas. Then Varuṇeśa and Svatantreśvara should be worshipped. By going to these five tīrthas, the devotee gets the benefit of visiting all the sacred places.

ततो गच्छेत्तु राजेन्द्र युद्धं यत्र सुसाधितम्।
कोटितीर्थं तु विख्यातमसुरा यत्र मोहिताः॥७॥
यत्रैव निहता राजन्दानवा बलदर्पिताः।

O king, then a devotee should proceed to Koṭi-tīrtha, where there was a great war between the Devas and the Asuras and where the latter were deluded.

तेषां शिरांस्यगृह्णन्त सर्वे देवाः समागताः॥८॥
तैस्तु संस्थापितो देवः शूलपाणिर्वृषध्वजः।
कोटिर्विनिहिता तत्र तेन कोटीश्वरः स्मृतः॥९॥
दर्शनात्तस्य तीर्थस्य सदेहः स्वर्गमारुहेत्।

There the heads of the valiant demons have been severed by the Devas and the latter have enshrined Śūlapāṇi Mahādeva. By worshipping Him one ascends to heaven even when he has not parted with his life.

यदा त्विन्द्रेण क्षुद्रत्वाद्वज्रं कीलेन यन्त्रितम्॥१०॥
तदाप्रभृति लोकानां स्वर्गमार्गो निवारितः।
सघृतं श्रीफलं जग्ध्वा कृत्वा चैव प्रदक्षिणम्॥११॥
पार्वतं सहदीपं तु शिरसा चैव धारयेत्।
सर्वकामसुसम्पन्नो राजा भवति पाण्डव॥१२॥
मृतो रुद्रत्वमाप्नोति ततोऽसौ जायते पुनः।
स्वर्गादित्य भवेद्राजा राज्यं कृत्वा दिवं व्रजेत्॥१३॥

The portals of heaven have been shut by Indra by means of Vajrakīlaka out of the narrowness of his mind. One who having eaten a Bilva fruit and clarified butter carries a burning lamp on his head and perambulates Koṭi-tīrtha becomes a most flourishing king. One who dies there goes to the region of Rudra and is born as a king in his next life after which he goes to heaven.

बहुनेत्रं ततः पश्येत् त्रयोदश्यां तु मानवः।
स्नातमात्रो नरस्तत्र सर्वयज्ञफलं लभेत्॥१४॥

Then a man should visit Bahunetra-tīrtha on the thirteenth day of a fortnight. He attains the benefits of all the sacrifices by bathing there.

ततो गच्छेत्तु राजेन्द्र तीर्थं परमशोभनम्।
नराणां पापनाशाय ह्यगस्त्येश्वरमुत्तमम्॥१५॥
तत्र स्नात्वा नरो राजन्ब्रह्मलोके महीयते।

O king! then one should go to the beautiful Agasteśvara-tīrtha for the destruction of sins of poeple. By bathing there one goes to the region of Brahmā.

कार्तिकस्य तु मासस्य कृष्णपक्षे चतुर्दशी॥१६॥
घृतेन स्नापयेद्देवं समाधिस्थो जितेन्द्रियः।
एकविंशकुलोपेतो न च्यवेदैश्वरात्पदात्॥१७॥

One who bathes the Lord in clarified butter on the fourteenth day of a dark fortnight in the month of Kārttika and devotes himself to meditation observing perfect celibacy, resides in the realm of Śiva along with twenty one generations of his manes and never falls from there.

धेनुमुपानहच्छत्रे दद्याच्च घृतकम्बलम्।
भोजनं चैव विप्राणां सर्वं कोटिगुणं भवेत्॥ १८॥

One who gives away a cow, a pair of shoes, umbrella, clarified-butter, blanket, etc., in charity and feeds the Brāhmaṇas derives manifold benefits.

ततो गच्छेच्च राजेन्द्र बलाकेश्वरमुत्तमम्।
तत्र स्नात्वा नरो राजसिंहासनपतिर्भवेत्॥ १९॥

O king, after that he should go to the excellent Balākeśvara-tīrtha. By bathing there a man becomes the Lord of a throne.

नर्मदादक्षिणे कूले तीर्थं शक्रस्य विश्रुतम्।
उपोष्य रजनीमेकां स्नानं तत्र समाचरेत्॥ २०॥
स्नानं कृत्वा यथान्यायमर्च्चयेच्च जनार्दनम्।
गोसहस्रफलं तस्य विष्णुलोकं स गच्छति॥ २१॥

The Indra-tīrtha on the right bank of the Narmadā is renowned. One who fasts there for one night and then worships Janārdana after bath gets the merit of giving away a thousand cows in charity and goes to the region of Viṣṇu.

ऋषितीर्थं ततो गच्छेत्सर्वपापहरं नृणाम्।
स्नातमात्रो नरस्तत्र गोसहस्रफलं लभेत्॥ २२॥

Then go to Ṛṣi-tīrtha, the displer of all sins of people. Bathing there the devotee gets the benefit of giving away a thousand cows.

देवतीर्थं ततो गच्छेद्ब्रह्मणा निर्मितं पुरा।
तत्र स्नात्वा नरो राजन्ब्रह्मलोके महीयते॥ २३॥
अमरकण्टकं गच्छेदमरैः स्थापितं पुरा।
स्नातमात्रो नरस्तत्र रुद्रलोके महीयते॥ २४॥
ततो गच्छेच्च राजेन्द्र रावणेश्वरमुत्तमम्।
तत्पञ्चायतनं दृष्ट्वा मुच्यते ब्रह्महत्यया॥ २५॥

Afterwards a visit should be paid to the tīrtha of Brahmā. By bathing into it one attains the realm of Brahmā. Then merely by bathing at the shrine of Lord Amarakaṇṭaka enshrined by the Devas one attains the realm of Rudra. Afterwards the shrine of Rāvaṇeśvara should be visited by whose grace the sin of killing a Brāhmaṇa is cleansed.

ऋषितीर्थं ततो गच्छेदृणेभ्यो मुच्यते ध्रुवम्।
वटेश्वरं ततो दृष्ट्वा पर्याप्तं जन्मनः फलम्॥ २६॥

Then a visitor should go to Ṛṣi-tīrtha, which exonerates the devotee from all his debts (of duty) after which by visiting Vaṭeśvara, he attains salvation, the final aim of life.

भीमेश्वरं ततो गच्छेत्सर्वव्याधिविनाशनम्।
स्नानमात्रो नरो राजन्सर्वदुःखैः प्रमुच्यते॥ २७॥
ततो गच्छेत्तु राजेन्द्र तुरासङ्गमनुत्तमम्।
तत्र स्नात्वा महादेवमर्च्चयन्सिद्धिमाप्नुयात्॥ २८॥

Afterwards he should visit Bhīmeśvara Mahādeva. O king, by merely bathing there one is freed from all his pains. By worshipping Śiva at the best tīrtha Turāsaṅga and after bathing the devotee gets salvation.

सोमतीर्थं ततो गच्छेत्पश्येच्चन्द्रमनुत्तमम्।
तत्र स्नात्वा नरो राजन् भक्त्या परमया युतः॥ २९॥
तत्क्षणाद्दिव्यदेहस्थः शिववन्मोदते चिरम्।
षष्टिवर्षसहस्राणि रुद्रलोके महीयते॥ ३०॥

Afterwards the devotee should go and adore the moon at Soma-tīrtha. By bathing there with devotion one gets divine form and remains in bliss for a considerable length of time like Śiva and enjoys life in the realm of Rudra for 60,000 years.

ततो गच्छेत्तु राजेन्द्र पिङ्गलेश्वरमुत्तमम्।
अहोरात्रोपवासेन त्रिरात्रफलमाप्नुयात्॥ ३१॥

Later on a visit should be paid to the Lord Piṅgaleśvara where by observing a fast for 24 hours one derives the benefit of having observed it for three nights.

तस्मिंस्तीर्थे तु राजेन्द्र कपिलां यः प्रयच्छति।
यावन्ति तस्या रोमाणि तत्प्रसूतिकुलेषु च॥ ३२॥
तावद्वर्षसहस्राणि रुद्रलोके महीयते।
यस्तु प्राणपरित्यागं कुर्यात्तत्र नराधिप॥ ३३॥

अक्षयं मोदते कालं यावच्चन्द्रदिवाकरौ।
नर्मदातटमाश्रित्य तिष्ठेयुर्यत्र मानवाः॥ ३४॥
ते मृताः स्वर्गमायान्ति सन्तः सुकृतिनो यथा।
सुरेश्वरं ततो गच्छेन्नाम्ना कर्कोटकेश्वरम्॥ ३५॥

O king! in this sacred place anyone gives away a milch cow in charity attains the realm of Rudra for as many years as there are hair on the body of that cow. One who dies there remains in the realm of Rudra till the existence of the Sun and the Moon. Those residing on the banks of the Narmadā remain in heaven like the pious. The devotee should also visit the shrines of Sureśvara and Karkoṭakeśvara.

गङ्गावतरते तत्र दिने पुण्ये न संशयः।
नन्दितीर्थं ततो गच्छेत्स्नानं तव समाचरेत्॥ ३६॥
तुष्यते तस्य नन्दीशः सोमलोके महीयते।
ततो दीपेश्वरं गच्छेद्व्यासतीर्थं तपोवनम्॥ ३७॥
निवर्त्तिता पुरा तत्र व्यासभीता महानदी।
हुङ्कारिता तु व्यासेन दक्षिणेन ततो गता॥ ३८॥
प्रदक्षिणं तु यः कुर्यात्तस्मिंस्तीर्थे नराधिप।
अक्षयं मोदते कालं यावच्चन्द्रदिवाकरौ॥ ३९॥

There, undoubtedly the sacred Gaṅgā appears on an auspicious day. By bathing at the Nandī-tīrtha, the Lord Nandīśa becomes pleased with the devotee and he enjoys in the world of the Moon. Lord Dīpeśvara should be visited next, where there is the tīrtha of Vedavyāsa in a beautiful forest. In the days of yore, the great river Narmadā for fear of the sage Vyāsa flowed in the opposite direction and her course was turned to the south only when the sage forced her with a roaring cry. One who circumambulates that sacred place remains in the region of Śiva till the existence of the Sun and the Moon.

व्यासस्तस्य भवेत्प्रीतः प्राप्नुयादीप्सितं फलम्।
सूत्रेण वेष्टयित्वा तु दीपो देयः सवेदिकः॥ ४०॥
क्रीडन्ति ह्यक्षयं कालं तथा रुद्रस्तथैव च।
ततो गच्छेच्च राजेन्द्र ऐरण्डीतीर्थमुत्तमम्॥ ४१॥
सङ्गमे तु नरः स्नात्वा मुच्यते सर्वपातकैः।
ऐरण्डी त्रिषु लोकेषु विख्याता पापनाशिनी॥ ४२॥
अथवाश्वयुजे मासि शुक्लपक्षे तु चाष्टमी।
शुचिर्भूत्वा नरः स्नात्वा सोमवासपरायणः॥ ४३॥
ब्राह्मणं भोजयेदेकं कोटिर्भवति भोजिता।
मृत्तिकां शिरसि स्थाप्य ह्यगाह्य च वै जलम्॥ ४४॥
नर्मदोदकसंमिश्रं मुच्यते सर्वकिल्बिषैः।
प्रदक्षिणं तु यः कुर्यात्तस्मिंस्तीर्थे नराधिप॥ ४५॥
प्रदक्षिणीकृता तेन सप्तद्वीपा वसुन्धरा।
ततः सुवर्णसलिले स्नात्वा दत्त्वा तु कांचनम्॥ ४६॥
कांचनेन विमानेन रुद्रलोके महीयते।
ततः स्वर्गाच्च्युतः कालाद्राजा भवति वीर्यवान्॥ ४७॥

There, Vedavyāsa becomes pleased and fulfils the desires of the devotee. One who lifts up a wick on a platform after tying it round with thread remains in the region of Rudra till the end of the cycle. Afterwards the devotee should go to the Airaṇḍī-tīrtha and bathe at the junction of rivers which liberates him from all his sins. The river Airaṇḍī is renowned in all the three worlds and is the dispeller of all sins. The devotee should observe a complete fast after bathing there on the 8th day of the bright fortnight in the month of Āśvin and then he should feed a Brāhmaṇa. He gets the benefit of feeding crores of Brāhmaṇas. One who dives in the sacred stream after rubbing on his head the earth of that place is freed from all his sins. One who circumambulates that sacred place gets the merits of circumambulating all the world along with the seven oceans. Afterwards one who gives away gold in charity after bathing in the water mingled with gold enjoys in Rudraloka seated in a Vimāna of gold and is born as a king.

ततो गच्छेच्च राजेन्द्र हीक्षुनद्यास्तु सङ्गमम्।
त्रैलोक्यविश्रुतं दिव्यं तत्र सन्निहितः शिवः॥ ४८॥

Afterwards the devotee should go to the junction of the river Hīkṣu. That beautiful tīrtha is renowned in the three worlds and the Lord Śiva resides there.

तत्र स्नात्वा नरो राजन्गाणपत्यमवाप्नुयात्।
स्कन्दतीर्थं ततो गच्छेत्सर्वपापप्रणाशनम्॥४९॥
तत्तीर्थं त्रिविधं पापं स्नानमात्राद्व्यपोहति।
लिङ्गसारं ततो गच्छेत्स्नानं तत्र समाचरेत्॥५०॥
गोसहस्रफलं तस्य रुद्रलोके महीयते।

The person bathing there becomes one of the chief attendants of Śiva. Afterwards one should proceed to the Skanda-tīrtha, the dispeller of all sins. O king only by bathing there, devotee is purified of three kinds of sins. Then the devotee should bathe at Liṅgasāra-tīrtha, by doing which one gets the merit of having given away a thousand cows in charity and he resides in the realm of Rudra.

भङ्गतीर्थं ततो गच्छेत्सर्वपापप्रणाशनम्॥५१॥
तत्र गत्वा तु राजेन्द्र स्नानं तत्र समाचरेत्।
सप्तजन्मकृतैः पापैर्मुच्यते नात्र संशयः॥५२॥

Then Bhaṅga-tīrtha should be visited. It is the dispeller of all sins. One who bathing there is liberated certainly from the sins of the seven generations.

वटेश्वरं ततो गच्छेत्सर्वतीर्थमनुत्तमम्।
तत्र स्नात्वा नरो राजन्गोसहस्रफलं लभेत्॥५३॥

O king! then Vaṭeśvara, the foremost among all the sacred places should be visited. By bathing there one gets the merit of having given away thousands cows.

सङ्गमेशं ततो गच्छेत्सर्वदेवनमस्कृतम्।
स्नानमात्रान्नरस्तत्र चेन्द्रत्वं लभते ध्रुवम्॥५४॥
कोटितीर्थं ततो गच्छेत्सर्वपापहरं परम्।
तत्र स्नात्वा नरो राज्यं लभते नात्र संशयः॥५५॥
तत्र तीर्थं समासाद्य दत्त्वा दानं तु यो नरः।
तस्य तीर्थप्रभावेण सर्वं कोटिगुणं भवेत्॥५६॥
अथ नारी भवेत्काचित्तत्र स्नानं समाचरेत्।
गौरी तुल्या भवेत्सापि त्विन्द्रपत्नी न संशयः॥५७॥

Saṅgameśa-tīrtha is venerated by all the Devas, by bathing there one becomes like Indra. By bathing at Koṭi-tīrtha one undoubtedly becomes the ruler of a kingdom. One who gives any charity there gets manifold blessings. Any woman bathing there becomes like Pārvatī or like the queen of Indra undoubtedly.

अङ्गारेशं ततो गच्छेत्स्नानं तत्र समाचरेत्।
स्नातमात्रो नरस्तत्र रुद्रलोके महीयते॥५८॥
अङ्गारकचतुर्थ्यां तु स्नानं तत्र समाचरेत्।
अक्षयं मोदते कालं शुचिः प्रयतमानसः॥५९॥

Then Aṅgāreśa-tīrtha should be visited and bathed. By bathing there a man attains the abode of Rudra. He, having controlled his mind, remains in bliss for unlimited time.

अयोनिसम्भवे स्नात्वा न पश्येद्योनिसङ्कटम्।
पाण्डवेशं तु तत्रैव स्नानं तत्र समाचरेत्॥६०॥
अक्षयं मोदते कालमवध्यस्त्रिदशैरपि।
विष्णुलोकं ततो गत्वा क्रीडते भोगसंयुतः॥६१॥

One, by bathing at Ayonisaṁbhava-tīrtha never feel the sufferings of birth. Then the devotee should bathe at Pāṇḍaveśa tīrtha situated there. Doing thus one gets unended bliss and becomes invulnerable even by the Devas. After that he attains enjoys in the realm of Viṣṇu.

तत्र भुक्त्वा महाभोगान्मर्त्यराजोऽभिजायते।
कठेश्वरं ततो गच्छेत्तत्र स्नानं समाचरेत्॥६२॥
उत्तरायणसम्प्रातो यदिच्छेत्तस्य तद्भवेत्।
चन्द्रभागां ततो गच्छेत्तत्र स्नानं समाचरेत्॥६३॥

There getting all worldly pleasures he becomes king in his next birth. Then the devotee should go to Kaṭheśvara tīrtha and bathe. His desires are fulfilled by remaining there during the summer solstice. Afterwards he should bathe in the river Candrabhāgā.

स्नातमात्रो नरो राजन्सोमलोके महीयते।
ततो गच्छेत्तु राजेन्द्र तीर्थं शक्रस्य विश्रुतम्॥६४॥

पूजितं देवराजेन दैवैरपि नमस्कृतम्।
तत्र स्नात्वा नरो राजन्दानं दत्त्वा तु काञ्चनम्॥६५॥
अथवा नीलवर्णाभं वृषभं यः समुत्सृजेत्।
वृषभस्य तु रोमाणि तत्प्रसूतिकुलेषु च॥६६॥
तावद्वर्षसहस्राणि नरो हरपुरे वसेत्।
ततः स्वर्गात् परिभ्रष्टो राजा भवति वीर्यवान्॥६७॥
अश्वानां श्वेतवर्णानां सहस्राणां नराधिप।
स्वामी भवति मर्त्त्येषु तस्य तीर्थप्रभावतः॥६८॥

O king, by merely bathing there, the devotee goes to the region of the Moon. Afterwards he should visit the Indra-tīrtha where Indra performed his worship. One who gives away gold in charity after bathing there or a black bull, remains in the realm of Śiva for as many years as there are hair on the body of that bull and on its calf. He is afterwards reborn as a valiant king and becomes an owner of the thousands of white horses and also becomes the lord among all beings.

ततो गच्छेच्च राजेन्द्र ब्रह्मावर्त्तमनुत्तमम्।
तत्र स्नात्वा नरो राजंस्तर्पयेत् पितृदेवताः॥६९॥
उपोष्य रजनीमेकां पिण्डं दत्वा यथाविधिः।
कन्यागते तथादित्ये अक्षयं स्यान्नराधिप॥७०॥

Then the devotee should bathe at an excellent Brahmāvarta-tīrtha and offer libation to the manes. One who offers Piṇḍa according to prescribed rite and observe a fast for the night on the day when sun enters into Kanyā zodiac gets undecaying blessings.

ततो गच्छेच्च राजेन्द्र कपिलातीर्थमुत्तमम्।
तत्र स्नात्वा नरो राजन्कपिलां यः प्रयच्छति॥७१॥
सम्पूर्णपृथिवीं दत्त्वा यत्फलं तदवाप्नुयात्।
नर्मदेशं परं तीर्थं न भूतं न भविष्यति॥७२॥

One who goes to Kapilā-tīrtha and gives away a milch cow after bathing there, gets the benefit of having given away the whole earth in charity. The sacred place Narmadeśa is unparalleled.

तत्र स्नात्वा नरो राजन्नश्वमेधफलं लभेत्।
नर्मदादक्षिणे कूले सङ्गमेश्वरमुत्तमम्॥७३॥

A man bathing there gets the benefits of Aśvamedha sacrifice. Saṅgameśvara-tīrtha is situated on the southern bank of the Narmadā.

तत्र स्नात्वा नरो राजन्सर्वयज्ञफलं लभेत्।
तत्र सर्वोद्यतो राजा पृथिव्यामेव जायते॥७४॥
सर्वलक्षणसम्पूर्णः सर्वव्याधिविवर्जितः।

By bathing there the devotee gets the benefit of all the sacrifices. There a man doing even the smallest act, endued with all virtues and freed from all ills gets the birth of a king.

नर्मदे चोत्तरे कूले तीर्थं परमशोभनम्॥७५॥
आदित्यायतनं दिव्यमीश्वरेण तु भाषितम्।
तस्य तीर्थप्रभावेण दत्तं भवति चाक्षयम्॥७६॥

On the northern bank of the Narmadā is the Paramaśobhana-tīrtha which is the divine place of Āditya said by Lord Śiva. Because of its influence, any charity performed there begets everlasting merits.

दरिद्रा व्याधिनो ये तु ये तु दुष्कृतकर्मिणः।
मुच्यन्ते सर्वपापेभ्यः सूर्यलोकं तु यान्ति ते॥७७॥

The ill-doers and those suffering from jaundice bathing there are freed from all the sins and go to the region of the Sun.

माघमासे तु सम्प्रासे शुक्लपक्षस्य सप्तमी।
वसेदायतने तत्र निराहारो जितेन्द्रियः॥७८॥
न जराव्याधितो मूको न चान्धो बधिरोऽथवा।
सुभगो रूपसम्पन्नः स्त्रीणां भवति वल्लभः॥७९॥

On the seventh day of the bright fortnight in the month of Māgha, one who remains there after observing a fast, is free from the effects of the old age, sufferings and is never dumb, blind and deaf. He becomes very handsome and the beloved of women.

एवं तीर्थं महापुण्यं मार्कण्डेयेन भाषितम्।
ये न जानन्ति राजेन्द्र वंचितास्ते न संशयः॥८०॥

गर्गेश्वरं ततो गच्छेत्स्नानं तत्र समाचरेत्।
स्नातमात्रो नरस्तत्र स्वर्गलोकमवाप्नुयात्॥८१॥

Sage Mārkaṇḍeya described it as the most sacred place and those who do not know about it are undoubtedly deluded. Afterwards one should go and bathe at Gargeśvara by means of which one attains heaven.

मोदते स्वर्गलोकस्थो यावदिन्द्राश्चतुर्दश।
समीपतः स्थितं तस्य नागेश्वरतपोवनम्॥८२॥
तत्र स्नात्वा तु राजेन्द्र नागलोकमवाप्नुयात्।
बह्विभिर्नागकन्याभिः क्रीडते कालमक्षयम्॥८३॥

Residing in the heaven, he enjoys till the conclusion of the sway of fourteen Indras. Nāgeśvara– a wood of penance is very near to that. O king, one who bathes there attains the region of Nāgas and enjoys with many ladies of Nāga-race for a long time.

कुबेरभवनं गच्छेत्कुबेरो यत्र संस्थितः।
कालेश्वरं परं तीर्थं कुबेरो यत्र तोषितः॥८४॥

The devotee should also go to the abode of Kubera. There the Lord Kāleśvara is enshrined and there Kubera was blessed.

तत्र स्नात्वा तु राजेन्द्र सर्वसम्पदमाप्नुयात्।
ततः पश्चिमतो गच्छेन्मारुतालयमुत्तमम्॥८५॥
तत्र स्नात्वा तु राजेन्द्र शुचिर्भूत्वा समाहितः।
काञ्चनं तु ततो दद्याद्यथाशक्ति सुबुद्धिमान्॥८६॥
पुष्पकेण विमानेन वायुलोकं स गच्छति।

The devotee bathing there attains all kinds of bliss. Afterwards a visit should be paid to Mārutālaya-tīrtha. One who gives away gold in charity after bath with an easy mind, goes to Vāyuloka, seated in the Puṣpaka-vimāna.

यवतीर्थं ततो गच्छेन्माघमासे युधिष्ठिर॥८७॥
कृष्णपक्षे चतुर्दश्यां स्नानं तत्र समाचरेत्।
नक्तम्भोज्यं ततः कुर्यान्न पश्येद्योनिसङ्कटम्॥८८॥

A visit should be paid to Yava-tīrtha, during the month of Māgha. There the devotee should break his fast in course of the night after bathing there on the fourteenth day of the dark fortnight. Such a man does not experience the sufferings of birth.

अहल्यातीर्थं ततो गच्छेत् स्नानं तत्र समाचरेत्।
स्नातमात्रो नरस्तत्र ह्यप्सरोभिः प्रमोदते॥८९॥
अहल्या च तपस्तप्त्वा तत्र मुक्तिमुपागता।

Then bathing should be performed at Ahalyā-tīrtha and such a devotee enjoys intercourse with the nymphs. It was there where Ahalyā attained emancipation after practising asceticism.

चैत्रमासे तु सम्प्राप्ते शुक्लपक्षे चतुर्दशी॥९०॥
कामदेवदिने तस्मिन्नहल्यां यस्तु पूजयेत्।
यत्र यत्र नरोत्पन्नो नरस्तत्र प्रियो भवेत्॥९१॥
स्त्रीवल्लभो भवेच्छ्रीमान्कामदेव इवापरः।
अयोध्यां तु समासाद्य तीर्थं रामस्य विश्रुतम्॥९२॥
स्नातमात्रो नरस्तत्र सर्वपापैः प्रमुच्यते।
सोमतीर्थं ततो गच्छेत्स्नानं तत्र समाचरेत्॥९३॥

One who worships Ahalyā there on the 14th day of the lunar fortnight in the month of Caitra, is always born as a male and is the beloved of women and handsome like Cupid. In the sacred Ayodhyā lies the tīrtha of Śrī Rāmacandra where merely by bathing all the sins are dispelled after which, bathing should be performed at the soma-tīrtha.

स्नातमात्रो नरस्तत्र सर्वपापैः प्रमुच्यते।
सोमग्रहे तु राजेन्द्र पापक्षयकरं नृणाम्॥९४॥
त्रैलोक्यविश्रुतं राजन्सोमतीर्थं महाफलम्।
यस्तु चान्द्रायणं कुर्यात्तस्मिंस्तीर्थे नराधिप॥९५॥
सर्वपापविशुद्धात्मा सोमलोकं स गच्छति।
अग्निप्रवेशेऽथ जले अथवापि ह्यनाशके॥९६॥
सोमतीर्थे मृतो यस्तु नासौ मर्त्येऽभिजायते।
शुभतीर्थं ततो गच्छेत् स्नानं तत्र समाचरेत्॥९७॥
स्नातमात्रो नरस्तत्र गोलोकेषु महीयते।
ततो गच्छेच्च राजेन्द्र विष्णुतीर्थमनुत्तमम्॥९८॥

योधनीपुरमाख्यातं विष्णुस्थानमनुत्तमम्।
असुरा योधितास्तत्र वासुदेवेन कोटिशः॥९९॥

By bathing there all the ills are dispelled. The Somagraha-tīrtha is renowned all the world over. It is the dispeller of all sins. It has manifold virtues. One who observes Cāndrāyaṇa fast there, attains the Candraloka after being liberated from all the sins. One who enters into the fire there or plunges himself into the water or lives only on fruits till the time of his death and gives up his life at that sacred place, is never re-born. Afterwards the devotee should bathe at Śubha-tīrtha by means of which one attains Goloka. Then one should move to the Viṣṇu-tīrtha. There Yodhinīpura is renowned where Lord Viṣṇu fought with millions of demons.

तत्र तीर्थं समुत्पन्नं विष्णुः प्रीतो भवेदिह।
अहोरात्रोपवासेन ब्रह्महत्यां व्यपोहत्ति॥१००॥

Lord Viṣṇu is pleased by observing a full-day's fast at Śuka-tīrtha and the sin of killing a Brāhmaṇa is dispelled there.

ततो गच्छेत्तु राजेन्द्र तापसेश्वरमुत्तमम्।
हरिणी व्याधसन्त्रस्ता पतिता यत्र सा मृगी॥१०१॥
जले प्रक्षिप्तगात्रा तु अन्तरिक्षं गता च सा।
व्याधो विस्मितचित्तस्तु परं विस्मयमागतः॥१०२॥
तेन तापेश्वरं तीर्थं न भूतं न भविष्यति।
ततो गच्छेत्तु राजेन्द्र ब्रह्मतीर्थमनुत्तमम्॥१०३॥
अमोहकमिति ख्यातं पितृंश्चैवात्र तर्पयेत्।
पौर्णमास्याममायां तु श्राद्धं कुर्याद्यथाविधि॥१०४॥
तत्र स्नात्वा नरो राजन् पितृपिण्डं तु दापयेत्।
गजरूपा शिला तत्र तोयमध्ये प्रतिष्ठिता॥१०५॥
तस्यां तु दापयेत् पिण्डं वैशाख्यां तु विशेषतः।
तृप्यन्ति पितरस्तत्र यावत्तिष्ठति मेदिनी॥१०६॥

Afterwards Tāpaseśvara-tīrtha should be visited where a deer fell down for fear of a hunter and dying in the sacred waters he ascended to the heaven which highly amazed the hunter. Such is the glory of that Tāpaseśvara-tīrtha. There is no such tīrtha. Afterwards a visit should be paid to the sacred Brahma-tīrtha, which is also known as Amohaka where libations should be offered to the manes and Śrāddha should be performed on the full moon-day or the Amāvāsyā. There a huge-piece of rock like an elephant is lying in the water on which the balls of rice should be offered to the manes and there is very great merit in giving the balls of rice to the manes on the full moon-day during the month of Vaiśākha by which the manes remain gratified till the end of the world.

ततो गच्छेच्च राजेन्द्र सिद्धेश्वरमनुत्तमम्।
तत्र स्नात्वा नरो राजन्गाणपत्यन्तिकं व्रजेत्॥१०७॥
ततो गच्छेत्तु राजेन्द्र लिङ्गे यत्र जनार्दनः।
तत्र स्नात्वा तु राजेन्द्र विष्णुलोके महीयते॥१०८॥

Afterwards a visit should be paid to Siddheśvara-tīrtha. By bathing here one becomes the chief attendant of Śiva. Then a visit should be paid to the shrine of Janārdana. By bathing there one attains the realm of Viṣṇu.

नर्मदादक्षिणे कूले तीर्थं परमशोभनम्।
वामदेवः स्वयं तत्र तपोऽतप्यत वै महत्॥१०९॥
दिव्यं वर्षसहस्रं तु शंकरं पर्युपासत।
समाधिभङ्गद्दग्धास्तु शंकरेण महात्मना॥११०॥
श्वेतपर्वा यमश्चैव हुताशः शुक्रपर्वणि।
एते दग्धास्तु ते सर्वे कुसुमेश्वरसंस्थिताः॥१११॥
दिव्यवर्षसहस्रेण तुष्टस्तेषां महेश्वरः।
उमया सहितो रुद्रस्तुष्टस्तेषां वरप्रदः॥११२॥
मोक्षयित्वा तु तान् सर्वान्नर्म्मदातटमास्थितः।
ततस्तीर्थप्रभावेण पुनर्देवत्वमागताः॥११३॥

Śobhana-Kusumeśvara-tīrtha is on the right bank of the Narmadā where the sage Vāmadeva practised great austerities. He continued his austerities for a thousand years of the gods and on the same spot, Śvetaparvā, Dharmarāja and Agni also practised penances and they were all overcome by the arrows of Cupid. At that time, Lord Śiva and Pārvatī became pleased and blessed them. After that the Lord weaned them from their asceticism and located them on the banks of the Narmadā. By virtue of that asceticism they all became Devas again.

त्वत्प्रसादान्महादेव तीर्थं भवतु चोत्तमम्।
अर्द्धयोजनविस्तीर्णं क्षेत्रं दिक्षु समन्तत:।। ११४।।
तस्मिंस्तीर्थे नर: स्नात्वा चोपवासपरायण:।
कुसुमायुधरूपेण रुद्रलोके महीयते।। ११५।।

They all said to Mahādeva– "Let this place become most sacred by Your blessing." Afterwards that tīrtha became four square miles in area. One who bathes and fasts there becomes handsome like Cupid and attains the realm of Śiva.

वैश्वानरो यमश्चैव कामदेवस्तथा मरुत्।
तपस्तप्त्वा तु राजेन्द्र परां सिद्धिमवाप्नुयु:।। ११६।।

O king! Agni, Dharmarāja, Kāmadeva and Marut have attained final emancipation by practising penance there.

अङ्कोलस्य समीपे तु नातिदूरे तु तस्य वै।
स्नानं दानं च तत्रैव भोजनं पिण्डपातनम्।। ११७।।
अग्निप्रवेशेऽथ जले अथवा तु ह्यनाशके।
अनिवर्त्तिका गतिस्तस्य मृतस्यामुत्र जायते।। ११८।।

There is a tree of Aṅkola (Alangium hexapetalum) near this place. By bathing there, by performing charity, by feeding the Brāhamaṇas, by offering balls of rice to the manes, by entering into fire, by living on meals of fruits and giving up life there, one gets highest position in his next life.

त्र्यम्बकेण तु तोयेन यश्चरुं श्रपयेन्नर:।
अङ्कोलमूले दत्त्वा तु पिण्डं चैव यथाविधि।। ११९।।
तृप्यन्ति पितरस्तस्य यावच्चन्द्रदिवाकरौ।

One who offers balls of rice according to the prescribed rites at the root of the tree of Aṅkola and pours libation into the fire after reciting Tryambaka mantra, gratifies his manes till the existence of the Sun and the Moon.

उत्तरे त्वयने प्राप्ते घृतस्नानं करोति य:।। १२०।।
पुरुषो वाथ स्त्री वापि वसेदायतने शुचि:।
सिद्धेश्वरस्य देवस्य प्रात: पूजां प्रकल्पयेत्।। १२१।।
स यां गतिमवाप्नोति न तां सर्वैर्महामखै:।
यदावतीर्ण: कालेन रूपवान् सुभगो भवेत्।। १२२।।
मर्त्ये भवति राजा च त्वासमुद्रान्तगोचरे।

At the time of the Uttarāyaṇa, a man or a woman who bathe there at the time of the summer solstice gets a most sacred place to live. One who worships the Lord Siddheśvara in the morning attains the benefit which is not otherwise obtainable even by performing sacrifices. By the time when such a man is born having a beautiful form, he becomes prosperous and an emperor of vast dominions till ocean.

क्षेत्रपालं न पश्येत्तु दण्डपाणिं महाबलम्।। १२३।।
वृथा तस्य भवेद्यात्रा ह्यदृष्ट्वा कर्णकुण्डलम्।
एवं तीर्थफलं ज्ञात्वा सर्वे देवा: समागता:।
मुंचन्ति कुसुमैर्वृष्टिं तेन तत्कुसुमेश्वरम्।। १२४।।

The journey of all pilgrimage remains incomplete and void of fruits if one does not see Kṣetrapāla, the great mighty and having a stick in his hand and also does not visit Karṇa-kuṇḍala-tīrtha. Knowing the glory of this sacred place, all Devas reached here and showered flowers. Therefore this place is called Kusumeśvara.

इति श्रीमात्स्ये महापुराणे नर्मदा माहात्म्ये
एकनवत्यधिकशततमोऽध्याय:।। १९१।।

* * *

CHAPTER 192

The Narmadā Māhātmya

मार्कण्डेय उवाच

भार्गवेशं ततो गच्छेद्भयो यत्र जनार्दन:।
असुरैस्तु महायुद्धे महाबलपराक्रमै:।। १।।

हुङ्कारितास्तु देवेन दानवाः प्रलयं गताः।
तत्र स्नात्वा तु राजेन्द्र सर्वपापैः प्रमुच्यते॥ २॥

Mārkaṇḍeya said– Bhārgaveśa-tīrtha should be visited where the Lord Śiva destroyed the valiant demons when they proved troublesome to Janārdana. By bathing there one becomes free from all sins, O Son of Pāṇḍu!

शुक्लतीर्थस्य चोत्पत्तिं शृणु त्वं पाण्डुनन्दन।
हिमवच्छिखरे रम्ये नानाधातुविचित्रिते॥ ३॥
तरुणादित्यसङ्काशे तप्तकाञ्चनसप्रभे।
वज्रस्फटिकसोपाने चित्रपट्टशिलातले॥ ४॥
जाम्बूनदमये दिव्ये नानापुष्पोपशोभिते।
तत्रासीनं महादेवं सर्वज्ञं प्रभुमव्ययम्॥ ५॥
लोकानुग्रहकर्त्तारं गणवृन्दैः समावृतम्।
स्कन्दनन्दिमहाकालैर्वीरभद्रगणादिभिः।
उमया सहितं देवं मार्कण्डिः पर्य्यपृच्छत॥ ६॥

O son of Pāṇḍu! I shall now relate to you the glory of the Śukla-tīrtha. I saw the Lord Śiva sitting along with Pārvatī, Skanda, the well-wisher of the universe and other attendants like Nandī on the beautiful summit abounding with the flowers of the golden hue, shining like the rising sun, having steps studded with precious stones and beautiful rocks all round; and I asked Him–

देवदेव महादेव ब्रह्मविष्णिवन्द्रसंस्तुत।
संसारभयभीतोऽहं सुखोपायं ब्रवीहि मे॥ ७॥
भगवन्भूतभव्येश सर्वपापप्रणाशनम्।
तीर्थानां परमं तीर्थं तद्वदस्व महेश्वर॥ ८॥

O Mahādeva, you are lord of all gods and adored by Brahmā, Viṣṇu and Indra, I am oppressed with the troubles of the world, kindly say me the means of happiness. O lord Maheśvara! you exist in the past and future, kindly tell me the best of all the sacred places which is dispeller of all sins.

ईश्वर उवाच

शृणु विप्र महाप्राज्ञ सर्वशास्त्रविशारद।
स्नानाय गच्छ सुभग ऋषिसङ्घैः समावृतः॥ ९॥
मन्वत्रिकश्यपाश्चैव याज्ञवल्क्योशनोऽङ्गिराः।
यमापस्तम्बसंवर्त्ताः कात्यायनबृहस्पती॥ १०॥
नारदो गौतमश्चैव सेवन्ते धर्मकाङ्क्षिणः।
गङ्गां कनखलं पुण्यं प्रयागं पुष्करं गयाम्॥ ११॥

Śiva said– Hear, O learned Brāhmaṇa! O you skilled in all scriptures! you should go with the Ṛṣis to bathe at the sacred places. Bear in mind that Manu,/Atri, Kaśyapa, Yājñavalkya, Śukra, Aṅgirā, Dharmarāja, Āpastamba, Saṁvarta, Kātyāyana, Bṛhaspati, Nārada and Gautama, etc., they all adore the Gaṅgā, Kaṅkhala, Prayāgā, Puṣkara and Gayā.

कुरुक्षेत्रं महापुण्यं राहुग्रस्ते दिवाकरे।
दिवा वा यदि वा रात्रौ शुक्लतीर्थं महाफलम्॥ १२॥
दर्शनात्स्पर्शनाच्चैव स्नानाद्दानात्तपोजपात्।
होमाच्चैवोपवासाच्च शुक्लतीर्थं महाफलम्॥ १३॥

They go to the most sacred Kurukṣetra at the time of solar eclipse, but Śukla-tīrtha is said to be sacred on all occasions in day or night. By seeing it, by touching its sacred waters and thereby performing charities, practising penances, performing sacrifices, keeping up fasts and by observing other similar austerities, the devotee gets the greatest of the boons.

शुक्लतीर्थं महापुण्यं नर्मदायां व्यवस्थितम्।
चाणक्यो नाम राजर्षिः सिद्धिं तत्र समागतः॥ १४॥
एतत्क्षेत्रं सुविपुलं योजनं वृत्तसंस्थितम्।
शुक्लतीर्थं महापुण्यं सर्वपापप्रणाशनम्॥ १५॥
पादपाग्रेण दृष्टेन ब्रह्महत्या व्यपोहति।
जगतीदर्शनाच्चैव भ्रूणहत्या व्यपोहति॥ १६॥

The holiest Śukla-tīrtha situated at Narmadā is the giver of the greatest boons. A great Ṛṣi named Cāṇakya attained final emancipation. This sacred place– the dispeller of all ills, is most charming. It extends to a yojana in a circle. By the sight of the branches of the trees growing there, one becomes cleansed of the sin of having killed a Brāhmaṇa; and by the sight of its sacred land one gets freed from the sin of infanticide.

अहं तत्र ऋषिश्रेष्ठ तिष्ठामि ह्युमया सह।
वैशाखे चैत्रमासे तु कृष्णपक्षे चतुर्दशी।। १७।।
कैलासाच्चापि निष्क्रम्य तत्र सन्निहितो ह्यहम्।
दैत्यदानवगन्धर्वाः सिद्धविद्याधरास्तथा।। १८।।
गणाश्चाप्सरसो नागाः सर्वे देवाः समागताः।
गगनस्थास्तु तिष्ठन्ति विमानैः सार्वकामिकैः।। १९।।

O best of the Ṛṣis! on the fourth day of the dark fortnight in the months of Vaiśākha and Caitra, I go to reside there in company of my consort Pārvatī, after leaving Kailāśa. There also the demons, the Devas, the Siddhas, the Gandharvas, the Vidyādharas, the nymphs, the serpents, they all seated in their Vimānas stay on the aerial tract for the fulfilment of their aims.

शुक्लतीर्थं तु राजेन्द्र ह्यागता धर्मकांक्षिणः।
रजकेन यथा वस्त्रं शुक्लं भवति वारिणा।। २०।।
आजन्मजनितं पापं शुक्लं तीर्थं व्यपोहति।
स्नानं दानं महापुण्यं मार्कण्डे ऋषिसत्तम।। २१।।

The devotees going there with a right frame of mind become purified like the cloth washed by the washerman. The Śukla-tīrtha washes off all the sins of one's lifetime. O Mārkaṇḍeya! by bathing at that sacred place and by performing charities there, one gets the highest of boons.

शुक्लतीर्थात्परं तीर्थं न भूतं न भविष्यति।
पूर्वे वयसि कर्माणि कृत्वा पापानि मानवः।। २२।।
अहोरात्रोपवासेन शुक्लतीर्थे व्यपोहति।
तपसा ब्रह्मचर्येण यज्ञैर्दानेन वा पुनः।। २३।।
देवार्च्चनेन या पुष्टिर्न सा क्रतुशतैरपि।

In fact, neither there is nor will there ever be a sacred place to match with it. The sins committed during the first period of life are consumed by observing a fast of full day and night. The merits that accrue there, by penance, by controlling senses, by performing sacrifices, by charities and by worship; cannot be acquired by doing hundreds sacrifices at other sacred places.

कार्त्तिकस्य तु मासस्य कृष्णपक्षे चतुर्दशी।। २४।।
घृतेन स्नापयेद्देवमुपोष्य परमेश्वरम्।
एकविंशत्कुलोपेतो न च्यवेदैश्वरात्पदात्।। २५।।

There one who bathes Lord Śiva in clarified butter on the fourteenth day of the dark fortnight during the month of Kārtika and observes a fast for the night, goes to the domain of Śiva along with his ancestors of twenty-one generations.

शुक्लतीर्थं महापुण्यमृषिसिद्धं निषेवितम्।
तत्र स्नात्वा नरो राजन्न पुनर्जन्मभाग्भवेत्।। २६।।
स्नात्वा वै शुक्लतीर्थे तु ह्यर्च्चयेद्वृषभध्वजम्।
कपालपूरणं कृत्वा तुष्यत्यत्र महेश्वरः।। २७।।
अर्द्धनारीश्वरं देवं पटे भक्त्या लिखापयेत्।
शंखतूर्यनिनादैश्च ब्रह्मघोषैश्च सद्द्विजैः।। २८।।

This most sacred Śukla-tīrtha is adored by the Ṛṣis, one who bathes there is not re-born. There after bathing one should worship Śiva. The ardhāṅga[1] image of the Lord and the Goddess should be inscribed on a slab of wood and worshipped, accompanied by the music of conches and cymbals and the recitations of the Vedas.

जागरं कारयेत्तत्र नृत्यगीतादिमङ्गलैः।
प्रभाते शुक्लतीर्थे तु स्नानं वै देवतार्च्चनम्।। २९।।
आचार्यान्भोजयेत्पश्चाच्छिवव्रतपरान् शुचीन्।
दक्षिणां च यथाशक्ति वित्तशाठ्यं विवर्ज्जयेत्।। ३०।।

The devotee should not sleep in the night. He should observe festivities and get sacred songs sung. On the following morning he should bathe at the Śukla-tīrtha and worship Śiva again. Afterwards he should feed the devotees of Śiva and give them presents according to his means without stint.

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[1] The composite image consisting of half Śiva and half Pārvatī blended into one form.

प्रदक्षिणं ततः कृत्वा शनैर्देवान्तिकं व्रजेत्।
एवं वै कुरूते यस्तु तस्य पुण्यफलं शृणु॥ ३१॥
दिव्ययानं समारूढो गीयमानोऽप्सरोगणैः।
शिवतुल्यपलोपेतस्तिष्ठत्याभूतसंप्लवम्॥ ३२॥

Then he should after circumambulating that sacred place go to Śiva's temple. One who does this goes to heaven where he resides till the destruction of the universe in company of the nymphs seated in an aerial chariot.

शुक्लतीर्थे तु या नारी ददाति कनकं शुभम्।
घृतेन स्नापयेद्देवं कुमारं चापि पूजयेत्॥ ३३॥
एवं या कुरूते भक्त्या तस्याः पुण्यफलं शृणु।
मोदते शर्वलोकस्था यावदिन्द्राश्चतुर्दश॥ ३४॥

A woman who gives away gold in charity at Śukla-tīrtha and bathes lord Śiva with clarified butter and also worships Kumāra Skanda, resides in the realm of the Lord during the sway of fourteen Indras.

पौर्णमास्यां चतुर्दश्यां संक्रान्तौ विषुवे तथा।
स्नात्वा तु सोमवासः सन्विजितात्मा समाहितः॥ ३५॥
दानं दद्याद्यथाशक्त्या प्रीयेतां हरिशङ्करौ।
एवं तीर्थप्रभावेण सर्वं भवति चाक्षयम्॥ ३६॥

A devotee controlling his senses, gives away charities after bathing on day of the full moon, the fourth day of a fortnight and Śaṅkrānti, according to his means, pleases Lord Viṣṇu and Śiva. By the influence of this tīrtha, he begets everything imperishable.

अनाथं दुर्गतं विप्रं नाथवन्तमथापि वा।
उद्वाहयति यस्तीर्थे तस्य पुण्यफलं शृणु॥ ३७॥
यावत्तद्रोमसंख्या च तत्प्रसूतिकुलेषु च।
तावद्वर्षसहस्राणि शिवलोके महीयते॥ ३८॥

One who participates in the marriage of a poor or a wealthy Brāhmaṇa at that sacred place, remains in the realm of Śiva for as many years as there are hair on the person of that Brāhmaṇa or even on the offspring begotten by that married couple.

इति श्रीमात्स्ये महापुराणे नर्मदामाहात्म्ये
द्विनवत्यधिकशततमोऽध्यायः॥ १९२॥

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CHAPTER 193

The Narmadā Māhātmya

मार्कण्डेय उवाच

ततस्त्वनरकं गच्छेत्स्नानं तत्र समाचरेत्।
स्नातमात्रो नरस्तत्र नरकं च न पश्यति॥ १॥
तस्य तीर्थस्य माहात्म्यं शृणु त्वं पाण्डुनन्दन।
तस्मिंस्तीर्थे तु राजेन्द्र यस्यास्थीनि विनिक्षिपेत्॥ २॥
विलयं यान्ति सर्वाणि रूपवाञ्जायते नरः।

Mārkaṇḍeya said– Those who go and bathe at the Anaraka-tīrtha, never sees the hell. The one whose bones are deposited in that sacred tīrtha becomes purified of all his sins and is re-born as a most handsome man by the glory of that tīrtha.

गोतीर्थं तु ततो गत्वा सर्वपापात्प्रमुच्यते॥ ३॥
ततो गच्छेत्तु राजेन्द्र कपिलातीर्थमुत्तमम्।
तत्र गत्वा नरो राजन्गोसहस्रफलं लभेत्॥ ४॥

Thereafter one should go to Go-tīrtha where he is liberated from all his sins. O king! then those who go to Kapilā-tīrtha get the benefit of having given away a thousand cows in charity.

ज्येष्ठमासे तु सम्प्राप्ते चतुर्दस्यां विशेषतः।
तत्रोपोष्य नरो भक्त्या कपिलां यः प्रयच्छति॥ ५॥
घृतेन दीपं प्रज्वाल्य घृतेन स्नापयेच्छिवम्।
सघृतं श्रीफलं जग्ध्वा दत्त्वा चान्ते प्रदक्षिणम्॥ ६॥
घण्टाभरणसंयुक्तां कपिलां यः प्रयच्छति।
शिवतुल्यबलो भूत्वा नैवासौ जायते पुनः॥ ७॥

One who observes a fast there chiefly on the fourth day of the month of Jyeṣṭha and gives away a milch cow adorned with bells and cloth, with devotion, and lits up a wick in clarified butter and bathes Mahādeva in clarified butter and eats coconut and clarified butter, becomes valiant like the Lord Śiva and resides in His realm and is never re-born.

अङ्गारकदिने प्राप्ते चतुर्थ्यां तु विशेषत:।
पूजयेत्तु शिवं भक्त्या ब्राह्मणेभ्यश्च भोजनम्।। ८।।
अङ्गारकनवम्यां तु अमायां च विशेषत:।
स्नापयेत्तत्र यत्नेन रूपवान्सुभगो भवेत्।। ९।।
घृतेन स्नापयेल्लिङ्गं पूजयेद्भक्तितो द्विजान्।
पुष्पकेण विमानेन सहस्रैः परिवारित:।। १०।।
शैवं पदमवाप्नोति यत्र चाभिमतं भवेत्।
अक्षयं मोदते कालं यथा रुद्रस्तथैव स:।। ११।।
यदा तु कर्मसंयोगान्मर्त्यंलोकमुपागत:।
राजा भवति धर्मिष्ठो रूपवान् जायते कुले।। १२।।

On the fourth day of a fortnight falling on Tuesday, one who feeds the Brāhmaṇas after devoutfully worshipping the Lord Śiva and one who bathes Śiva in clarified butter on the ninth day of a fortnight and on the Amāvāsyā day falling on a Tuesday and then feeds the Brāhmaṇas, goes to the domain of Śiva seated in the Puṣpaka chariot where he enjoys like Rudra and on the completion of his virtues is re-born as a virtuous, handsome and powerful king. Such is the glory of the Go-tīrtha.

ततो गच्छेच्च राजेन्द्र ऋषितीर्थमनुत्तमम्।
तृणबिन्दुर्नाम ऋषि: शापदग्धो व्यवस्थित:।। १३।।
तत्तीर्थस्य प्रभावेण शापमुक्तोऽभवद्द्विज:।
ततो गच्छेत्तु राजेन्द्र गङ्गेश्वरमनुत्तमम्।। १४।।

O best of kings! then the sacred Ṛṣi-tīrtha should be visited. In ancient times the sage Tṛṇabindu overpowered by his ills fixed up his abode there. By the glory of the tīrtha he was liberated from his ills as well as from the effects of the curses pronounced upon him. Afterwards Gaṅgeśvara-tīrtha should also be visited.

श्रावणे मासि सम्प्राप्ते कृष्णपक्षे चतुर्दशी।
स्नातमात्रो नरस्तत्र रुद्रलोके महीयते।। १५ ।।
पितृणां तर्पणं कृत्वा मुच्यते च ऋणत्रयात्।
गङ्गेश्वरसमीपे तु गङ्गावदनमुत्तमम्।। १६।।
अकामो वा सकामो वा तत्र स्नात्वा तु मानव:।
आजन्मजनितैः पापैर्मुच्यते नात्र संशय:।। १७।।

Those who bathe there on the fourteenth day of the dark fortnight in the month of Śrāvaṇa go to Rudraloka. One who offers libations of water to the manes is liberated from all the three debts[1]. The most beautiful Gaṅgā-vadana tīrtha is close to Gaṅgeśvara where by bathing one is undoubtedly freed from all his sins.

तत्र तीर्थे नर: स्नात्वा व्रजेद्वै यत्र शङ्कर:।
सर्वदा पर्वदिवसे स्नानं तत्र समाचरेत्।। १८।।
पितृणां तर्पणं कृत्वा ह्यश्वमेधफलं लभेत्।
प्रयागे यत्फलं दृष्टं शङ्करेण महात्मना।। १९।।

One who bathes there goes before the Lord Śiva. One who bathes and offers libations to the manes on the occasion of each festival, at that sacred places, gets the benefit of Aśvamedha sacrifice. The devotee gets all the benefits that accrue at Prayāga as detailed by Śaṅkarācārya.

तदेव निखिलं दृष्टं गङ्गावदनसङ्गमे।
तस्यैव पश्चिमे स्थाने समीपे नातिदूरत:।। २०।।
दशाश्वमेधजननं त्रिषु लोकेषु विश्रुतम्।
उपोष्य रजनीमेकां मासि भाद्रपदे तथा।। २१।।
अमायां च नर: स्नात्वा व्रजते यत्र शङ्कर:।
सर्वदा पर्वदिवसे स्नानं तत्र समाचरेत्।। २२।।

To the west of Gaṅgāvadana is the sacred Daśāśvamedha-janana-tīrtha which is known in all the three realms. One who observes a fast for a night in the month of Bhādra and one who bathes there on Amāvāsyā goes to the realm of Śiva. One should bathe their on all festivals.

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1. Everyone that is born has the following three debts to pay, viz., (1) to sages, (2) to gods, and (3) to the manes. One who learns the Vedas, offers sacrifices to gods and begets a son, becomes free from these debts.

पितृणां तर्पणं चाश्वमेधफलं लभेत्।
दशाश्वमेधात्पश्चिमतो भृगुर्ब्राह्मणसत्तमः॥ २३॥
दिव्यं वर्षसहस्रं तु ईश्वरं पर्युपासत।
वल्मीकवेष्टितश्चासौ पक्षिणां च निकेतनः॥ २४॥
आश्चर्यं सुमहज्जातमुमायाः शङ्करस्य च।
गौरी पप्रच्छ देवेशं कोऽयमेवं तु संस्थितः।
देवो वा दानवो वाथ कथयस्व महेश्वर॥ २५॥

One who offers libations to the manes there gets all the merits of performing an Aśvamedha sacrifice. The sage Bhṛgu practised austerities to the west of Daśāśvamedha for a thousand Divine years. He was covered with ant hills and nests of birds which amazed the Lord Śiva and His consort Pārvatī. Pārvatī asked the Lord as to who he was. She said– "Is the Deva or demon?"

महेश्वर उवाच

भृगुर्नाम द्विजश्रेष्ठ ऋषीणां प्रवरो मुनिः।
मां ध्यायते समाधिस्थो वरं प्रार्थयते प्रिये॥ २६॥

Lord said, "O Dear Pārvatī, He is the great Brāhmaṇa sage named Bhṛgu, who meditated on me in contemplation for a boon".

ततः प्रहसिता देवी ईश्वरं प्रत्यभाषत।
धूमवत्तच्छिखा जाता ततोऽद्यापि न तुष्यते।
दुराराध्योऽसि तेन त्वं नात्र कार्या विचारणा॥ २७॥

Then Goddess smilingly said to Śiva, "His top-knot has become like smoke and even then you are not compassionate on him. Indeed you are very hard to be moved."

महेश्वर उवाच

न जानासि महादेवि ह्ययं क्रोधेन वेष्टितः।
दर्शयामि यथातथ्यं प्रत्ययं ते करोम्यहम्॥ २८॥

The Lord said– "O Devi! you do not know. This sage is full of wrath which I shall show you practically."

ततः स्मृतोऽथ देवेन धर्मरूपो वृषस्तदा।
स्मरणात्तस्य देवस्य वृषः शीघ्रमुपस्थितः।
वदंस्तु मानुषीं वाचमादेशो दीयतां प्रभो॥ २९॥

The Lord then thought of Dharma in the form of a bull that appeared then and there, and spoke in human speech– "O Lord! what are your commands for me?"

भगवानुवाच

वाल्मीकं त्वं खनस्वैनं विप्रं भूमौ निपातय।
योगस्थस्तु ततो ध्यायन्भृगुस्तेन निपातितः॥ ३०॥
तत्क्षणात्क्रोधसंतप्तो हस्तमुत्क्षिप्य सोऽशपत्।

The Lord said– "Remove the anthills and the nests and then throw this Brāhmaṇa down on the ground." Afterwards the bull threw down the sage on the ground when the latter overcome by anger pronounced the following curse on him.

एवं स भाषमाणस्तु कुत्र गच्छसि भो वृष।
अद्याहं सम्प्रकोपेन प्रलयं त्वां नये वृष॥ ३१॥
धर्षितस्तु तदा विप्रश्चान्तरिक्षं गतो वृषम्।
आकाशे प्रेक्षते विप्र एतदद्भुतमुत्तमम्॥ ३२॥
तत्र प्रहसिते रुद्र ऋषिरग्रे व्यवस्थितः।
तृतीयलोचनं दृष्ट्वा वैलक्ष्यात्पतितो भुवि।

"Bull! whither are you going now? I shall destroy you by my fury." Having said so, the sage Bhṛgu rose to heaven, on seeing it the Lord stood in front of the sage and brought him down by opening His third eye on him.

प्रणम्य दण्डवद्भूमौ तुष्टाव परमेश्वरम्॥ ३३॥
प्रणिपत्य भूतनाथं भवोद्भवं त्वामहं दिव्यरूपम्।
भवातीतो भुवनपते प्रभो तु विज्ञापये किंचित्॥ ३४॥
त्वद्गुणनिकरान्वक्तुं कः शक्तो भवति मानुषो नाम।
वासुकिरपि हि कदाचिद्वदनसहस्रं भवेद्यस्य॥ ३५॥

Then the sage after making his salutations to the Lord adored Him thus– "You are Divine. I am at your mercy. O Lord of all! I devoutfully pray to You. Indeed none can enunciate Your glory adequately. Even the thousand-faced Śeṣa cannot do so.

भक्त्या तथापि शङ्कर भुवनपते त्वत्स्तुतौ मुखरः।
वदतः क्षमस्व भगवन्प्रसीद मे तव चरणपतितस्य॥३६॥
सत्त्वं रजस्तमस्त्वं स्थित्युत्पत्त्योर्विनाशने देव।
त्वं मुक्त्वा भुवनपते भुवनेश्वर नैव दैवतं किंचित्॥३७॥

"Therefore, O Lord! I cannot adequately offer-my prayers to You, but I throw myself at your feet. You be kind to me. O Lord! You fill yourself in with Sattva, Rajas and Tamas guṇas on the occasions of Sthiti (existence), Utpatti (creation) and Saṁhāra (destruction), respectively. There is no other Lord than Yourself.

यमनियमयज्ञदानवेदाभ्यासाश्च धारणा योगः।
त्वद्भक्तेः सर्वमिदं नार्हति हि कलासहस्रांशम्॥३८॥
उच्छिष्टरसरसायनखड्गाञ्जनपादुकाविवरसिद्धिर्वा।
चिह्नं भव व्रतानां दृश्यति चेह जन्मनि प्रकटम्॥३९॥
शाठ्येन नमति यद्यपि ददासि त्वं भूतिमिच्छतो देव।
भक्तिर्भवभेदकरी मोक्षाय विनिर्मितानाथ॥४०॥

"Yama, sacrifices, charities, study of the Vedas, cannot compare even in the smallest measure with devotion for You. Your devotees attain various kinds of Siddhis. Although your devotee does not become meek in his ignorance, still You bless him. Only devotion for You, can carry one across the sea of troubles and lead to final beatitude.

परदारपरस्वरसं परपरिभवदुःखशोकसन्तप्तम्।
परवदनवीक्षपरं परमेश्वर मां परित्राहि॥४१॥
मिथ्याभिमानदग्धं क्षणभंगुरविभवविलसन्तम्।
क्रूरं कुपथ्याभिमुखं पतितं मां पाहि देवेश॥४२॥
दीने द्विजगणसार्थे बन्धुजनेनैव दूषिता ह्याशा।
तृष्णा तथापि शङ्कर किं मूढं मां विडम्बयति॥४३॥
तृष्णां हरस्व शीघ्रं लक्ष्मीं प्रदत्स्व यावदासिनीं नित्यम्।
छिन्धि मदमोहपाशानुत्तारय मां महादेव॥४४॥

"O Lord of Devas! be merciful to me inspite of my conceit, wickedness and viciousness. Protect this humble devotee of you, inspite of his being full of lust for the women and pelf of others; overcome by contempt, pain and sufferings. O Lord of the Universe! desires are killing this ignorant devotee of you. Please, do drive away my carvings by granting me accomplishment. O Mahādeva! cut the noose of conceit and delusion and work out my salvation."

करुणाभ्युदयं नाम स्तोत्र-
मिदं सर्वसिद्धिदं दिव्यम्।
यः पठति भक्तियुक्त-
स्तस्य तुष्येद्भृगोर्यथा च शिवः॥४५॥

The above Karuṇābhyudaya prayer is the giver of all divine benefits. One who reads it with devotion, pleases the Lord Mahādeva as they pleased on Bhṛgu.

ईश्वर उवाच

अहं तुष्टोऽस्मि ते वत्स प्रार्थयस्वेप्सितं वरम्।
उमया सहितो देवो वरं तस्य ह्यदापयत्॥४६॥

Mārkaṇḍeya said– On hearing the above prayer the Lord said, "I am pleased with you. Ask me what you wish."

भृगुरुवाच

यदि तुष्टोसि देवेश यदि देयो वरो मम।
रुद्रवेदी भवेदेवमेतत्सम्पादयस्व मे॥४७॥

Bhṛgu said– "O Deva! if You are pleased with me and wishes to confer a boon on me, let me be the knower of Rudra, and let this spot be sacred after my name."

ईश्वर उवाच

एवं भवतु विप्रेन्द्र क्रोधस्थानं भविष्यति।
न पितापुत्रयोश्चैव त्वैकमत्यं भविष्यति॥४८॥

Śiva said– "Be it so, O best of twice-born! now you will be free from anger. You will have harmony with your father and sons."

तदाप्रभृति ब्रह्माद्याः सर्वदेवाः सकिन्नराः।
उपासते भृगोस्तीर्थं तुष्टो यत्र महेश्वरः॥४९॥

दर्शनात्तस्य तीर्थस्य सद्यः पापात्प्रमुच्यते।
अवशाः स्ववशा वापि म्रियन्ते यत्र जन्तवः॥५०॥
गुह्यातिगुह्या सुगतिस्तेषां निस्संशयं भवेत्।
एतत्क्षेत्रं सुविपुलं सर्वपापप्रणाशनम्॥५१॥

Since then all the Devas including Brahmā and the Kinnaras adore that Bhṛgu tīrtha. Sins disappear by the mere sight of that tīrtha. Those who give up their lives there, attain bliss. This tīrtha is the most extensive and the dispeller of all sins.

तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः।
उपानहौ च छत्रं च देयमन्नं च काञ्चनम्॥५२॥
भोजनं च यथाशक्त्या ह्यक्षयं च तथा भवेत्।
सूर्योपरागे यो दद्याद्दानं चैव यथेच्छया॥५३॥
दीयमानं तु तद्दानमक्षयं तस्य तद्भवेत्।
चन्द्रसूर्योपरागेषु यत्फलं त्वमरकण्टके॥५४॥
तदेव निखिलं पुण्यं भृगुतीर्थे न संशयः।
क्षरन्ति सर्वदानानि यज्ञदानतपःक्रियाः॥५५॥
न क्षरेत्तु तपस्तप्तं भृगुतीर्थे युधिष्ठिर।
यस्य वै तपसोग्रेण तुष्टेनैव तु शम्भुना॥५६॥
सान्निध्यं तत्र कथितं भृगुतीर्थे नराधिप।
प्रख्यातं त्रिषु लोकेषु यत्र तुष्टो महेश्वरः॥५७॥
एवं तु वदते देवो भृगुतीर्थमनुत्तमम्।
न जानन्ति नरा मूढा विष्णुमायाविमोहिताः॥५८॥

Those who bathe there go to heaven and those who die there are not re-born. Those who give away shoes, umbrellas, grain, gold and edibles in charity according to their means, get manifold blessings. Those who give charities on the occasion of solar eclipse also get many benefits. The benefits that accrue at Amarakaṇṭaka on the occasion of solar and lunar eclipses, are obtained without doubt at Bhṛgu-tīrtha. All the stores of austerities and charities decline in process of time, but the penances practised at Bhṛgu-tīrtha are never exhausted. The Lord Mahādeva on account of His having become pleased with Bhṛgu stays at that tīrtha and so it is renowned in all the three worlds. O Devi! inspite of all this, people do not know the full glory of Bhṛgu-tīrtha owing to the delusion caused by the Viṣṇu.

नर्मदायां स्थितं दिव्यं भृगुतीर्थं नराधिप।
भृगुतीर्थस्य माहात्म्यं यः शृणोति नरः क्वचित्॥५९॥
विमुक्तः सर्वपापेभ्यो रुद्रलोकं स गच्छति।
ततो गच्छेत्तु राजेन्द्र गौतमेश्वरमुत्तमम्॥६०॥
तत्र स्नात्वा नरो राजन्नुपवासपरायणः।
कांचनेन विमानेन ब्रह्मलोके महीयते॥६१॥

O king! The sacred tīrtha Bhṛgu is situated on the banks of the Narmadā. One who hears the glory of this place, goes to the realm of Rudra on being liberated from all sins. Beyond it, is the famous Gautameśvara-tīrtha where by bathing and keeping up fast one goes to Brahmaloka seated on a golden chariot.

धौतपापं ततो गच्छेत्क्षेत्रं यत्र वृषेण तु।
नर्मदाया कृतं राजन्सर्वपातकनाशनम्॥६२॥
तत्र तीर्थं नरः स्नात्वा ब्रह्महत्यां विमुञ्चति।
तस्मिंस्तीर्थे तु राजेन्द्र प्राणत्यागं करोति यः॥६३॥
चतुर्भुजस्त्रिनेत्रश्च शिवतुल्यबलो भवेत्।
वसेत्कल्पायुतं साग्रं शिवतुल्यपराक्रमः॥६४॥
कालेन महता प्राप्तः पृथिव्यामेकराड् भवेत्।

Afterwards the devotee should go to Dhautapāpa tīrtha where Vṛṣabha washed off his sins. One who bathes there is freed from the sin of having killed a Brāhmaṇa. One who gives up his life there becomes valiant like Śiva and gets four hands and three eyes and remains in the realm of Śiva for ten thousand years of the gods. On being re-born, he becomes a king.

ततो गच्छेच्च राजेन्द्र ऐरण्डीतीर्थमुत्तमम्॥६५॥
प्रयागे यत् फलं दृष्टं मार्कण्डेयेन भाषितम्।
तत् फलं लभते राजन् स्नातमात्रो हि मानवः॥६६॥
मासि भाद्रपदे चैव शुक्लपक्षे चतुर्दशी।
उपोष्य रजनीमेकां तस्मिन् स्नानं समाचरेत्।

यमदूतैर्न बाध्येत रुद्रलोकं स गच्छति।।६७।।

The devotee should go to the sacred Airaṇḍi-tīrtha. It brings the same benefits as are obtained by bathing at Prayāga. One who bathes there on the fourteenth day of the bright fortnight during the month of Bhādrapada after observing a fast for a night, is not persecuted by the attendants of Yama and goes to the realm of Rudra.

ततो गच्छेत्तु राजेन्द्र सिद्धो यत्र जनार्दनः।
हिरण्यदीपेति विख्यातं सर्वपापप्रणाशनम्।।६८।।

Then the sacred Hiraṇyadvīpa should be visited. It is also the dispeller of all ills. Those who bathe there become wealthy and handsome.

तत्र स्नात्वा नरो राजन् धनवान् रूपवान् भवेत्।
ततो गच्छेत्तु राजेन्द्र तीर्थं कनखलं महत्।।६९।।
गरूडेन तपस्तप्तं तस्मिंस्तीर्थे नराधिप।
प्रख्यातं त्रिषु लोकेषु योगिनी तत्र तिष्ठति।।७०।।
क्रीडते योगिभिः सार्द्धं शिवेन सह नृत्यति।
तत्र स्नात्वा नरो राजन् रुद्रलोके महीयते।।७१।।

Afterwards the most sacred Kaṅkhala should be visited where Garuḍa practised austerities. Yoginīs reside there and they please themselves in the company of the Yogis and dance with Śiva. This tīrtha is renowned in all the three worlds. Those who bathe there go to the Rudraloka.

ततो गच्छेत्तु राजेन्द्र हंसतीर्थमनुत्तमम्।
हंसास्तत्र विनिर्म्मुक्ता गता ऊर्द्धं न संशयः।।७२।।
ततो गच्छेत्तु राजेन्द्र सिद्धो यत्र जनार्दनः।
वाराहं रूपमास्थाय अर्च्चितः परमेश्वरः।।७३।।
वराहतीर्थे नरः स्नात्वा द्वादश्यां तु विशेषतः।
विष्णुलोकमवाप्नोति नरकं न च पश्यति।।७४।।
ततो गच्छेत्तु राजेन्द्र चन्द्रतीर्थमनुत्तमम्।
पौर्णमास्यां विशेषेण स्नानं तत्र समाचरेत्।।७५।।
स्नातमात्रो नरस्तत्र चन्द्रलोके महीयते।

Afterwards Haṁsa-tīrtha should be visited where the liberated Paramahaṁsas[1] undoubtedly ascend to higher realms. The place where Lord Janārdana has been worshipped in His Vārāha incarnation is known as the Vārāha-tīrtha. One who bathes there on the 12th day of a fortnight goes to the region of Viṣṇu and does not go to hell. Then the most sacred Candra-tīrtha should be visited. There one should bathe chiefly on the full moon day by doing which one goes to the Lunar region.

दक्षिणेन तु तीरेण कन्यातीर्थं तु विश्रुतम्।।७६।।
शुक्लपक्षे तृतीयायां स्नानं तत्र समाचरेत्।
प्रणिपत्य तु चेशानं बलिस्तेन प्रसीदति।।७७।।
हरिश्चन्द्रपुरं दिव्यमन्तरिक्षे च दृश्यते।
शक्रध्वजे समावृत्ते सुप्ते नागारिकेतने।।७८।।
नर्मदा सलिलौघेन तरून् संप्लावयिष्यति।
अस्मिन् स्थाने निवासः स्याद्विष्णुः शङ्करमब्रवीत्।।७९।।
द्वीपेश्वरे नरः स्नात्वा लभेद्बहु सुवर्णकम्।

On the right bank of the Candra-tīrtha is the Kanyā-tīrtha where one should bathe on the third day of the bright fortnight. If salutations are made to Lord Śiva there the demon Bali becomes pleased. When the people are fast sleep during the night, then sometimes a rainbow makes its appearance in which the city of the king Hariścandra is visible. The trees are drowned in the waters of the Narmadā. In ancient times, Lord Viṣṇu said to Śiva that the place should be fixed as His residence, since then Dvīpeśvara-tīrtha exists there by bathing where one gets plenty of gold.

ततो गच्छेत्तु राजेन्द्र कन्यातीर्थे सुसङ्गमे।।८०।।
स्नातमात्रो नरस्तत्र देव्याः स्थानमवाप्नुयात्।
देवतीर्थं ततो गच्छेत् सर्वतीर्थमनुत्तमम्।।८१।।
तत्र स्नात्रा तु राजेन्द्र दैवतैः सह मोदते।

One who bathes at the confluence of the Kanyā-tīrtha goes to the realm of the Goddess

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[1] Paramahaṁsa—An ascetic of the highest order.

Pārvatī. Then Deva-tīrtha should be visited, which is the most sacred of all, bathing where one goes and enjoys in the company of the Devas.

ततो गच्छेच्च राजेन्द्र शिखितीर्थमनुत्तमम्॥८२॥
यत् तत्र दीयते दानं सर्वं कोटिगुणं भवेत्।
अपरपक्षे त्वमायां तु स्नानं तत्र समाचरेत्॥८३॥
ब्राह्मणं भोजयेदेकं कोटिर्भवति भोजिता।
भृगुतीर्थं तु राजेन्द्र तीर्थकोटिर्व्यवस्थिता॥८४॥

Then the sacred Śikhi-tīrtha should be visited where the charities performed multiply infinitely. One who feeds a single Brāhmaṇa there after bathing on the Amāvāsyā day gets the benefit of having fed a crore of them.

अकामो वा सकामो वा तत्र स्नानं समाचरेत्।
अश्वमेधमवाप्नोति दैवतैः सह मोदते॥८५॥
तत्र सिद्धिं परां प्राप्तो भृगुस्तु मुनिपुङ्गवः।
अवतारः कृतस्तत्र शङ्करेण महात्मना॥८६॥

A group of tīrthas lie near Bhṛgu tīrtha where one should bathe with or without motive. By bathing there one gets the benefits of performing Aśvemedha sacrifice and then goes and enjoys in the company of the Devas. Lord Śiva assumed His form there when the sage Bhṛgu attained his siddhi.

इति श्रीमात्स्ये महापुराणे नर्म्मदामाहात्म्ये
त्रिनवत्यधिकशततमोऽध्यायः॥१९३॥

* * *

CHAPTER 194

The Narmadā Māhātmya

मार्कण्डेय उवाच

ततो गच्छेत्तु राजेन्द्र ह्यङ्कुशेश्वरमुत्तमम्।
दर्शनात्तस्य देवस्य मुच्यते सर्वपातकैः॥१॥
ततो गच्छेच्च राजेन्द्र नर्मदेश्वरमुत्तमम्।
तत्र स्नात्वा नरो राजन् स्वर्गलोके महीयते॥२॥
अश्वतीर्थं ततो गच्छेत् स्नानं तत्र समाचरेत्।
सुभगो दर्शनीयश्च भोगवान् जायते नरः॥३॥

Mārkaṇḍeya said– O King! then Aṅkuśeśvara-tīrtha should be visited, by means of which he becomes free from all sins. Then devotee should proceed to the Narmadeśvara-tīrtha. By bathing where one goes to heaven. Afterwards a visit should be paid to Aśva-tīrtha by bathing there one becomes handsome and full of lustre.

पितामहं ततो गच्छेद्ब्रह्मणा निर्मितं पुरा।
तत्र स्नात्वा नरो भक्त्या पितृपिण्डं तु दापयेत्॥४॥
तिलदर्भविमिश्रं तु ह्युदकं तत्र दापयेत्।
तस्य तीर्थप्रभावेण सर्वं भवति चाक्षयम्॥५॥
सावित्रीतीर्थमासाद्य यस्तु स्नानं समाचरेत्।
विधूय सर्वपापानि ब्रह्मलोके महीयते॥६॥

Afterwards devotee should go to the Pitāmaha-tīrtha established by Brahmā. After bathing there one should perform the rite of Piṇḍadāna to the manes and offer libations devoutfully with sesamum and Kuśa grass. Through the influence of this tīrtha, his all merits become imperishable. One who bathes at the Sāvitrī-tīrtha goes to the domain of Brahmā after being liberated from his sins.

मनोहरं ततो गच्छेत्तीर्थं परमशोभनम्।
तत्र स्नात्वा नरो राजन् पितृलोके महीयते॥७॥
ततो गच्छेत्तु राजेन्द्र मानसं तीर्थमुत्तमम्।
तत्र स्नात्वा नरो राजन् रुद्रलोके महीयते॥८॥

One who goes to the very charming Manohara-tīrtha and bathe there attains the region of the Pitṛs. Afterwards Mānasa-tīrtha should be visited, by bathing there one attains the Rudraloka.

ततो गच्छेच्च राजेन्द्र मानसं तीर्थमुत्तमम्।
विख्यातं त्रिषु लोकेषु सर्वपापप्रणाशनम्॥९॥
यान् यान् कामयते कामान् पशुपुत्रधनानि च।
प्राप्नुयात् तानि सर्वाणि तत्र स्नात्वा नराधिप॥१०॥

The Kuñja-tīrtha should be visited which is also renowned in all the three worlds as the dispeller of all sins. There one gets live stock, son, wealth and infact anything that he desires for.

ततो गच्छेत्तु राजेन्द्र त्रिदशज्योतिविश्रुतम्।
यत्र ता ऋषिकन्यास्तु तपोऽतप्यन्त सुव्रता:॥ ११॥
भर्त्ता भवतु सर्वासामीश्वर: प्रभुरव्यय:।
प्रीतस्तासां महादेवो दण्डरूपधरो हर:॥ १२॥
विकृताननबीभत्सुर्व्रती तीर्थमुपागत:।
तत्र कन्यां महाराज वरयन्परमेश्वर:॥ १३॥
कन्यामृषेर्वरयत: कन्यादानं प्रदीयताम्।
तीर्थं तत्र महाराज ऋषिकन्येति विश्रुतम्॥ १४॥

There is a famous Tridaśajyoti-tīrtha, where the daughters of the Ṛṣis practised severe austerities, observing great ordinances to have the Lord of all beings as their husband. By the pleasure with those girls, the Lord Mahādeva, having transformed face, holding a Daṇḍa in his hand came to that place. O king! there those Ṛṣi girls accepted the Lord as their husband. Lord asked there Ṛṣi to give Kanyā, O king! this place is renowned by the name of Ṛṣikanyā-tīrtha.

तत्र स्नात्वा नरो राजन् सर्वपापै: प्रमुच्यते।
ततो गच्छेच्च राजेन्द्र स्वर्णबिन्दु त्विति स्मृतम्॥ १५॥
तत्र स्नात्वा नरो राजन्दुर्गतिं न च पश्यति।
अप्सरेशं ततो गच्छेत्स्नानं तत्र समाचरेत्॥ १६॥
क्रीडते नागलोकस्थो ह्यप्सरै: सह मोदते।

One who bathes there is freed from all sins. Next is said the Svarṇabindu-tīrtha by bathing where one does not undergo any reverse of fortune. Then one should go to Apsareśa-tīrtha and should take bath; by virtue of which he goes to Nāgaloka and enjoys there in company of the nymphs.

ततो गच्छेत्तु राजेन्द्र नरकं तीर्थमुत्तमम्॥ १७॥
तत्र स्नात्वार्च्चयेद्देवं नरकं च न पश्यति।
भारभूतिं ततो गच्छेदुपवासपरो जन:॥ १८॥
एतत्तीर्थं समासाद्य चावतारं तु शाम्भवम्।
अर्च्चयित्वा विरूपाक्षं रुद्रलोके महीयते॥ १९॥
अस्मिंस्तीर्थे नर: स्नात्रा भारभूतौ महात्मन:।
यत्र तत्र मृतस्यापि ध्रुवं गाणेश्वरी गति:॥ २०॥

Then the sacred Naraka-tīrtha should be visited where by bathing and worshipping god Śiva, one does not go to hell. One who observes a fast at Bhārabhūti-tīrtha and then worships Śiva, goes to Rudraloka. Those who bathe at Bhārabhūti become the attendant of Śiva after their death.

कार्तिकस्य तु मासस्य ह्यर्च्चयित्वा महेश्वरम्।
अश्वमेधाद्दशगुणं प्रवदन्ति मनीषिण:॥ २१॥
दीपकानां शतं तत्र घृतपूर्णं तु दापयेत्।
विमानै: सूर्यसङ्काशैर्व्रजते यत्र शङ्कर:॥ २२॥

On the fourteenth day in the month of Kārtika one who worships Śiva there gets ten times the merits of having performed the Aśvamedha sacrifice. Those who lit up a hundred wicks in lamps filled with clarified butter ascend to the realm of Śiva seated in a chariot shining like the sun.

वृषभं य: प्रयच्छेत्तु शङ्खकुन्देन्दुसप्रभम्।
वृषयुक्तेन यानेन रुद्रलोकं स गच्छति॥ २३॥
धेनुमेकां तु यो दद्यात्तस्मिंस्तीर्थे नराधिप।
पायसं मधुसंयुक्तं भक्ष्याणि विविधानि च॥ २४॥
यथाशक्त्या च राजेन्द्र ब्राह्मणान् भोजयेत्तत:।
तस्य तीर्थप्रभावेण सर्वं कोटिगुणं भवेत्॥ २५॥

One who gives away a couch and a bull goes to Rudraloka seated in a chariot drawn by bulls. One who gives away a cow in charity and feeds the Brāhmaṇas with rice cooked in milk and sugar according to his means gets incalculable benefits.

नर्मदाया जलं पीत्वा ह्यर्च्चयित्वा वृषध्वजम्।
दुर्गतिं च न पश्यन्ति तस्य तीर्थप्रभावत:॥ २६॥
हंसयुक्तेन यानेन रुद्रलोकं स गच्छति।
यावच्चन्द्रस्य सूर्यश्च हिमवांश्च महोदधि:॥ २७॥

गङ्गाद्याः सरितो यावत्तावत्स्वर्गे महीयते।
अनाशकं तु यः कुर्यात्तस्मिंस्तीर्थे नराधिप॥ २८॥
गर्भवासे तु राजेन्द्र न पुनर्जायते पुमान्।
ततो गच्छेत्तु राजेन्द्र आषाढीतीर्थमुत्तमम्॥ २९॥
तत्र स्नात्वा नरो राजन्निन्द्रस्यार्द्धासनं लभेत्।
स्त्रियास्तीर्थं ततो गच्छेत्सर्वपापप्रणाशनम्॥ ३०॥
तत्रापि स्नातमात्रस्य ध्रुवं गाणेश्वरी गतिः।
ऐरण्डीनर्मदयोश्च सङ्गमं लोकविश्रुतम्॥ ३१॥
तच्च तीर्थं महापुण्यं सर्वपापप्रणाशनम्।
उपवासपरो भूत्वा नित्यव्रतपरायणः॥ ३२॥
तत्र स्नात्वा तु राजेन्द्र मुच्यते ब्रह्महत्यया।
ततो गच्छेच्च राजेन्द्र नर्मदोदधिसङ्गमम्॥ ३३॥
जामदग्न्यमिति ख्यातं सिद्धो यत्र जनार्दनः।
यत्रेष्ट्वा बहुभिर्यज्ञैरिन्द्रो देवाधिपोऽभवत्॥ ३४॥
तत्र स्नात्वा तु राजेन्द्र नर्म्मदोदधिसङ्गमे।
त्रिगुणं चाश्वमेधस्य फलं प्राप्नोति मानवः॥ ३५॥

One who worships Śiva and drinks the water of the sacred Narmadā never fares ill. He goes to Rudraloka seated in a Vimāna and resides in heaven till the existence of the Moon, the Sun, the Himālaya, the ocean and the Gaṅgā. One who keeps up a fast there is never subjected to the trial of births. Afterwards Āṣāḍhī-tīrtha should be visited, by bathing where one becomes entitled to occupy half the throne of Indra by his side. Then Strī-tīrtha the dispeller of all ills should be visited, by bathing where one undoubtedly becomes Gaṇeśvara. The confluence of Airaṇḍī and the Narmadā is renowned in all the three worlds where by bathing and observing a fast one becomes freed from the sins of having killed a Brāhmaṇa. Then the sacred Jāmadagnya at the confluence of the Narmadā and the ocean should be visited. There Lord Janārdana attained siddhi and Indra became the Lord of the Devas by performing a series of sacrifices. One who bathes there gets three times the benefits of having performed the Aśvamedha sacrifice.

पश्चिमस्योदधेः सन्धौ स्वर्गद्वारविघट्टनम्।
तत्र देवाः सगन्धर्वा ऋषयः सिद्धचारणाः॥ ३६॥
आराधयन्ति देवेशं त्रिसन्ध्यं विमलेश्वरम्।
तत्र स्नात्वा नरो राजन् रुद्रलोके महीयते॥ ३७॥
विमलेशपरं तीर्थं न भूतं न भविष्यति।
तत्रोपवासं कृत्वा ये पश्यन्ति विमलेश्वरम्॥ ३८॥
सप्तजन्मकृतं पापं हित्वा यान्ति शिवालयम्।
ततो गच्छेत्तु राजेन्द्र कौशिकी तीर्थमुत्तमम्॥ ३९॥
तत्र स्नात्वा नरो राजन्नुपवासपरायणः।
उपोष्य रजनीमेकां नियतो नियताशनः॥ ४०॥
एतत्तीर्थप्रभावेण मुच्यते ब्रह्महत्यया।
सर्वतीर्थाभिषेकं तु यः पश्येत्सागरेश्वरम्॥ ४१॥
योजनाभ्यन्तरे तिष्ठन्नावर्त्ते संस्थितः शिवः।
तं दृष्ट्वा सर्वतीर्थानि दृष्टान्येव न संशयः॥ ४२॥

On the western boundary of the ocean lies the Svargadvāra-tīrtha where the Devas, the Siddhas, the Gandharvas, the Ṛṣis and the Cāraṇa worship the Lord Vimaleśvara. Those who bathe there go to Rudraloka. There is no higher tīrtha than Vimaleśvara. Those who keep up a fast and then adore Mahādeva at Vimaleśvara are freed from the sins of the past seven lives and go to heaven. Then the sacred Kauśiki-tīrtha should be visited where one should keep up a fast for the night after having a bath. By the power of this tīrtha, the sin of having slain a Brāhmaṇa is dispelled. By the mere sight of Lord Sāgareśa one gets the benefit of having sprinkled himself with the sacred waters of all the tīrthas. There the Lord Mahādeva resides within an area of a yojana. Merely by the sight of Him one gets the merit of having visited all the sacred places.

सर्वपापविनिर्म्मुक्तो यत्र रुद्रः स गच्छति।
नर्म्मदासङ्गमं यावद्यावच्चामरकण्टकम्॥ ४३॥
अत्रान्तरे महाराज तीर्थकोट्यो दश स्मृताः।
तीर्थात्तीर्थान्तरं यत्र ऋषिकोटिनिषेवितम्॥ ४४॥

After being freed from all sins the devotee

goes to Rudraloka. Ten crores of tīrthas are said to lie between the confluence of the Narmadā and the Amarakaṇṭaka and Ṛṣis reside in each of them.

साग्निहोत्रैस्तु विद्वद्भिः सर्वैर्ध्यानपरायणैः।
सेवितानेन राजेन्द्र त्वीप्सितार्थप्रदायिका॥४५॥
यस्त्विदं वै पठेन्नित्यं शृणुयाद्वापि भावतः।
तस्य तीर्थानि सर्वाणि ह्यभिषिञ्चन्ति पाण्डव॥४६॥
नर्मदा च सदा प्रीता भवेद्वै नात्र संशयः।
प्रीतस्तस्य भवेद्रुद्रो मार्कण्डेयो महामुनिः॥४७॥

The Narmadā has been resorted to by the Agnihotris and learned men. This river is the giver of one's wishes. One who would devoutfully read or listen to the glory of it would get the merit of having sprinkled on him the sacred waters of all the tīrthas and would please the Narmadā, Mārkaṇḍeya and Mahādeva.

वन्ध्या चैव लभेत्पुत्रान्दुर्भगा सुभगा भवेत्।
कन्या लभेत भर्त्तारं यश्च वाञ्छेत्तु यत्फलम्।
तदेव लभते सर्वं नात्र कार्य्या विचारणा॥४८॥
ब्राह्मणो वेदमाप्नोति क्षत्रियो विजयी भवेत्।
वैश्यस्तु लभते लाभं शूद्रः प्राप्नोति सद्गतिम्॥४९॥
मूर्खस्तु लभते विद्यां त्रिसन्ध्यं यः पठेन्नरः।
नरकं च न पश्येत्तु वियोगं च न गच्छति॥५०॥

By listening to its glory a barren woman begets children, a maid gets a handsome husband, the Brāhmaṇa becomes versed in the Vedas, the unlucky becomes lucky, the Kṣatriya becomes in war victorious, the Vaiśya becomes wealthy, the Śūdra attains emancipation from bondage and the idiot becomes learned. One who hears it never suffer the pangs of separation and hell.

इति श्रीमात्स्ये महापुराणे नर्म्मदामाहात्म्यं नाम
चतुर्नवत्यधिकशततमोऽध्यायः॥१९४॥

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CHAPTER 195

Narration of Pravaras of Bhṛgu race

सूत उवाच

इत्याकर्ण्य स राजेन्द्र ओङ्कारस्याभिवर्णनम्।
ततः पप्रच्छ देवेशं मत्स्यरूपं जलार्णवे॥१॥

Sūta said– O Yudhiṣṭhira! hearing the glory of the Narmadā and Oṁkāreśvara, king Vaivasvata Manu put these questions to the Lord Matsya in that vast ocean.

मनुरुवाच

ऋषीणां नाम गोत्राणि वंशावतरणं तथा।
प्रवराणां तथा साम्यमसाम्यं विस्तराद्वद॥२॥
महादेवेन ऋषयः शप्ताः स्वायम्भुवांतरे।
तेषां वैवस्वते प्राप्ते सम्भवं मम कीर्त्तय॥३॥
दाक्षायणीनां च तथा प्रजाः कीर्तय मे प्रभो।
ऋषीणां च तथा वंशं भृगुवंशविवर्द्धनम्॥४॥

Manu said– "Kindly explain me the gotra (clan), vaṁśa (dynasty), avatāra (incarnation), and pravara (family) of the Ṛṣis. Also explain the existence of the Vaivasvata-manvantara as well as about the curse that the Lord Śiva had pronounced on the Ṛṣis during Svāyambhuva-manvantara. Enumerate the progeny of Dakṣa and also the Ṛṣis who are the promoters of Bhṛguvaṁśa.

मत्स्य उवाच

मन्वन्तरेऽस्मिन्सम्प्राप्ते पूर्वं वैवस्वते तथा।
चरित्रं कथ्यते राजन्ब्रह्मणः परमेष्ठिनः॥५॥

Matsya said– O King! Now I narrate you about the doings of Brahmā during the first Vaivasvata-manvantara.

महादेवस्य शापेन त्यक्त्वा देहं स्वयं तथा।
ऋषयश्च समुद्भूताश्च्युते शुक्रे महात्मना॥६॥
देवानां मातरो दृष्ट्वा देवपत्न्यस्तथैव च।
स्कन्नं शुक्रं महाराज ब्रह्मणः परमेष्ठिनः॥७॥
तज्जुहाव ततो ब्रह्मा ततो जाता हुताशनात्।
ततो जातो महातेजा भृगुश्च तपसां निधिः॥८॥

First, all the Ṛṣis went to heaven after casting away their corporeal bodies by the curse of Śiva. There they were born of Brahmā when the mothers and the consorts of the Devas saw the dripping of the semen-virile of Brahmā and caused it to be poured as oblation into the fire which produced the most illustrious sage Bhṛgu out of the fire.

अङ्गारेष्वङ्गिरा जातो ह्यर्च्चिर्भ्योऽत्रिस्तथैव च।
मरीचिभ्यो मरीचिस्तु ततो जातो महातपाः॥ ९॥
केशस्तु कपिशो जातः पुलस्त्यश्च महातपाः।
केशः प्रलम्बः पुलहस्ततो जातो महातपाः॥ १०॥

The sage Aṅgirā was born out of the cinders, Atri was begotten from the flame and Marīci came out of the tongues of fire. Kapiśa and Pulastya were born of the hair of Brahmā. The most illustrious Pulaha came out of the long tresses of hair.

वसुमध्यात्समुत्पन्नो वसिष्ठस्तु तपोधनः।
भृगुः पुलोम्नस्तु सुतां दिव्यां भार्यामविन्दत॥ ११॥
यस्यामस्य सुता जाता देवा द्वादश याज्ञिकाः।
भुवनो भौवनश्चैव सुजन्यः सुजनस्तथा॥ १२॥
ऋतुर्वसुश्च मूर्द्धा च त्याज्यश्च वसुदश्च ह।
प्रभवश्चाव्ययश्चैव दक्षोऽथ द्वादशस्तथा॥ १३॥
इत्येते भृगवो नाम देवा द्वादश कीर्त्तिताः।
पौलोम्यां जनयन्विप्रान्देवानां तु कनीयसः॥ १४॥

The lustre of fire produced Vasiṣṭha. The sage Bhṛgu was married to the daughter of Pulomā; and they gave birth to the following twelve Yājñika Devas– Bhuvana, Bhauvana, Sujanya, Sujana, Śuci, Kratu, Mūrdhā, Tyāja, Vasuda, Prabhava, Avyaya and Dakṣa. They are known as the twelve Bhārgavas. The same Paulomī gave birth to the Vipras.

च्यवनं तु महाभागमाप्नुवानं तथैव च।
आप्नुवानात्मजश्चौर्वो जमदग्निस्तदात्मजः॥ १५॥
और्वो गोत्रकरस्तेषां भार्गवाणां महात्मनाम्।
तत्र गोत्रकरान्वक्ष्ये भृगोर्वै दीप्ततेजसः॥ १६॥
भृगुश्च च्यवनश्चैव आप्नुवानस्तथैव च।
और्वश्च जमदग्निश्च वात्स्यो दण्डिर्नडायनः॥ १७॥
वैगायनो वीतिहव्यः पैलश्चैवात्र शौनकः।
शौनकायनजीवन्तिरायेदः कार्षणिस्तथा॥ १८॥
वैहीनरिर्विरूपाक्षो रौहित्यायनिरेव च।
वैश्वानरिस्तथा नीलो लुब्धः सावर्णिकश्च सः॥ १९॥
विष्णुः पौरोऽपि बालाकिरैलिकोऽनन्तभागिनः।
मृगमार्गेयमार्कण्डजविनो वीतिनस्तथा॥ २०॥
मुण्डमाण्डव्यमाण्डूकफेनपाः स्तनितस्तथा।
स्थलपिण्डः शिखावर्णः शार्कराक्षिस्तथैव च॥ २१॥
जालधिः सौधिकः क्षुभ्यः कुत्सोऽन्यो मौद्गलायनः।
माङ्कायनो देवपतिः पांडुरोचिः सगालवः॥ २२॥
सांकृत्यश्चातकिः सार्पिर्यज्ञपिण्डायनस्तथा।
गार्ग्यायणो गायनश्च ऋषिर्गार्हायणस्तथा॥ २३॥
गोष्ठायनो वात्यायनो वैशम्पायन एव च।
वैकर्णिनिः शार्ङ्गरवो याज्ञेयिर्भ्राष्ट्रकायणिः॥ २४॥
लालाटिर्नाकुलिश्चैव लौक्षिण्योपरिमण्डलौ।
आलुकिः सौचकिः कौत्सस्तथान्यः पैङ्गलायनिः॥ २५॥
सात्यायनिर्मालायनिः कौटिलिः कौचहस्तिकः।
सौहः सोक्तिः सकोवाक्षिः कौसिश्चान्द्रमसिस्तथा॥ २६॥
नैकजिह्वो जिह्वकश्च व्याधाज्यो लौहवैरिणः।
शारद्वतिकनेतिष्यौ लोलाक्षिश्चलकुण्डलः॥ २७॥
वागायनिश्चानुमतिः पूर्णिमागतिकोऽसकृत्।
सामान्येन यथा तेषां पञ्चैते प्रवरा मताः॥ २८॥

They are– Cyavana, Āpnuvāna. Āpnuvāna gave birth to Aurva the father of Jamadagni. The sage Aurva was the chief promoter of the Bhārgava Ṛṣis. Now I shall describe to you the illustrious Ṛṣis who promoted the Bhārgava clan. They are– Bhṛgu, Cyavana, Āpnuvāna, Aurva, Jamadagni, Vātsya, Daṇḍi, Naḍāyana, Vaigāyana, Vītahavya, Paila, Śaunaka, Śaunakāyana, Jīvanti, Āyeda, Kārṣaṇi, Vaihīnari, Virūpākṣa, Rauhityāyani, Vaisvānari, Nīla, Lubdha, Sāvarṇika, Viṣṇu, Paura, Balāki, Ailika, Anantabhāgī, Mṛga, Mārgeya, Mārkaṇḍa, Javī, Nītina, Maṇḍa, Māṇḍavya, Māṇḍūka, Phenapa, Tanita, Sthalapiṇḍa, Śikhāvarṇa, Śārkarākṣi, Jāladhi, Saudhika, Kṣubhya, Kutsa, Maudgalāyana, Māṇḍūkāyana, Devapati, Pāṇḍuroci, Gālava, Sāṁkṛtya, Cātaki, Sarpi, Yagñapiṇḍāyana, Gārgyāyaṇa, Gayana, Gārhāyaṇa, Goṣṭhāyana, Bāhyāyana, Vaiśampāyana, Vaikarṇīni, Śārṅgarava, Yājñeyi, Bhrāṣṭakāyaṇi, Lālāṭi, Nākuli, Laukṣiṇya, Uparimaṇḍala, Āluki, Śaucaki, Kautsa, Paiṅgalāyani, Sātyāyani, Mālayani, Kauṭili, Kaucahastika, Sauha, Sokti, Sakauvākṣī, Kausi, Cāndramasi, Naikajihva, Jihvaka, Vyādhājya, Lauhavairiṇa, Sāradvatika, Netiṣya, Lolākṣi, Calakuṇḍala, Vāgāyani, Ānumati, Pūrṇimāgatika and Asakṛt, ordinarily each of these Ṛṣis of the Bhṛguvaṁśa are said to have five Pravaras.

भृगुश्च च्यवनश्चैव आप्नुवानस्तथैव च।
और्वश्च जमदग्निश्च पञ्चैते प्रवरा मता:॥२९॥

Bhṛgu, Cyavana, Āpnuvāna, Aurva, Jamadagni are the five Pravaras.

अत: परं प्रवक्ष्यामि शृणु त्वन्यान्भृगूद्वहान्।
जमदग्निर्बिदश्चैव पौलस्त्यो बैजभृत्तथा॥३०॥
ऋषिश्चोभयजातश्च कायनि: शाकटायन: ।
और्वेया मारुताश्चैव सर्वेषां प्रवरा: शुभा:॥३१॥
भृगुश्च च्यवनश्चैव आप्नुवानस्तथैव च।
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:॥३२॥

Now listen to the other descendants of Bhṛgu, which I shall relate. (These are) Jamadagni Bida, Paulastya, Baijabhṛt, Ṛṣi Ubhayajāta, Kāyani, Śākaṭāyana, Aurveya and Māruta, are of all the most excellent Pravaras. Bhṛgu, Cyavana and Āpnuvana cannot intermarry among themselves.

भृगुदासो मार्गपथो ग्राम्यायणिकटायनी।
आपस्ताम्बिस्तथा बिल्विनैकशि: कपिरेव च॥३३॥
आर्ष्टिषेणो गार्दभिश्च कार्दमायनिरेव च।
आश्वायनिस्तथारूपि: पञ्चार्षेया: प्रकीर्त्तिता:॥३४॥

Bhṛgudāsa, Mārgapatha, Grāmyāyaṇi, Kaṭāyanī, Āpastambi, Bilvi, Naikaśi, Kapi, Ārṣṭiṣeṇa, Gārdabhi, Kārdamāyani, Āśvāyani, and Rūpi are known as Ārṣeya.

भृगुश्च च्यवनश्चैव आप्नुवास्तथैव च।
आर्ष्टिषेणस्तथारूपि: प्रवरा: पञ्च कीर्त्तिता:॥३५॥

Bhṛgu, Cyavana, Āpnuvāna, Ārṣiṣṭheṇa and Rūpi are the five Pravaras.

परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:।
यस्को वा वातिहव्यो वा मथितस्तु तथा दम:॥३६॥
जैवन्त्यायनिर्मौञ्जश्च पिलिश्चैव चलिस्तथा।
भागिलो भागवित्तिश्च कौशापिस्त्वथ काश्यपि:॥३७॥
बालपि: श्रमदागेपि: सौरस्तिथिस्तथैव च।
गार्गीयस्त्वथ जाबालिस्तथा पौष्ण्यायनो ह्यषि:॥३८॥
ग्रामदश्च तथैतेषां त्र्यार्षेया: प्रवरा मता:।
भृगुश्च वीतिहव्यश्च तथा रैवसवैवसौ॥३९॥
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:।
शालायनि: शाकटाक्षो मैत्रेय: खाण्डवस्तथा॥४०॥
द्रौणायनो रौक्मायणापिशली चापिकायनि:।
हंसजिह्वस्तथैतेषां त्र्यार्षेया: प्रवरा मता:॥४१॥
भृगुश्चैवाथ वद्ध्र्यश्वो दिवोदासस्तथैव च।
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:॥४२॥

They also cannot intermarry among themselves. Yāska, Vītivyaya, Mathita, Dama, Jaivantyāyani, Mauñja, Pili, Cali, Bhāgila, Bhāgavitti, Kauśāpi, Kāśyapi, Bālāpi, Śramadāgepi, Saura, Tithi Gārgīya Jābāli, Pauṣṇyāyani, Rāmoda, are the Ārṣeya Pravaras. Bhṛgu, Vītahavya, Revasa, Vaivasa also cannot intermarry among themselves. Śālāyani, Sākaṭākṣa, Maitreya, Khāṇḍava, Drauṇāyana, Raukmāyani, Āpiśi, Āpikāyani, Haṁsajihva are the Ārṣeya Pravaras. Bhṛgu Vaddhryaśva, Divodāsa also cannot intermarry among themselves.

एकायनो याज्ञपतिर्मत्स्यगन्धस्तथैव च।
[illegible] तथा [illegible]: कार्दमायन:॥४३॥

तथा गृत्समदो राजन् सनकश्च महानृषिः।
प्रवरास्तु तथोक्तानामार्षेयाः परिकीर्त्तिताः॥ ४४॥

Ekāyana, Yājñapati, Matsyagandha, Pratyaha, Sauri, Aukṣi, Kārdamāyani, Gṛtsamada and Sanaka are the Ārṣeya Pravaras.

भृगुर्गृत्समदश्चैव आर्षावेतौ प्रकीर्त्तितौ।
परस्परमवैवाह्या इत्येते परिकीर्त्तिताः॥ ४५॥

एते तवोक्ता भृगुवंशजाता
महानुभावा नृपगोत्रकाराः।
एषान्तु नाम्ना परिकीर्त्तितेन
पापं समग्रं विजहाति जन्तुः॥ ४६॥

Bhṛgu, Gṛtsamada are the two Ārṣa Pravaras and they cannot intermarry. All these Ṛṣis of the Bhṛguvaṁśa are most illustrious. They are the promoters of the clan. By the mere mention of their name all the sins are dispelled.

इति श्रीमात्स्ये महापुराणे भृगुवंशजाता नाम
पञ्चनवत्यधिकशततमोऽध्यायः॥ १९५॥

* * *

CHAPTER 196

Descriptions of Aṅgirā Family

मत्स्य उवाच

मरीचितनया राजन्सुरूपा नाम विश्रुता।
भार्या चाङ्गिरसो देवास्तस्याः पुत्रा दश स्मृताः॥ १॥
आत्मायुर्दमनो दक्षः सदः प्राणस्तथैव च।
हविष्मांश्च गविष्ठश्च ऋतः सत्यश्च ते दश॥ २॥
एते चाङ्गिरसो नाम देवा वै सोमपायिनः।
सुरूपा जनयामास ऋषीन्सर्वेश्वरानिमान्॥ ३॥
बृहस्पतिं गौतमं च संवर्त्तमृषिमुत्तमम्।
उतथ्यं वामदेवं च अजस्यमृषिजं तथा॥ ४॥
इत्येते ऋषयः सर्वे गोत्रकाराः प्रकीर्त्तिताः।
तेषां गोत्रसमुत्पन्नान्गोत्रकारान्निबोध मे॥ ५॥
उतथ्यो गौतमश्चैव तोलेयोऽभिजितस्तथा।
सार्द्धनेमिः सलौगाक्षिः क्षीरः कौष्टिकिरेव च॥ ६॥
राहुकर्णिः सौपुरिश्च कैरातिः सामलोमकिः।
पौपजितिर्भार्गवतो हृषिश्चैरीडवस्तथा॥ ७॥
कारोटकः सजीवी च उपबिन्दु सुरैषिणौ।
वाहिनीपतिवैशाली क्रोष्टा चैवारुणायनिः॥ ८॥
सोमोऽत्रायनिकासौरुकौशल्याः पार्थिवास्तथा।
रौहिण्यायनिरेवाग्नि मूलपः पाण्डुरेव च॥ ९॥
क्षयाविश्वकरोऽरिश्च पारिकारारिरेव च।
आर्षेयाः प्रवराश्चैव तेषां च प्रवराञ्छृणु॥ १०॥
अङ्गिराः सुवचोतथ्य उशिजश्च महानृषिः।
परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः॥ ११॥

Matsya said– "O King! the daughter of Marīci is known as Surūpā, the wife of the sage Aṅgirā gave birth to ten sons who became the Devas. They were– Ātmā, Āyu, Damana, Dakṣa, Sada, Prāṇa, Haviṣmān, Gaviṣṭha, Ṛta and Satya. These Āṅgirasas are known as the Somapāyi Devas. The following Ṛṣis were born of Surūpā– Bṛhaspati, Gautama, Saṁvarta, Utathya, Vāmadeva, Ajasya. They are all the propagators of the gotra. Now other Ṛṣis of the same gotra who propagated other gotras are enumerated. Utathya, Gautama, Tauleya, Abhijita, Sārdhanemi, Laugākṣi, Kṣīra, Kauṣṭiki, Rāhukarṇī, Saupuri, Kairāti, Sāmalomaki, Pauṣajiti, Bhārgavata, Cairīḍava Ṛṣi, Kāroṭaka, Sajīvī, Upabindu, Suraiṣiṇa, Vāhinīpati, Vaiśāli, Kroṣṭā, Āruṇāyani, Soma, Atrāyani, Kāsoru, Kauśalya, Pārthiva, Rauhiṇyāyani, Revāgni, Mūlapa, Pāṇḍu, Kṣayā, Viśvakara, Ari, Pārikāri. They are the Ārśeya Pravara of the foregoing Ṛṣis. Now hear their Pravaras, viz., Aṅgirā, Suvacotathya Uśija. They cannot intermarry among themselves.

आत्रेयायणिसौवेष्ट्यावग्निवेश्यः शिलास्थलिः।
बालिशायनिश्चैकेपी वारा हिर्बाष्कलिस्तथा॥ १२॥
सौटिश्च तृणकर्णिश्च प्रावहिश्चाश्वलायनिः।
वाराहिर्बर्हिसादी च शिखाग्रीविस्तथैव च॥ १३॥
कारकिश्च महाकापिस्तथा चोडुपतिः प्रभुः।
कौचकिर्धमित्श्चैव पुष्पान्वेषिस्तथैव च॥ १४॥

सोमतन्विर्ब्रह्मतन्विः सालडिर्बालडिस्तथा।
देवरारिर्देवस्थानिर्हारिकर्णिः सरिद्भुविः॥ १५॥
प्रावेपिः साद्यसुग्रीविस्तथा गोमेदगन्धिकः।
मत्स्याच्छाद्यो मूलहरः फलाहारस्तथैव च॥ १६॥
गाङ्गेदधिः कौरुपतिः कौरुक्षेत्रिस्तथैव च।
नायकिर्जैत्यद्रोणिश्च जैह्वलायनिरेव च॥ १७॥
आपस्तम्बिर्मौञ्जवृष्टिर्मार्ष्टिपिङ्गलिरेव च।
पैलश्चैव महातेजाः शालङ्कायनिरेव च॥ १८॥
द्व्याख्येयो मारुतश्चैषां त्र्यार्षेयः प्रवरो नृपः।
अङ्गिराः प्रथमस्तेषां द्वितीयश्च बृहस्पतिः॥ १९॥
तृतीयश्च भरद्वाजः प्रवराः परिकीर्त्तिताः।
परस्परमवैवाह्या इत्येते परिकीर्त्तिताः॥ २०॥

Ātreyāyani, Sauveṣṭhya, Agniveṣya, Śilāsthali, Bāliśāyani, Caikepi, Vārāhi, Vāṣkali, Sauṭi, Tṛṇakarṇi, Prāvahi, Āśvalāyani, Barhisādī, Śikhāgrīvi, Kāraki, Mahākāpi, Uḍupati, Kaucaki, Dhamita, Puṣpānveṣi, Somatanvi, Brahmatanvi, Sālaḍi, Bālaḍi, Devarāri, Devasthāni, Hārikarṇi, Sāridbhuvi, Prāvepi, Sādyasugrīvi, Gomedagandhika, Matsyāchādya, Mūlahara, Phalāhāra, Gāngodadhi, Kaurupati, Kaurukṣetri, Nāyāki, Jaityadroṇi, Jaihvalāyani, Āpastambi Mauñjavṛṣṭi, Mārṣṭapiṅgali, Paila, Śālaṁkāyani, Dvyākhyeya, Māruta. They are all Ṛṣis and Aṅgirā, Bṛhaspati, Bharadvāja are the three Pravaras, they cannot intermarry among themselves.

काण्वायनाः कोपचयास्तथा वात्स्यतरायणाः।
भ्राष्ट्रकृद्राष्ट्रपिण्डी च लैन्द्राणिः सायकायनिः॥ २१॥
क्रोष्टाक्षी बहुवीती च तालकृन्मधुरावहः।
लावकृद्गलविद्गाथी मार्कटिः पौलिकायनिः॥ २२॥
स्कन्दसश्च तथा चक्री गार्ग्यः श्यामायनिस्तथा।
बालाकिः साहरिश्चैव पञ्चार्षेया प्रकीर्त्तिताः॥ २३॥
अङ्गिराश्च महातेजा देवाचार्यो बृहस्पतिः।
भरद्वाजस्तथा गर्गः सैत्यश्च भगवानृषिः॥ २४॥
परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः।

Kāṇvāyana, Kopacaya, Vātsyatarāyaṇa, Bhrāṣṭrakṛta, Rāṣṭrapiṇḍī, Laindrāṇi, Sayakāyani, Kroṣṭākṣi, Bahuvītī, Tālakṛt, Madhurāvaha, Lāvakṛt, Gālavit, Gāthī, Mārkaṭi, Paulakāyani, Skandasa, Cakrī, Gārgya, Śyāmāyani, Bālāki and Sāhari, They have five Ṛṣis as pravaras– highly powerful Aṅgirā, Bṛhaspati, the preceptor of Devas, Bharadvāja, Garga and illusrious sage Saitya. They cannot intermarry among themselves.

कपीतरः स्वस्तितरो दाक्षिः शक्तिः पतञ्जलिः॥ २५॥
भूयसिर्जलसन्धिश्च बिन्दुर्मादिः कुसीदकिः।
ऊर्वस्तु राजकेशी च वौषडिः शंसपिस्तथा॥ २६॥
शालिश्च कलशीकण्ठ ऋषिः कारीरयस्तथा।
काट्यो धान्यायनिश्चैव भावास्यायनिरेव च॥ २७॥
भरद्वाजिः सौबुधिश्च लघ्वी देवमतिस्तथा।
त्र्यार्षेयोऽभिमतश्चैषां प्रवरो भूमिपोत्तम॥ २८॥
अङ्गिरा दमवाह्यश्च तथा चैवाप्युरुक्षयः।
परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः॥ २९॥

Kapītara, Svastitara, Dākṣi, Śakti, Patañjali, Bhūyasi, Jalasandhi, Bindu, Médi, Kusīdaki, Ūrva, Réjakeśī, Vauṣaḍi, Śaṁsapi, Śāli, Kalaśīkaṇṭha, Kārīraya, Kāṭya, Dhānyāyani, Bhāvāsyāyani, Bharadvāji, Saubudhi, Laghvī and Devamati, O great King! three pravaras have been said for those Ṛṣis– Aṅgirā, Damavāhya and Urukṣaya. They do not intermarry among themselves.

परस्परायण्यपर्णी लौक्षिर्गार्ग्यहरिस्तथा।
गालविश्चैव त्र्यार्षेयः सर्वेषां प्रवरो मतः॥ ३०॥
अङ्गिराः संकृतिश्चैव गौरवीतिस्तथैव च।
परस्परमैवाह्या ऋषयः परिकीर्त्तिताः॥ ३१॥

The above mentioned Ṛṣis are said to have Laukṣi, Gārgyahari and Gālavi for their Pravaras and also Aṅgirā, Saṁkṛti, Gauravīti as well as Aṇgirā, Bṛhaduktha, Vāmadeva, who do

not marry among themselves and with those born in the Kutsa-gotra with Kutsa Pravara.

कात्यायनो हरितक: कौत्स: पिंगस्तथैव च।
हण्डिदासो वात्स्यायनिर्माद्रिर्मौलि: कुबेरणि:॥३२॥
भीमवेग: शाश्वदर्भि: सर्वे त्रिप्रवरा: स्मृता:।
अङ्गिरा बृहदश्वश्च जीवनाश्वस्तथैव च॥३३॥
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:।

Kātyāyana, Haritaka, Kautsa, Piṅga, Haṇḍidāsa, Vātsyāyani, Mādri, Mauli, Kuberaṇi, Bhīmavega and Śāśvadarbhi have three pravaras– Aṅgirā, Bṛhadaśva and Jīvanāśva. These Ṛṣis do not intermarry.

बृहदुक्थो वामदेवस्तथा त्रिप्रवरा मता:॥३४॥
अङ्गिरा बृहदुक्थश्च वामदेवस्तथैव च।
परस्परमवैवाह्या इत्येते परिकीर्त्तिता:॥३५॥

Bṛhaduktha and Vāmadeva have also three pravaras– Aṅgirā, Bṛhaduktha and Vāmadeva. They cannot intermarry among themselves.

कुत्सगोत्रोद्भवाश्चैव तथा त्रिप्रवरा मता:।
अङ्गिराश्च सदस्युश्च पुरुकुत्सस्तथैव च।
कुत्सा: कुत्सैरवैवाह्या एवमाहु: पुरातना:॥३६॥

The Ṛṣis of Kutsa Gotra have also three pravaras– Aṅgirā, Sadasyu and Purukutsa. They cannot intermarry among themselves, thus said by ancient people.

रथीतराणां प्रवरास्त्र्यार्षेया: परिकीर्त्तिता:।
अंगिराश्च विरूपश्च तथैव च रथीतर:।
रथीतरा ह्यवैवाह्या नित्यमेव रथीतरै:॥३७॥

The Ṛṣis of Rathītara race have also three pravaras– Aṅgirā, Virūpa and Rathītara. They never intermarry among themselves.

विष्णुसिद्धि: शिवमतिर्जतृण: कर्तृणस्तथा।
पुत्रवश्च महातेजास्तथा वैरपरायण:॥३८॥
त्र्यार्षेयोऽभिमतस्तेषां सर्वेषां प्रवरो नृप।
अंगिराश्च विरूपश्च वृषपर्वस्तथैव च।
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:॥३९॥

Viṣṇusiddhi, Śivamati, Jatṛṇa, Katṛṇa, powerful Putrava and Vairaparāyaṇa have three pravaras. They are– Aṅgirā, Virūpa and Vṛṣaparvā and they do not intermarry.

सात्यमुग्रिर्महातेजा हिरण्यस्तम्बिमुद्गलौ।
त्र्यार्षेयो हि मतस्तेषां सर्वेषां प्रवरो नृप॥४०॥
अंगिरा मत्स्यदग्धश्च मुद्गलश्च महातपा:।
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:॥४१॥

Sātyamugri, Hiraṇyastambi, and Mudgala have also the three Pravaras of Aṅgirā, Matsyadagdha and Mudgala who also do not intermarry among themselves.

हंसजिह्वो देवजिह्वो ह्यग्निजिह्वो विराडप:।
अपाग्नेयस्त्वश्वयुश्च परण्यस्ताविमौद्गला:॥४२॥
त्र्यार्षेयाभिमतास्तेषां सर्वेषां प्रवरा: शुभा:।
अंगिराश्चैव ताण्डिश्च मौद्गल्यश्च महातपा:॥४३॥
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:।
अपाण्डुश्च गुरुश्चैव तृतीय: शाकटायन:।
तत: प्रागाथमा नारी मार्कण्डो मरण: शिव:॥४४॥
कटुर्मर्कटपश्चैव तथा नाडायनो ह्यृषि:।
श्यामायनस्तथैवैषां त्र्यार्षेया प्रवरा: शुभा:॥४५॥
अंगिराश्चाजमीढश्च कट्यश्चैव महातपा:।
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:॥४६॥

Haṁsajihva, Devajihva, Agnijihva, Virāḍapa, Apāgneya, Aśvayu, Paraṇyastāvi, Maudgala also have three Pravaras, viz., Aṅgirā, Tāṇḍi, Maudgalya who also do not intermarry among themselves. Aṅgirā, Ajamīḍha, Kaṇva are the Pravaras of Apāṇḍu, Guru, Śākaṭāyana, Prāgāthamā, Nārī, Mārkaṇḍa, Maraṇa, Śiva, Kaṭu, Markaṭapa, Naḍāyana, Śyāmāyana. They should not also intermarry among themselves.

तित्तिरि: कपिभूश्चैव गार्ग्यश्चैव महानृषि:।
त्र्यार्षेयो हि मतस्तेषां सर्वेषां प्रवर: शुभ:॥४७॥
अंगिरास्तित्तिरिश्चैव कपिभूश्च महानृषि:।
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:॥४८॥

अथ ऋक्षभरद्वाजौ ऋषिवान् मानवस्तथा।
ऋषिर्मैत्रवश्चैव पञ्चार्षेया: प्रकीर्त्तिता:॥४९॥
अंगिरा: सभरद्वाजस्तथैव च बृहस्पति:।
ऋषिर्मित्रवश्चैव ऋषिवान्मानवस्तथा।
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:॥५०॥

Tittiri, Kapibhū, Gārgya are the three Pravaras, so are Aṅgirā, Tittiri, Kapibhu. They should not intermarry among themselves. Ṛkṣa, Bharadvāja, Ṛṣivāna, Mānava, Maittravara Ṛṣi, are also known as the Ārṣeya Pravaras and Aṅgirā, Bharadvāja, Bṛhaspati, Ṛṣi Maitravara, Ṛṣivāna and Mānava also cannot intermarry among themselves.

भारद्वाजो हुत: शौङ्ग: शैशिरेयस्तथैव च।
इत्येते कथिता: सर्वे द्व्यामुष्यायणगोत्रजा:॥५१॥
पञ्चार्षेयास्तथा ह्येषां प्रवरा: परिकीर्त्तिता:।
अंगिराश्च भरद्वाजस्तथैव च बृहस्पति:॥५२॥
मौद्गल्य: शैशिरश्चैव प्रवरा: परिकीर्त्तिता:।
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:॥५३॥

Bharadvāja, Huta, Śauṅga, Śaiśiraiya belong to the Dvadhyāmuṣ Yāyaṇa-gotra and they have the following five Ārṣeya Pravaras, viz.,– Aṅgirā, Bharadvāja, Bṛhaspati, Maudgalya, and Śiśira. They also can not intermarry among themselves.

एते तवोक्तांगिरसस्तु वंशे
महानुभावा ऋषि गात्रकारो:।
येषां तु नाम्ना परिकीर्त्तितेन
पापं समग्रं पुरुषो जहाति॥५४॥

O King! I have enumerated to you the Ṛṣis of the Aṅgirā-gotra. By the mere mention of their name one becomes freed from all ills and attains bliss.

इति श्रीमात्स्ये महापुराणे प्रवरानुकीर्त्तनेऽङ्गिरोवंशकीर्तनं नाम
षण्णवत्यधिकशततमोऽध्याय:॥१९६॥

* * *

CHAPTER 197

Description of Atri family

मत्स्य उवाच

अत्रिवंशसमुत्पन्नान्गोत्रकारान्निबोध मे।
कर्दमायनशाखेयास्तथा शारायणाश्च ये॥१॥
उद्दालकि: शौणकर्णिरथौ शौक्रतवश्च ये।
गौरग्रीवा गौरजिनस्तथा चैत्रायणाश्च ये॥२॥
अर्द्धपण्या वामरथ्या गोपनास्तकिबिन्दव:।
कर्णजिह्वो हरप्रीतिर्लैंद्राणि: शाकलायनि:॥३॥
तैलपश्च सवैलेयो अत्रिर्गोणीपतिस्तथा।
जलदो भगपादश्च सौपुष्पिश्च महातपा:॥४॥
छन्दोगेयस्तथैतेषां त्र्यार्षेया: प्रवरा मता:।
श्यावाश्वश्च तथात्रिश्च आर्च्चनानश एव च॥५॥
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:।
दाक्षिर्बलि: पर्णविश्च ऊर्णनाभि: शिलार्दनि:॥६॥
बीजवापी शिरीषश्च मौञ्जकेशो गविष्ठिर:।
भलन्दनस्तथैतेषां त्र्यार्षेया: प्रवरा मता:॥७॥
अत्रिर्गविष्ठिरश्चैव तथा पूर्वातिथि: स्मृत:।
परस्परमवैवाह्य ऋषय: परिकीर्त्तिता:॥८॥

Matsya said– "O King! I shall now name to you the Ṛṣis of the Atri clan of the Kardamāna and Śarāyaṇa race. These are– Uddālaki, Śoṇakarṇiratha, Śaukratava, Gauragrīva, Gaurajina, Caitrāyāṇa, Ardhapaṇya, Vāmarathya, Gopana, Astaki, Bindu, Karṇajihva, Harapriti, Naidrāṇi, Śākalāyani, Tailapa, Bailaiya, Atri, Gonīpati, Jalada, Bhagapāda, Saupuṣpi, Chandogaiya of the Kārdamayana Śakhā (branch) have Śyāvāśva, Atri, Ārchanāvaśa for their Pravaras. They do not intermarry among themselves. Dākṣi, Bali, Parṇavi, Urṇābhi, Śilārdani, Bījabāpī, Śhirīka, Atri, Ārchanāvaśa for their Pravaras. They do not intermarry among themselves. Dākṣi, Bali, Parṇavi, Urṇābhi, Śilārdani, Bījabāpī, Śhirīka, Manuja, Kaiśa, Gaviṣṭhira, Bhalandana have Atri, gaviṣṭhira and Pūrvātithi for their Pravaras, and they also do not marry among themselves."

आत्रेयपुत्रिकापुत्रानत ऊर्ध्वं निबोध मे।
कालेयाश्च सबालेया वामरथ्यास्तथैव च॥ ९॥
धात्रेयाश्चैव मैत्रेयास्त्र्यार्षेयाः परिकीर्त्तिताः।
अत्रिश्च वामरथ्यश्च पौत्रिश्चैव महानृषिः।
परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः॥ १०॥

Kāleya, Bāleya, Vāmarathya, Dhātreya, Maitreya, are the sons of the daughter of the sage Ātreya. They have Atri, Vāmarathya and Pautri for their Pravara, and they do not intermarry among themselves.

इत्यत्रिवंशप्रभवास्तवोक्ता
महानुभावा नृप गोत्रकाराः।
येषां तु नाम्ना परिकीर्त्तितेन
पापं समग्रं पुरुषो जहाति॥ ११॥

"O King! I have related to you all the Brāhmaṇas of the Atri family by the mere mention of whose name one becomes liberated from all sins."

इति श्रीमात्स्ये प्रवरानुकीर्त्तनेऽत्रिवंशानुकीर्त्तनं नाम
सप्तनवत्यधिकशततमोऽध्यायः॥ १९७॥

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CHAPTER 198

Description of Viśvāmitra family

मत्स्य उवाच

अत्रेरेवापरं वंशं तव वक्ष्यामि पार्थिव।
अत्रेः सोमः सुतः श्रीमांस्तस्य वंशोद्भवो नृप॥ १॥
विश्वामित्रस्तु तपसा ब्राह्मण्यं समवाप्तवान्।
तस्य वंशमहं वक्ष्ये तन्मे निगदतः शृणु॥ २॥

Matsya said– "O King! I shall now relate to you other descendants of Atri. Candramā has been born in the house of Atri in whose family Viśvāmitra took his birth. By virtue of his asceticism Viśvāmitra became Brāhmaṇa from Kṣatriya. I shall now tell you about the family of Viśvāmitra."

विश्वामित्रो देवरातस्तथा वैकृतिगालवः।
वतण्डश्च शलंकश्च ह्यभयश्चायतायनः॥ ३॥
श्यामायना याज्ञवल्क्या जाबालाः सैन्धवायनाः।
बाभ्रव्याश्च करीषाश्च संश्रुत्या अथ संश्रुताः॥ ४॥
उलूपा औपहावाश्च पयोदजनपादपाः।
खरवाचो हलयमाः साधिता वास्तुकौशिकाः॥ ५॥
त्र्यार्षेयाः प्रवरास्तेषां सर्वेषां परिकीर्त्तिताः।
विश्वामित्रो देवरात उद्दालश्च महायशाः॥ ६॥
परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः।

Viśvāmitra, Daivarāta, Vaikṛta, Gālava, Vataṇḍa, Śalaṅka, Abhaya, Āyatāyana, Śyāmāyana, Yāgñavalkya, Jābāla, Saindhavāyana, Bābhravya, Kariṣa, Saṁśrutya, Ulūpa, Aupahāva, Payoda, Janapādapa, Kharavāca, Halayama, Sādhita, Vāstukauśika. They have three Ārṣa Pravaras, viz., Viśvāmitra, Devarāta and Uddālaka. They also do not intermarry among themselves.

देवश्रवा सुजातेयाः सौमुकाः कारुकायणाः॥ ७॥
तथा वैदेहराता ये कुशिकाश्च नराधिप।
त्र्यार्षेयोऽभिमतस्तेषां सर्वेषां प्रवरः शुभः॥ ८॥
देवश्रवा देवरातो विश्वामित्रस्तथैव च।
परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः॥ ९॥

O King! Devaśravā, Devarāta and Viśvāmitra are the three Pravaras of Devaśravā, Sujāteya, Saumuka, Kārukāyaṇa, Vaideharāta, Kuśika. They also do not intermarry.

धनञ्जयः कपर्देयः परिकूटश्च पार्थिव।
पाणिनिश्चैव त्र्यार्षेयाः सर्व एते प्रकीर्त्तिताः॥ १०॥
विश्वामित्रस्तथाद्यश्च माधुच्छन्दस एव च।
त्र्यार्षेयाः प्रवरा ह्येते ऋषयः परिकीर्तिताः॥ ११॥
विश्वामित्रो मधुच्छन्दास्तथा चैवाघमर्षणः।
परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः॥ १२॥
कामलायनिजश्चैव अश्मरथ्यस्तथैव च।
वञ्जुलिश्चापि त्र्यार्षेयः सर्वेषां प्रवरो मतः॥ १३॥
विश्वामित्रश्चाश्मरथो वञ्जुलिश्च महातपाः।
परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः॥ १४॥

O king! Dhanañjaya, Kapardeya, Parikūṭa, and Pāṇini have Viśvāmitra, Dhanañjaya and Mādhucchandas, for their Pravaras. They also do not intermarry. Viśvāmitra, Mādhucchandas and Aghamarṣaṇa are also the Pravaras and they also do not intermarry. Kāmalāyanija, Aśmarathya, Vañjuli, have the three Pravaras named Viśvāmitra, Aśmarathya and Vañjuli. They too do not intermarry.

विश्वामित्रो लोहितश्च अष्टकः पूरणस्तथा।
विश्वामित्रः पूरणश्च तयोर्द्वौ प्रवरौ स्मृतौ॥ १५॥
परस्परमेव वाह्याः पूरणाश्च परस्परम्।
लोहिता अष्टकाश्चैषां त्र्यार्षेयाः परिकीर्त्तिताः॥ १६॥
विश्वामित्रो लोहितश्च अष्टकश्च महातपाः।
अष्टका लोहितैर्नित्यमवैवाह्याः परस्परम्॥ १७॥

Viśvāmitra, Lohita, Aṣṭaka, Pūraṇa, have Viśvāmitra and Pūraṇa for their Pravaras. The Ṛṣis of the Pūraṇa-gotra do not intermarry. Viśvāmitra, Lohita and Aṣṭaka are the three Ārṣeya Pravaras of Lohita and Aṣṭaka and there is no intermarriage between Aṣṭaka and Lohita gotras.

उदरेणुः क्रथकश्च ऋषिश्चोदावहिस्तथा।
आर्षेयोऽभिमतस्तेषां सर्वेषां प्रवरः स्मृतः॥१८॥
ऋणवन् गतिनश्चैव विश्वामित्रस्तथैव च।
परस्परमवैवाह्या ऋषयः परिकीर्तिताः॥१९॥
उदुम्बरः सैषिरिटिर्त्रैषिस्त्राक्षायणिस्तथा।
शाट्यायनिः करीराशी शालङ्कायनिलावकी।
मौञ्जायनिश्च भगवांस्त्र्यार्षेयाः परिकीर्त्तिताः॥ २०॥
खिलिखिलिस्तथा विद्यो विश्वामित्रस्तथैव च।
परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः॥ २१॥

Udareṇu, Krathaka and Udāvahi have three Pravara named Ṛṇavan, Gatina and Viśvāmitra. They do not intermarry. Udumbara, Saiṣiriṭi, Trākṣāyaṇi, Śātyāyani, Karīrāśi, Śālaṅkāyani, Lévaki and Mauñjāyani are also known to have three Ārṣeya Pravara, viz., Khilikhili, Vidya and Viśvāmitra. They do not intermarry.

एते तवोक्ताः कुशिका नरेन्द्र
महानुभावाः सततं द्विजेन्द्राः।
येषांतु नाम्ना परिकीर्तितेन
पापं समग्रं पुरुषो जहाति॥ २२॥

"O King! I have explained the names of the Ṛṣis of the Viśvāmitra family before you, by the mere mention of whose names one becomes free from his sins."

इति श्रीमात्स्ये महापुराणे प्रवरानुकीर्त्तने विश्वामित्रवंशानुवर्णनं
नामाष्टनवत्यधिकशततमोऽध्यायः॥ १९८॥

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CHAPTER 199

Pravaras of Maharṣi Kaśyapa

मत्स्य उवाच

मरीचेः कश्यपः पुत्रः कश्यपस्य तथा कुले।
गोत्रकारानृषीन्वक्ष्ये तेषां नामानि मे शृणु॥ १॥
आश्रायणिऋषीगणो मेषकीरिटकायनाः।
उदग्रजा माठाराश्च भोजा विनयलक्षणाः॥ २॥
शालाहलेयाः कौरिष्टाः कन्यकाश्चासुरायणाः।
मन्दाकिन्यां वै मृगयाः श्रोतना भौतपायनाः॥ ३॥
देवयाना गोमयाना ह्यधश्छायाभयाश्च ये।
कात्यायनाः शाक्रायणा बर्हियोगगदायनाः॥ ४॥
भवनन्दिर्महाचक्रिर्दाक्षपायण एव च।
योधयानाः कार्त्तिकया हस्तिदानास्तथैव च॥ ५॥
वात्स्यायना निकृतजा ह्याश्वलायनिनस्तथा।
प्रागायणाः पैलमौलिराश्ववातायनस्तथा॥ ६॥
कौबेरकाश्च श्याकारा अग्निशर्म्मायणाश्च ये।
मेषपाः कैकरसपास्तथा चैव तु बभ्रवः॥ ७॥
प्राचेयो ज्ञानसंज्ञेया आग्नाप्रासेव्य एव च।
श्यामोदरा वैवशपास्तथा चैवोद्वलायनाः॥ ८॥
काष्ठहारिणमारीचा आजिहायनहास्तिकाः।
वैकर्णेयाः काश्यपेयाः सासिसाहारितायनाः॥ ९॥
मान्तगिनश्च भृगवस्त्र्यार्षेयाः परिकीर्त्तिताः।
वस्तरः कश्यपश्चैव निध्रुवश्च महातपाः॥ १०॥

परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:।

Matsya said– Marīcis sons were known as Kaśyapa and the following Ṛṣis were the descendants of Kaśyapa– Āśrāyaṇi, Maiṣakīriṭakāyana, Udagrajā, Māṭhara, Bhoja, Vinayalakṣaṇa, Śālāhaleya, Kauriṣṭa, Kanyaka, Āsurāyaṇa, Mandākinī gave birth to Mṛgaya, Śrotana, Bhautapāyana, Devayāna, Gomayāna, Adhaśchāya, Kātyāyana, Śākrāyaṇa, Barhiyoga, Gadāyana, Bhavanandi, Mahācakri, Dākṣapāyana, Yodhāyāna, Kārtikya, Hastidāna, Vātsyāyana, Nikṛtaja, Āśvalāyanī, Prāgāyaṇa, Paulamauli, Āśvavātāyana, Kauberaka, Śyākāra, Agniśarmāyaṇa, Maiṣapa, Kaikarasapa, Babhru, Prāceya, Jñānasaṅgeya, Āgna, Prāsevya, Syāmodara, Vaivaśapa, Udvalāyana, Kāṣṭhāhāriṇa, Mārīca, Ājihāyana, Hāstika, Vaikarṇeya, Kāśyapeya, Sāsi, Sāhāritāyana, Mātaṅgina and Bhṛgava. They have Vatsara, Kāśyapa, Nidhruva for their Pravara. They do not intermarry.

अत: परं प्रवक्ष्यामि द्वामुष्यायणगोत्रजान्।। ११।।
अनसूयो नाकुरय: स्नातपो राजवर्त्तप:।
शैशिरोदवह्रिश्चैव सैरन्ध्रीरौपसेवकि:।। १२।।
यामुनि: काद्रुपिङ्गाक्षि: सजातम्बिस्तथैव च।
दिवावष्टम्भ इत्येते भक्त्या ज्ञेयाश्च काश्यपा:।। १३।।
त्र्यार्षेयश्च तथैवैषां सर्वेषां प्रवरा: शुभा:।
वत्सर: कश्यपश्चैव वसिष्ठश्च महातपा:।। १४।।
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:।

I shall now tell you the Ṛṣis of Dvyāmuṣyāyaṇa clan, viz.,– Anasūya, Nākuraya, Snātapa, Rājavartapa, Śaiśira, Udavahi, Sairandhrī, Raupasevaki, Yāmuni, Kādrupiṅgākṣi, Jātambi, Divāvaṣṭa, who have Vatsara, Kāśyapa and Vaśiṣṭha for their Pravara. They do not intermarry.

संयातिश्च नभश्चोभौ पिप्पल्योऽथ जलन्धर:।। १५।।
भुजातपूर: पूर्यश्च कर्दमो गर्दभीमुख:।
हिरण्यबाहुकैरातावुभौ काश्यपगोभिलौ।। १६।।
कुलहो वृषकण्डश्च मृगकेतुस्तथोत्तर:।
निदाघमसृणौ भर्त्स्यौ महान्त: केरलाश्च ये।। १७।।
शाण्डिल्यो दानवश्चैव तथा वै देवजातय:।
पैप्पलादि: सप्रवरा ऋषय: परिकीर्त्तिता:।। १८।।
त्र्यार्षेयाभिमताश्चैषां सर्वेषां प्रवरा: शुभा:।
असितो देवलश्चैव कश्यपश्च महातपा:।
परस्परमवैवाह्या ऋषय: परिकीर्त्तिता:।। १९।।

Saṁyāti, Nabha, Pippalya, Jalandhara, Bhujātapūra, Pūrya, Kardama, Gardabhīmukha, Hiraṇyabāhu, Kairāta, Kāśyapa, Gobhila, Kulaha, Vṛṣakaṇḍa, Mṛgaketu, Uttara, Nidāgha, Masṛṇa, Bhartsya Mahānta, Kerala, Śaṇḍilya, Dānava, Devas. They are all Pravaras having Asita, Devala and Kaśyapa for their Pravaras and consequently they are known as Tryārṣeya Pravara. They do not intermarry.

ऋषिप्रधानस्य च कश्यपस्य
दाक्षायणीभ्य: सकलं प्रसूतम्।
जगत् समग्रं मनुसिंह पुण्यं
किं ते प्रवक्ष्याम्यहमुत्तरं तु।। २०।।

"O foremost of Manus! I have told you the descendants of the chief Ṛṣi Kaśyapa. From Dākṣāyanī, he begot whole universe. Now what can I describe adequately."

इति श्रीमात्स्ये महापुराणे प्रवरानुकीर्त्तने कश्यपवंशवर्णनं नाम नवनवत्यधिकशततमोऽध्याय:।। १९९।।

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CHAPTER 200

Vasiṣṭha family

मत्स्य उवाच

वसिष्ठवंशजान्विप्रान्निबोध वदतो मम।
एकार्षेयस्तु प्रवरो वासिष्ठानां प्रकीर्तित:।। १।।
वसिष्ठा एव वासिष्ठा अविवाह्या वसिष्ठजै:।

Matsya said– Hear from me about the Brāhmaṇas of Vasiṣṭha family. They are Ekārṣeya Pravara. Those of the Vasiṣṭha-gotra are known as Vāsiṣṭha. They do not intermarry among themselves.

व्याघ्रपादा औपगवा वैक्लवाः शाद्वलायनाः॥ २॥
कपिष्ठला औपलोमा अलब्धाश्च शठाःकठाः।
गौपायना बोधपाश्च दाकव्याह्यथ वाह्यकाः॥ ३॥
बालिशयाः पालिशयास्ततो वाग्ग्रन्थयश्च ये।
आंपस्थूणाः शीतवृत्तास्तथा ब्राह्मपुरेयकाः॥ ४॥
लोमायनाः स्वस्तिकराः शाण्डिलिर्गौडिनिस्तथा।
वाडोहलिश्च सुमनाश्चोपावृद्धिस्तथैव च॥ ५॥
चौलिर्वौलिर्ब्रह्म बलः पौलिः श्रवस एव च।
पौडवो याज्ञवल्क्यश्च एकार्षेया महर्षयः॥ ६॥
वसिष्ठ एषां प्रवरो ह्यवैवाह्याः परस्परम्।

Vyāghrapāda, Aupagava, Vaiklava, Śādvalāyana Kapiṣṭhala, Aupaloma, Alabdha, Śatha, Katha, Gaupāyana, Bodhapa. Dākavya, Vāhyaka, Bāliśaya, Pāliśaya, Vāgranthi, Āpasthuṇa, Śitavṛtta, Brāhmapureyaka, Lomāyana, Svastikara. Śāṇḍili, Gauḍini, Vāḍohali, Sumanā, Upāvṛddhi, Chauli, Bauli, Brahmabala, Pauli, Śravas, Pauṇḍava and Yājñavaklya, are all Ekārṣeya and Vasiṣṭha is their Pravara. They do not intermarry.

शैलालयो महाकर्णः कौरव्यः क्रोधिनस्तथा॥ ७॥
कपिञ्जला वालखिल्या भागवित्तायनाश्च ये।
कौलायनः कालशिखः कोरकृष्णाः सुरायणाः॥ ८॥
शाकाहार्याः शाकधियः काण्वा उपलपाश्च ये।
शाकायना उहाकाश्च अथ माषशरावयः॥ ९॥
दाकायना बालवयो वाकयो गोरथास्तथा।
लम्बायनाः श्यामवयो ये च क्रोडोदरायणाः॥ १०॥
प्रलम्बायनाश्च ऋषय औपमन्यव एव च।
सांख्यायनाश्च ऋषयस्तथा वै वेदशेरकाः॥ ११॥
पालङ्कायन उद्गाहा ऋषयश्च बलेक्षवः।
मातेया ब्रह्मबलिनः पन्नागारिस्तथैव च॥ १२॥
त्र्यार्षेयोऽभिमतश्चैषां सर्वेषां प्रवरस्तथा।
भिगीवसुर्वसिष्ठश्च इन्द्रप्रमदिरेव च॥ १३॥
परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः।

Śailālaya, Mahākarṇa, Kauravya, Krodhina, Kapiñjala, Vālkhiya, Bhāgavittāyana, Kaulāyana, Kālaśikha, Korakṛṣṇa, Surāyāṇa, Śākāhārya, Śākadhiya, Kāṇva, Upalapa, Śākāyana, Uhāka, Māṣaśarāvaya, Dākāyana, Bālavaya, Vākaya, Goratha, Lambāyana, Śyāmavaya, Kroḍodarāyaṇa, Pralambāyana, Aupamanyava, Sāṁkhyāyana, Vedaśeraka, Pélaṅkāyana, Udgāha, Balekṣu, Māteya, Brahmamalī and Pannāgāri, have three Pravaras, viz.– Bhigīvasu, Vasiṣṭha and Indrapramadi. They do not intermarry.

औपस्थलास्वस्थलयो बालो हालो हलाश्च ये॥ १४॥
माध्यन्दिनो माक्षतयः पैप्पलादिर्विचक्षुषः।
त्रैश्रृङ्गायणसैवल्काः कुण्डिनश्च नरोत्तम॥ १५॥
त्र्यार्षेयाभिमताश्चैषां सर्वेषां प्रवराः शुभाः।
वसिष्ठमित्रावरुणौ कुण्डिनश्च महातपाः॥ १६॥

Aupasthala, Svasthali, Bāla, Hāla, Hala, Mādyandinī, Mākṣataya, Paippalādi, Vicakṣusa, Traiśriṅgāyana, Saivalka, Kuṇḍina, have Vasiṣṭha, Mitrāvaruṇa and Kuṇḍina for their Pravara.

परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः।
शिवकर्णोवयश्चैव पादपश्च तथैव च॥ १७॥
त्र्योषयोऽभिमतश्चैषां सर्वेषां प्रवरस्तथा।
जातूकर्ण्यो वसिष्ठश्च तथैवात्रिश्च पार्थिव।
परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः॥ १८॥

All these Ṛṣis do not intermarry. Śivakarṇa, Vaya, Pādapa have Jātūkarṇya, Vasiṣṭha and Atri for their Pravaras, O king! and they also cannot intermarry.

वसिष्ठवंशेऽभिहिता मयैते
ऋषिप्रधानाः सततं द्विजेन्द्राः।
येषां तु नाम्ना परिकीर्त्तितेन
पापं समग्रं पुरुषो जहाति॥ १९॥

"O best of twice-born! I have named to you all the Ṛṣis of the Vasiṣṭha clan. By reciting their names, a man become free from all sins."

इति श्रीमात्स्ये महापुराणे प्रवरानुकीर्त्तने वसिष्ठगोत्रानुवर्णनं नाम द्विशततमोऽध्यायः॥ २००॥

CHAPTER 201

Parāśara family

मत्स्य उवाच

वसिष्ठस्तु महातेजा निमेः पूर्वपुरोहितः।
बभूवुः पार्थिवश्रेष्ठ यज्ञास्तस्य समन्ततः॥ १॥
श्रान्तात्मा पार्थिवश्रेष्ठ विशश्राम तदा गुरुः।
तं गत्वा पार्थिवश्रेष्ठो निमिर्वचनमब्रवीत्॥ २॥

Matsya said– O best of sovereigns, when the illustrious sage Vasiṣṭha became the preceptor of king Nimi, the latter performed a series of sacrifices. The sage on the conclusion of those sacrifices feeling tired, took rest for a while. The illustrious king Nimi went to him and said.

भगवन्यष्टुमिच्छामि तन्मां याजय मा चिरम्।
तमुवाच महातेजा वसिष्ठः पार्थिवोत्तमम्॥ ३॥
कंचित्कालं प्रतीक्षस्व तव यज्ञैः सुसत्तमैः।
श्रान्तोऽस्मि राजन्विश्रम्य याजयिष्यामि ते नृप॥ ४॥

"O Lord! I wish to perform more sacrifices, therefore please be ready to perform without delay." The sage Vasiṣṭha of great lustre replied– "O King! wait a while, I have become quite tired by attending to the performances of your sacrifices and shall get your further sacrifices performed soon after I feel recouped."

एवमुक्तः प्रत्युवाच वसिष्ठं नृपसत्तमः।
पारलौकिककार्ये तु कः प्रतीक्षितुमुत्सहेत्॥ ५॥
न च मे सौहृदं ब्रह्मन्कृतान्तेन बलीयशा।
धर्मकार्ये त्वरा कार्या चलं यस्माद्धि जीवितम्॥ ६॥

Having said thus, the great king replied to the sage Vasiṣṭha– "O Sage! no one is dear to the messenger of death, nor has any one a hold upon him. There is no certainly of life, therefore virtuous acts should be performed without a moment's delay.

धर्मपथ्यौदनो जंतुर्मृतोऽपि सुखमश्नुते।
श्वः कार्यमद्य कुर्वीत पूर्वाह्णे चापराह्णिकम्॥ ७॥
न हि प्रतीक्षते मृत्युः कृतं चास्य न वा कृतम्।
क्षेत्रापणगृहासक्तमन्यत्रगतमानसम्॥ ८॥
वृकीवोरणमासाद्य मृत्युरादाय गच्छति।
नैकान्तेन प्रियः कश्चिद्द्वेष्यश्चास्य न विद्यते॥ ९॥
आयुष्ये कर्मणि क्षीणे प्रसह्य हरते जनम्।
प्राणवायोश्चलत्वं च त्वया विदितमेव च॥ १०॥

The soul engaged in righteousness is in a state of enjoyment within me. Virtuous deeds fixed to be performed on the morrow should be accomplished today; for death does not take into consideration that man has yet to accomplish certain things. Those who pin their interests to shops, houses and other similar things, perish in a moment. Death is neither friendly nor hostile to any one. The moment one exhausts his store of Prārabdha karmas, Death lays its hand on him then and there. The breath of life is so transient which you know very well.

यदत्र जीव्यते ब्रह्मन् क्षणमात्रं तदद्भुतम्।
शरीरं शाश्वतं मन्ये विद्याभ्यासे धनार्जने॥ ११॥
अशाश्वतं धर्मकार्ये ऋणवानस्मि सङ्कटे।
सोऽहं संभृतसम्भारो भवन्मूलमुपागतः॥ १२॥

O Brāhmaṇa! one should indeed wonder at his momentary existence. I look upon my life as lasting when I am in my pursuit of knowledge and virtue, but consider it fleeting in the performance of righteous acts. I am overwhelmed with these ideas and feel that there is a heavy burden on me. I have therefore come to you to relieve me of my load.

न चेद्याजयसे मां त्वमन्यं यास्यामि याजकम्।
एवमुक्तस्तदा तेन निमिना ब्राह्मणोत्तमः॥ १३॥
शशाप तं निमिं क्रोधाद्विदेहस्त्वं भविष्यसि।
श्रान्तं मां त्वं समुत्सृज्य यस्मादन्यं द्विजोत्तमम्॥ १४॥
धर्मज्ञस्तु नरेन्द्र त्वं याजकं कर्तुमिच्छसि।
निमिस्तं प्रत्युवाचाथ धर्मकार्यरतस्य मे॥ १५॥
विघ्नं करोषि नान्येन याजनं च तथेच्छसि।
शापं ददासि यस्मात् त्वं विदेहोऽथ भविष्यसि॥ १६॥

If you will not help me in the performance of sacrifices, I shall have to get them performed through some other Brāhmaṇa." Hearing those words of the king, the sage pronounced the following curse on him– "O virtuous king! you wish to discharge me when I am feeling so tired and propose to appoint another preceptor; become devoid of your form." The king also pronounced the following curse on the sage– "O Twice-born priest, you are an obstacle in the path of my righteousness, you will also therefore become devoid of your form."

एवमुक्ते तु तौ जातौ विदेहौ द्विजपार्थिवौ।
देहहीनौ तयोर्जीवौ ब्रह्माणमुपजग्मतुः॥ १७॥
तावागतौ समीक्ष्याथ ब्रह्मा वचनमब्रवीत्।
अद्यप्रभृति ते स्थानं निमिजीव ददाम्यहम्॥ १८॥
नेत्रपक्ष्मसु सर्वेषां त्वं वसिष्यसि पार्थिव।
त्वत्सम्बन्धात्तथा तेषां निमेषः सम्भविष्यति॥ १९॥
चालयिष्यन्ति तु तदा नेत्रपक्ष्माणि मानवाः।
एवमुक्ते मनुष्याणां नेत्रपक्ष्मसु सर्वशः॥ २०॥
जगाम निमिजीवस्तु वरदानात्स्वयंभुवः।
वसिष्ठजीवं भगवान्ब्रह्मा वचनमब्रवीत्॥ २१॥
मित्रावरुणयोः पुत्रो वसिष्ठ त्वं भविष्यसि।
वसिष्ठेति च ते नाम तत्रापि च भविष्यति॥ २२॥

On account of those curses both the sage and the king were bereft of their forms, after which their souls went to Lord Brahmā. Seeing those souls approaching Him, Lord Brahmā said– "O King Nimi! henceforth I shall give you a foremost place. You shall now be ever present in the eyes of all the creatures and they shall open and shut their eyes by virtue of your glory." By the ordinance of Brahmā, Nimi accordingly became ever present in the eyes of all the creatures. Afterwards, Brahmā also said to Vasiṣṭha– "O Vasiṣṭha, you shall be the son of Mitra and Varuṇa where you will be known by your present name.

जन्मद्वयमतीतं च तत्रापि त्वं स्मरिष्यसि।
एतस्मिन्नेव काले तु मित्रश्च वरुणस्तथा॥ २३॥
बदर्याश्रममासाद्य तपस्तेपतुरव्ययम्।
तपस्यतोस्तयोरेवं कदाचिन्माधवे ऋतौ॥ २४॥
पुष्पितद्रुमसंस्थाने शुभे दयितमारुते।
उर्वशी तु वरारोहा कुर्वती कुसुमोच्चयम्॥ २५॥

You will have a recollection of your previous existence. Afterwards, once upon a time, Mitrā and Varuṇa were practising austerities in Badrikāśarma. During spring when the breeze was beating against the flower-plants of the season, the most enchanting Urvaśī adorned herself with flowers.

सुसूक्ष्मरक्तवसना तयोर्दृष्टिपथं गता।
तां दृष्ट्वेन्दुमुखीं सूभ्रूं नीलनीरजलोचनाम्॥ २६॥
उभौ चुक्षुभतुर्देवौ तद्रूपपरिमोहितौ।
तपस्यतोस्तयोर्वीर्य्यमस्खलच्च मृगासने॥ २७॥

That nymph dressed in a fine spun thin attire of red colour appeared before Mitra and Varuṇa and on seeing her enchanting face, with eyes like the blue lotus, they both were moved and dropped their semen-virile.

स्कन्नं रेतस्ततो दृष्ट्वा शापभीतौ परस्परम्।
चक्रतुः कलशे शुक्रं तोयपूर्णे मनोरमे॥ २८॥
तस्मादृषिवरौ जातौ तेजसाप्रतिमौ भुवि।
वसिष्ठश्चाप्यगस्त्यश्च मित्रावरुणयोर्द्वयोः॥ २९॥

Seeing it, both the Ṛṣis for fear of a curse threw the semen-virile in a beautiful pitcher full of water and out if it were born the illustrious sages Vasiṣṭha and Agastya.

वसिष्ठस्तूपयेमेऽथ भगिनीं नारदस्य तु।
अरुन्धतीं वरारोहां तस्यां शक्तिमजीजनत्॥ ३०॥
शक्तेः परा शरः पुत्रस्तस्य वंशं निबोध मे।
यस्य द्वैपायनः पुत्रः स्वयं विष्णुरजायत॥ ३१॥

Vasiṣṭha married Arundhatī, the sister of Nārada, who became the mother of Śakti. Śakti became the father of Parāśara in whose family Lord Viṣṇu in the form of Vedavyāsa was born. The very same family will now be enumerated.

प्रकाशो जनितो येन लोके भारतचन्द्रमाः।
पराशरस्य तस्य त्वं शृणु वंशमनुत्तमम्॥ ३२॥

काण्डशपो वाहनपो जैह्यपो भौमतापनः।
गोपालिरेषां पञ्चम एते गौराः पराशराः॥ ३ ३॥

Vedavyāsa produced the Bhārata like moonlight in the world. The following is the family of Parāśara viz., Kāṇḍaśapa, Vāhanapa, Jaihyapa, Bhauma-tāpana, Gopāli, these five are known as the Gaura Parāśara.

प्रपोहया वाह्यमयाः ख्यातेयाः कौतुजातयः।
हर्यश्विः पञ्चमो ह्येषां नीला ज्ञेयाः पराशवाः॥ ३ ४॥
कार्ष्णायनाः कपिमुखाः काकेयस्ता जपातयः।
पुष्करः पञ्चमश्चैषां कृष्ण ज्ञेयाः पराशराः॥ ३ ५॥
श्रीविष्ठायनबालेयाः स्वायष्टश्चोपयश्च ये।
इषीकहस्तश्चैते वै पञ्च श्वेताः पराशराः॥ ३ ६॥

Prapohaya, Vāhyamaya, Khyāteya, Kautu race and Haryaśva are known as Nīla Parāśara. Kārṣyāyana, Kapisukha, Kākeyastha, Japātaya and Puṣkaras are known as Kṛṣṇa Parāśara. Āviṣṭhāyana, Vāleya, Svāyaṣṭa, Upaya, Iṣīkahasta are the five Śveta Parāśara.

वाटिको बादरिश्चैव स्तम्बा वै क्रोधनायनाः।
क्षैमिरेषां पञ्चमस्तु एते श्यामाः पराशराः॥ ३ ७॥
खल्यायना वार्ष्णायनास्तैलेयाः खलुः यूथपाः।
तन्तिरेषां पञ्चमस्तु एते धूम्राः पराशराः॥ ३ ८॥
पराशराणां सर्वेषां त्र्यार्षेयः प्रवरो मतः।
पराशरश्च शक्तिश्च वसिष्ठश्च महातपाः।
परस्परमवैवाह्या सर्व एते पराशराः॥ ३ ९॥

Vāṭika, Bādari, Stamba, Krodhanāyana and Kṣaimi are the five Śyāma Parāśaras. Khalyāyana, Vārṣṇāyana, Taileya, Yūthapa and Tanti are the five Dhumra Parāśaras. All the Parāśaras have three Ṛṣis for their pravaras– Parāśara, Śakti and great ascetic Vasiṣṭha. They also cannot intermarry amongst each other.

उक्तास्तवैते नृप वंशमुख्याः
पराशराः सूर्य्यसमप्रभावाः।
येषां तु नाम्ना परिकीर्त्तितेन
पापं समग्रं पुरुषो जहाति॥ ४ ०॥

"O King! I have explained to you about the chief Ṛṣis of the Parāśara family illustrious like the Sun. One who recites their names becomes free from all his sins."

इति श्रीमात्स्ये महापुराणे प्रवरानुकीर्त्तने पराशरवंशवर्णनं
नामैकाधिद्विशततमोऽध्यायः॥ २ ० १॥

* * *

CHAPTER 202

The description of the Pravaras

मत्स्य उवाच

अतः परमगस्त्स्यस्य वक्ष्ये वंशोद्भवान्द्विजान्।
अगस्तयः करम्भयः कौशल्याः शकटास्तथा॥ १॥
सुमेधसो मयोभुवस्तथा गान्धारकायणाः।
पौलस्त्याः पौलहश्चैव ऋतुवंशभवास्तथा॥ २॥
त्र्यार्षेयाभिमताश्चैषां सर्वेषां प्रवराः शुभाः।
अगस्त्यश्च महेन्द्रश्च ऋषिश्चैव मयोभुवः॥ ३॥
परस्परमवैवाह्या ऋषयः परिकीर्त्तिताः।
पौर्णमासाः पारणाश्च त्र्यार्षेयाः परिकीर्त्तिताः॥ ४॥
अगस्त्यः पौर्णमासश्च पारणश्च महातपाः।
परस्परमवैवाह्याः पौर्णमासास्तु पारणैः॥ ५॥

Matsya said– "Now hear about the Brāhmaṇas born in the Agastya family. They are– Agastya, Karambha, Kauśalya, Sākaṭa, Sumedha, Mayobhuva, Gāndhārakāyana and those born in the Pulastya, Pulaha and Kratu families are known also as Agastyas, all of them have three Pravaras– Agastya, Paurṇamāsa and Pāraṇa. These Ṛṣis do not intermarry amongst each other. Those of the Agastya, Paurṇamāsa and Pāraṇa families do not also intermarry. The Paurṇamāsas particularly do not marry the Pāraṇas."

एवमुक्तो ऋषीणां तु वंश उत्तमपौरुषः।
अतः परं प्रवक्ष्यामि किं भवानद्य कथ्यताम्॥ ६॥

I have described to you the families of the renowned sages, now let me know what more do you wish to hear."

मनुरुवाच

पुलहस्य पुलस्त्यस्य क्रतोश्चैव महात्मनः।
अगस्त्यस्य तथा चैव कथं वंशस्तदुच्यताम्॥७॥

Manu said– "Kindly let me know the origin of the families of Pulaha, Pulastya and Kratu; how they came to be recognised as included in the family of Agastya."

मत्स्य उवाच

क्रतुः खल्वनपत्योऽभूद्राजन्वैवस्वतेऽन्तरे।
इध्मवाहं स पुत्रत्वे जग्राह ऋषिसत्तमः॥८॥
अगस्त्यपुत्रं धर्मज्ञामागस्त्याः क्रतवस्ततः।
पुलहस्य तथा पुत्रस्त्रयश्च पृथिवीपते॥९॥
तेषां तु जन्म वक्ष्यामि उत्तरत्र यथाविधि।
पुलहस्तु प्रजां दृष्ट्वा नातिप्रीतमनाः स्वकाम्॥१०॥

Matsya said– "O King! at the end of the Vaivasvata-manvantara, Kratu was without an offspring when he adopted as his son Idhmavāha, the virtuous son of Agastya; consequently those belonging to the family of Idhmavāha are called Āgastya and Kratu. Paulaha had three sons. Afterwards I will tell you of their origin. He was not pleased with them.

अगस्त्यजं दृढास्यं तु पुत्रत्वे वृतवांस्ततः।
पौलहाश्च तथा राजन्नागस्त्याः परिकीर्त्तिताः॥११॥
पुलस्त्यान्वयसम्भूतान्दृष्ट्वा रक्षःसमुद्भवान्।
अगस्त्यस्य सुतं धीमान्पुत्रत्वे वृतवांस्ततः॥१२॥

He therefore adopted Dṛḍhāsya, the son of Agastya, on account of which those born in the family of Dṛḍhāsya are known as Agastyas and Paulaha. The Ṛṣi Pulastya finding his sons becoming Rākṣasas became very sorry and adopted as his son, the promising son of Agastya.

पौलस्त्याश्च तथा राजन्नागस्त्याः परिकीर्त्तिताः।
सगोत्रत्वादिमे सर्वे परस्परमनन्वयाः॥१३॥

For this reason those born in the Paulastya family are known as Āgastya. They being of the same gotra do not intermarry.

एते तवोक्ताः प्रवरा द्विजानां
महानुभावा नृप वंशकाराः।
एषां तु नाम्ना परिकीर्त्तितेन
पापं समग्रं पुरुषो जहाति॥१४॥

I have described to you the originators of the families and the Pravaras of the illustrious Brāhmaṇas. One who recites their names is liberated from all sins.

इति श्रीमात्स्ये महापुराणे प्रवरानुकीर्तने
द्व्यधिकद्विशततमोऽध्यायः॥२०२॥

* * *

CHAPTER 203

The families of Dharma

मत्स्य उवाच

अस्मिन् वैवस्वते प्राप्ते शृणु धर्म्मस्य पार्थिव।
दाक्षायणीभ्यः सकलं वंशं दैवतमुत्तमम्॥१॥

Matsya said– "O king! I shall relate to you now the families born of the daughters of Dakṣa from Dharmarāja at the beginning of the Vaivasvata-manvantara. Please hear."

पर्वतादिमहादुर्गशरीराणि नराधिप।
अरून्धत्या प्रसूतानि धर्माद्वैवस्वतेऽन्तरे॥२॥
अष्टौ च वसवः पुत्राः सोमपाश्च विभोस्तथा।
धरो ध्रुवश्च सोमश्च आपश्चैवानलानिलौ॥३॥
प्रत्यूषश्च प्रभासश्च वसवोऽष्टौ प्रकीर्त्तिताः।
धरस्य पुत्रो द्रविणः कालः पुत्रो ध्रुवस्य तु॥४॥

Arundhatī through Dharma begot the eight Vasus and the Somapā Devas who were most mighty and stalwart. Dhara, Dhruva, Soma, Āpa, Anila, Anala, Pratyūṣa and Prahbāsa were the eight Vasus. Draviṇa was the son of Dhara and Kāla of Dhruva.

कालस्यावयवानां तु शरीराणि नराधिप।
मूर्त्तिमन्ति च कालाद्धि सम्प्रसूतान्यशेषतः॥५॥
सोमस्य भगवान् वर्चाः श्रीमांश्चापस्य कीर्त्यते।

अनेकजन्मजननः कुमारस्त्वनलस्य तु॥६॥
पुरोजवश्चानिलस्य प्रत्यूषस्य तु देवलः।
विश्वकर्मा प्रभासस्य त्रिदशानां स वर्द्धकिः॥७॥
समीहितकराः प्रोक्ता नागवीथ्यादयो नव।
लम्बापुत्रः स्मृतो घोषो भानोः पुत्राश्च भानवः॥८॥
ग्रहर्क्षाणां च सर्वेषामन्येषां चामितौजसाम्।

O Lord of men! the existence forms of Kāla, such as year etc. originated from Kāla itself; these were His sons Soma begot the illustrious Varca; Śrīmān was the son of Āpa. Anala became the father of Anekajanmajanana and Purojava was the son of Anila. Pratyūṣa was the father of Devala and Prabhāsa was the father of Viśvakarmā who is the architect of the Devas. Nāgavīthīs etc., the nine sons, acted according to the wishes of others. Lambā's son was Ghoṣa and his sons were known as the Bhānavas (12 Ādityas). They are foremost among the stars and planets and mighty persons.

मरूत्वत्यां मरूत्वन्तः सर्वे पुत्राः प्रकीर्त्तिताः॥९॥
संकल्पायाश्च संकल्पस्तथा पुत्रः प्रकीर्त्तितः।
मुहूर्त्ताश्च मुहूर्त्तायाः साध्याः साध्यासुताः स्मृताः॥१०॥
मनो मनुश्च प्राणश्च नरोषा नोच वीर्यवान्।
चित्तहार्य्योयनश्चैव हंसो नारायणस्तथा॥११॥
विभुश्चापि प्रभुश्चैव साध्या द्वादश कीर्त्तिताः।
विश्वायश्च तथा पुत्रा विश्वेदेवाः प्रकीर्त्तिताः॥१२॥
क्रतुर्दक्षो वसुः सत्यः कालकामो मुनिस्तथा।
कुरजो मनुजो वीजो रोचमानश्च ते दश॥१३॥

Marutvān were born of Marutvatī. Saṁkalpā gave birth to Saṁkalpa, Muhūrtas to Mahūrtas, and Sādhyas gave birth to Sādhyas. Mana, Manu, Prāṇa, Naroṣā, Noca, Vīryavān, Cittahārya, Ayana, Haṁsa, Nārāyaṇa, Vibhu and Prabhu were the twelve Sādhyas. These were the sons of Sādhyās. Visvā gave birth to Viśvedevas. Kratu, Dakṣa, Vasu, Satya, Kālakāma, Muni, Karaja, Manuja, Vīja, Rocamāna, were the ten Viśvedevas.

एतावदुक्तस्तव धर्मवंशः
संक्षेपतः पार्थिववंशमुख्य।
व्यासेन वक्तुं न हि शक्यमस्ति
राजन्विना वर्षशतैरनेकैः॥१४॥

O King! I have briefly narrated to you the family of. Dharma and no one but Vyāsa can describe it at full length without the time of many hundred years.

इति श्रीमात्स्ये महापुराणे धर्मवंशवर्णने धर्मप्रवरानुकीर्त्तनं नाम
त्र्यधिकद्विशततमोऽध्यायः॥२०३॥

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CHAPTER 204

Narration of the pitṛs (manes)

मत्स्य उवाच

एतद्वंशभवा विप्राः श्राद्धे भोज्याः प्रयत्नतः।
पितृणां वल्लभं यस्मादेषु श्राद्धं नरेश्वर॥१॥
अतः परं प्रवक्ष्यामि पितृभिर्याः प्रकीर्त्तिताः।
गाथाः पार्थिवशार्दूल कामयद्भिः पुरे स्वके॥२॥
अपि स्यात्स कुलेऽस्माकं यो नो दद्याज्जलांजलिम्।
नदीषु बहुतोयासु शीतलासु विशेषतः॥३॥
अपि स्यात्स कुलेऽस्माकं यः श्राद्धं नित्यमाचरेत्।
पयोमूलफलैर्भक्ष्यैस्तिलतोयेन वा पुनः॥४॥

Matsya said– "O King! the Brāhmaṇas belonging to the families of Dharma are worthy of being feasted on the occasion of Śrāddha as the gifts and food given to them with free will please the manes. O King! I shall now tell you what the manes desire in their realms and thus sing songs there. They wish that some one of their family should offer them libations of water and balls of rice in some cool running stream; they thus say– "Oh! will anyone be born in our families who will offer us simple handfuls of water in memory of us; especially offer us libations of water in some sacred rivers! Would any son be born in our families who offer us daily libations of milk, roots and fruits along with other victuals and *tila* (sesamum) and water?"

अपि स्यात्स कुलेऽस्माकं यो नो दद्यात्त्रयोदशीम्।
पायसं मधुसर्पिभ्यां वर्षासु च मघासु च॥ ५॥

Oh! will there be born such a son amongst our families who would offer us libations of *Pāyasam*[1] with clarified butter and honey on the thirteenth day of the lunar month in the rainy season under Maghā asterism?

अपि स्यात्स कुलेऽस्माकं खड्गमांसेन यः सकृत्।
श्राद्धं कुर्यात्प्रयत्नेन कालशाकेन वा पुनः॥ ६॥

Who would also offer us the flesh of the rhinoceros or black herb according to the prescribed rites even for one day?

कालशाकं महाशाकं मधु मुन्यन्नमेव च।
विषाणवर्ज्जा ये खड्गा आसूर्यं तदशीमहि॥ ७॥

The pitṛs say that the offerings of Kāla-śāka, mahā-śāka, honey, etc., and the appeasing grains used by the sages, the flesh of the rhinoceros that had not developed its horns keep them satisfied as long as sun exists.

गयायां दर्शने राहोः खड्गमांसेन योगिनाम्।
भोजयेत्कः कुलेऽस्माकं छायायां कुंजरस्य च॥ ८॥
आकल्पकालिकी तृप्तिस्तेनास्माकं भविष्यति।
दाता सर्वेषु लोकेषु कामचारो भविष्यति॥ ९॥

One who appeases us by making offerings of the rhinoceros flesh and feasting the yogis at Gayā during the solar and lunar eclipse or who will perform Śrāddha and offer gifts during the Gajacchāyā yoga so that we would be satisfied till the end of a kalpa and the one who performs Śrāddha and make gifts will no doubt enjoy all pleasures in all the Lokas till the end of a kalpa and can go anywhere free at his will.

आभूतसंप्लवं कालं नात्र कार्या विचारणा।
यदेतत्पञ्चकं तस्मादेकेनापि च यः सदा॥ १०॥
तृप्तिं प्राप्स्याम चानन्त्यां किं पुनः सर्वसम्पदा।
अपि स्यात्स कुलेऽस्माकं दद्यात्कृष्णाजिनं च यः॥ ११॥
अपि स्यात्स कुलेऽस्माकं कश्चित्पुरुषसत्तमः।
प्रसूयमानां यो धेनुं दद्याद्ब्राह्मणपुङ्गवे॥ १२॥
अपि स्यात्स कुलेऽस्माकं वृषभं यः समुत्सृजेत्।
सर्ववर्णविशेषेण शुक्लनीलं वृषं तथा॥ १३॥
अपि स्यात्स कुलेऽस्माकं यः कुर्याच्छ्रद्धयान्वितः।
सुवर्णदानं गोदानं पृथिवीदानमेव च॥ १४॥
अपि स्यात्स कुलेऽस्माकं कश्चित्पुरुषसत्तमः।
कूपारामतडागानां वापीनां यश्च कारकः॥ १५॥
अपि स्यात्स कुलेऽस्माकं सर्वभावेन यो हरिम्।
प्रयायाच्छरणं विष्णु देवेशं मधुसूदनम्॥ १६॥
अपि नः स कुले भूयात्कश्चिद्विद्वान्विचक्षणः।
धर्मशास्त्राणि यो दद्याद्विधिना विदुषामपि॥ १७॥

Such a man undoubtedly gets the right of enjoying in every realm according to his pleasure till the end of the kalpa; and one who performs any of the above-mentioned five Śrāddhas to the manes give them satisfaction, for an infinite period. And if Śrāddhas be performed with full ceremony they obtain unbounded pleasures. The pitṛs also say that if someone of their family gives away a skin of black deer in their name or a cow big with a young one to a Brāhmaṇa versed in the Vedas, or performs Vṛṣotsarga, i.e., sets free a bull in their name particularly a bull of white or bluish tint or gives away gold or a cow with devotion, or a piece of land or a well, a tank, or a grove or attaches himself to Viṣṇu or gives away Dharmaśāstras to the learned Brāhmaṇas causes them unbounded satisfaction.

एतावदुक्तं तव भूमिपाल
श्राद्धस्य कल्पं मुनि सम्प्रदिष्टम्।
पापापहं पुण्यविवर्द्धनं च
लोकेषु मुख्यत्वकरं तथैव॥ १८॥

O King! I have narrated to you what the sages have said in the Śrāddhakalpa. The rituals pertaining to Śrāddha drive away sins and bring virtue and comfort."

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[1] Cooked preparation of rice, milk and sugar.

इति श्रीमात्स्ये महापुराणे पितृगाथाकीर्त्तनं नाम
चतुरधिकद्विशततमोऽध्यायः॥ २०४॥

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CHAPTER 205

Benefits of donation of cows

मनुरुवाच

प्रसूयमाना दातव्या धेनुर्ब्राह्मणपुङ्गवे।
विधिना केन धर्मज्ञ दानं दद्याच्च किं फलम्॥ १॥

Manu said– "O Knower of Dharma! please tell me that what are the prescribed rules to give away a calving cow in charity to a Brāhmaṇa and what are the benefits of such a charity?"

मत्स्य उवाच

स्वर्णशृङ्गीं रौप्यखुरां मुक्तालांगूलभूषिताम्।
कांस्योपदोहनां राजन्सवत्सां द्विजपुङ्गवे॥ २॥
प्रसूयमानां गां दत्त्वा महत्पुण्यफलं लभेत्।
यावद्वत्सो योगिगतो यावद्गर्भं न मुञ्चति॥ ३॥
तावद्वै पृथिवी ज्ञेया सशैलवनकानना।
प्रसूयमानां यो दद्याद्धेनुं द्रविणसंयुताम्॥ ४॥
ससमुद्रगुहा तेन सशैलवनकानना।
चतुरन्ता भवेद्दत्ता पृथिवी नात्र संशयः॥ ५॥

Matsya said– "O King! Its horns should be covered with gold, hoofs with silver, tail end with pearls. It should be given away along with her calf and utensils made of kānsya (bell-metal). The giving away of such a cow begets immense good merits. The cow is like the earth with its mountains, forests, etc., till it bears her calf in her womb. One who gives it away at that time undoubtedly gets the benefits of having given away the land girt with four oceans.

यावन्ति धेनुरोमाणि वत्सस्य च नराधिप।
तावत् संख्यं युगगणं देवलोके महीयते॥ ६॥

O King! the donor remains in heaven with great respect for as many years as there are hairs on the body of the calf and the cow.

पितृन्पितामहांश्चैव तथैव प्रपितामहान्।
उद्धरिष्यत्यसंदेहान्नरकाद्भूरिदक्षिणः॥ ७॥
घृतक्षीरवहाः कुल्या दधिपायसकर्दमाः।
यत्र तत्र गतस्तस्य द्रुमाश्चेप्सितकामदाः।
गोलोकः सुलभस्तस्य ब्रह्मलोकश्च पार्थिव॥ ८॥

Lots of fees (gifts) should be paid in this case. Thus the donor undoubtedly liberates his father, grandfather and great-grandfather from hell. He goes to the region where flow the rivers of clarified butter and milk and the land abounds with the mud of curds and milk and there are trees that give the desired fruits. He easily gets access to Goloka and Brahmaloka.

स्त्रियश्च तं चन्द्रसमानवक्त्राः
प्रतप्तजाम्बूनदतुल्यरूपाः।
महानितम्बास्तनुवृत्तमध्या
भजन्त्यजस्रं नलिनाभनेत्राः॥ ९॥

He achieves a wife whose face is like the moon and whose colour is like burnished gold, her breasts are bloated, waist slender and lotus like eyes."

इति श्रीमात्स्ये महापुराणे धेनुदानं नाम
पञ्चाधिकद्विशततमोऽध्यायः॥ २०५॥

* * *

CHAPTER 206

The gift of a black deer skin

मनुरुवाच

कृष्णाजिनप्रदानस्य विधिकालौ ममानघ।
ब्राह्मणं च तथाचक्ष्व तत्र मे संशयो महान्॥ १॥

Manu said– "O God! please tell me the prescribed rules and time to gift a black deer skin. Also explain to me who is the most worthy Brāhmaṇa to have such a gift. I am doubtful about it.

मत्स्य उवाच

वैशाखी पौर्णमासी च ग्रहणे शशिसूर्ययो:।
पौर्णमासी तु या माघे ह्याषाढी कार्त्तिकी तथा॥ २॥
उत्तरायणद्वादशी वा तस्यां दत्तं महाफलम्।
आहिताग्निर्द्विजो यस्तु तद्देयं तस्य पार्थिव:॥ ३॥

Matsya said– On the full moon day in the month of Vaiśākha, Māgha, Āsāḍha and Kārttika on the twelfth lunar day of the sun's progress in the northern path, the giving away of the black deer skin begets incalculable benefits. It should be given to a Agnihotri Brāhmaṇa.

यथा येन विधानेन तन्मे निगदत: शृणु।
गोमयेनोपलिप्ते तु शुचौ देशे नराधिप॥ ४॥
आदावेव समास्तीर्य्य शोभनं वस्त्रमाविकम्।
तत: सशृङ्गं सखुरमास्तरेत् कृष्णमार्गकम्॥ ५॥
कर्त्तव्यं रुक्मशृङ्गं तद्रौप्यदन्तं तथैव च।
लांगूलं मौक्तिकैर्युक्तं तिलच्छन्नं तथैव च॥ ६॥
तिलैश्च शिखितं कृत्वा वाससाच्छादयेच्छुति:।
सुवर्णनाभं तत्कुर्यादलङ्कुर्याद्विशेषत:॥ ७॥
रत्नैर्गन्धैर्यथा शक्त्या तस्य दिक्षु च विन्यसेत्।
कांस्यपात्राणि चत्वारि तेषु दद्याद्यथाक्रमम्॥ ८॥
मृन्मयेषु च पात्रेषु पूर्वादिषु यथाक्रमम्।
घृतं क्षीरं दधि क्षौद्रमेवं दद्याद्यथाविधि॥ ९॥
चम्पकस्य तथा शाखामव्रणं कुम्भमेव च।
बाह्योपस्थानकं कृत्वा शुभचित्तां निवेशयेत्॥ १०॥

Now listen how it should be given away. O king! first a cloth made of good goat wool should be spread on the floor washed with cow-dung. Over it should be spread the skin of a black deer containing its horns and hoofs. The gold mounted horns, silver mounted teeth and the tail-end decorated with pearls should be covered with sesamum. Then everything should be covered with a piece of fine sacred cloth. Gold is to be placed on the navel. Afterwards it should also be decorated with jewels according to the means of the devotee and then incense is to be burnt round this At all its four corners vessels of bell-metal (kāṅsya) should be placed and the clay pots on the eastern side should be filled in with clarified butter milk, curd and honey. Another beautiful entire jar without any holes in it should be placed for the sprinkling of water. It should be placed in a quiet corner after putting a Campaka twig on the east side of it.

सूक्ष्मं वस्त्रं शुभं पीतं मार्ज्जनार्थं प्रयोजयेत्।
तथा धातुमयी: पात्री: पादयोस्तस्य दापयेत्॥ ११॥

There should be placed also a fine yellow or white cloth for wiping or cleaning. The vessels made of metals should be placed at both the hoofs.

यानि कानि च पापानि मया लोभात् कृतानि वै।
लोहपात्रादिदानेन प्रणश्यन्तु ममाशु वै॥ १२॥

The following formula should be recited– "Whatever sins I might have committed through avarice, be consumed by the giving away of this iron vessel." Then the vessel is to be given over.

तिलपूर्णं तत: कृत्वा वामपादे निवेशयेत्।
यानि कानि च पापानि कर्णोत्थानि कृतानि च॥ १३॥
कांस्यापात्रप्रदानेन तानि नश्यन्तु मे सदा।
मधुपूर्णं तु तत्कृत्वा पादे वै दक्षिणे न्यसेत्॥ १४॥

Afterwards the Queen's metal vessel (i.e., kāṅsya vessel) filled with sesamum should be placed near the left foot; and the following formulae should be uttered– "Whatever sins I may have committed through hearing be vanished by the gifts of this vessel of Queen's metal (white copper)." Thus repeating the mantra, the vessel is to be given over. Then the vessel filled with honey should be placed at the right foot.

परापवादपैशुन्याद्वृषा मांसस्य भक्षणात्।
तत्रोत्थितं च मे पापं ताम्रपात्रात्प्रणश्यतु॥ १५॥

Then the following formulae should be recited– "Whatever sins I may have committed through insinuations, backbiting, or eating flesh not offered to the gods, be destroyed by the giving away of this copper vessel." Then the vessel is to be given over.

कन्यानृताद्गवां चैव परदाराभिमर्षणात्।
रौप्यपात्रप्रदानाद्धि क्षिप्रं नाशं प्रयातु मे॥ १६॥

Whatever sins I may have committed through false speaking in connection with a cow and a virgin and through lust for the women of others be vanished by the giving away of this silver vessel. Then the vessel is to be given over.

ऊर्ध्वपादे त्विमे कार्यं ताम्रस्य रजतस्य च।
जन्मजन्मसहस्रेषु कृतं पापं कुबुद्धिना॥ १७॥
सुवर्णपात्रदानात्तु नाशयाशु जनार्दन।
हेममुक्ता विद्रुमं च दाडिमं बीजपूरकम्॥ १८॥
प्रशस्तपात्रे श्रवणे खुरे शृङ्गाटकानि च।
एवं कृत्वा यथोक्तेन सर्वशाकफलानि च॥ १९॥

Afterwards the copper and silver vessels should be placed at the fore-feet of the deer skin. Beautiful leaves containing gold, pearls, corals, pomegranates, citrons, etc., should be placed at the ears and (Śṛṅgāṭaka) pastry or dough is to be placed on the hoofs. Then various kinds of herb-vegetables and fruits should be placed and then the following formulae should be uttered– "O Janārdana! the sins that I may have committed through ignorance in thousands of my lives, be destroyed by the giving away of this vessel of gold."

तत्प्रतिग्रहविद्विद्वानाहिताग्निर्द्विजोत्तमः।
स्नातो वस्त्रयुगच्छन्नः स्वशक्त्या चाप्यलङ्कृतः॥ २०॥
प्रतिग्रहश्च तस्योक्तः पुच्छदेशे महीपते।
तत एवं समीपे तु मन्त्रमेनमुदीरयेत्॥ २१॥
कृष्णः कृष्णगलो देवः कृष्णाजिनधरस्तथा।
तद्दानाद्धूतपापस्य प्रीयतां वृषभध्वजः॥ २२॥

In such a way the Agnihotrī Brāhmaṇa accepting the gift should take his bath, wear the pair of garments and he is to be bedecked according to the means of the devotee. He is then to accept the gift. The gift should be accepted at the tail-end and the following formulae should be uttered on that occasion– "Lord Mahādeva who wears the black-deer skin and who has a beautiful blue neck, therefore by the gift of this black deer skin He may be pleased and so Kṛṣṇa be pleased."

अनेन विधिना दत्त्वा यथावत् कृष्णमार्गकम्।
न स्पृश्योऽसौ द्विजो राजंश्चितियूपसमो हि सः॥ २३॥

After thus giving away the gift to the Brāhmaṇa the devotee should not touch him for he became like the wood of a sacrificial post at the burning ceremonies not fit to be touched.

तं दाने श्राद्धकाले च दूरतः परिवर्ज्जयेत्।
स्वगृहात्प्रेष्य तं विप्रं मङ्गलस्नानमाचरेत्॥ २४॥
पूर्णकुम्भेन राजेन्द्र शाखया चम्पकस्य तु।
कृत्वाचार्यश्च कलशं मन्त्रेणानेन मूर्द्धनि॥ २५॥
आप्यायस्व समुद्ज्येष्ठा ऋचा संस्नाप्य षोडश।
अहतेवाससीवीत आचान्तः शुचितामियात्॥ २६॥

That Brāhmaṇa should be avoided on the occasion of other gifts and *Śrāddha* ceremony. After sending him away the devotee should bathe. He should pour over him the water full to the brim of the vase having a Campaka twig. The preceptor should first be called and the pitcher should be placed on the head. Then bath should be performed by the recitation of the sixteen Vedic hymns, as prescribed, viz., Āpyāyasva, Samudjyeṣṭhā, etc. He is purified by putting on a pair of garments and making *ācaman* after reciting 'Ahatevāsasīvīta.'

तद्वासः कुम्भसहितं नीत्वा क्षेप्यं चतुष्पथे।
कृतेनानेन या तुष्टिर्न सा शक्या सुरैरपि॥ २७॥
वक्तुं हि नृपतिश्रेष्ठ तथाप्युद्देशतः शृणु।
समग्रभूमिदानस्य फलं प्राप्नोत्यसंशयम्॥ २८॥

Then the jar along with the cloth should be lifted up and taken to a square where it should be dashed. The benefits accruing by the performance of such a charity cannot be fully described even by the Devas. To be brief the devotee gets the benefits of having given away the whole world in charity.

सर्वान् लोकांश्च जयति कामचारी विहङ्गवत्।
आभूतसंप्लवं तावत् स्वर्गमाप्नोत्यसंशयम्॥ २९॥

He conquers all the realms and moves about everywhere as he wills like a bird; and is paid great respect and undoubtedly remains in heaven till the annihilation of the universe.

न पिता पुत्रमरणं वियोगं भार्यया सह।
धनदेशपरित्यागं न चैवेहाप्नुयात्क्वचित्॥ ३०॥

His father and sons, etc., do not perish, nor is there a separation from his wife and he does not lose his wealth, realm, etc.

कृष्णोप्सितं कृष्णमृगस्य चर्म
दत्त्वा द्विजेन्द्राय समाहितात्मा।
यथोक्तमेतन्मरणं न शोचेत्
प्राप्नोत्यभीष्टं मनसः फलं तत्॥ ३१॥

In this way the devotee gets such benefits and attains all his wishes. He is void of the cares of death."

इति श्रीमात्स्ये महापुराणे कृष्णाजिनप्रदानं नाम
षडधिकद्विशततमोऽध्यायः॥ २०६॥

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CHAPTER-207

The signs of an auspicious bull

मनुरुवाच

भगवञ्छ्रोतुमिच्छामि वृषभस्य च लक्षणम्।
वृषोत्सर्गविधिं चैव तथा पुण्यफलं महत्॥ १॥

Manu said– O Lord! I am desirous of knowing the qualities of a bull that ought to be set at liberty as mentioned in the previous chapters as well as the great merits resulting therefore. Please also tell me the rules of performing Vṛṣotsarga[1].

मत्स्य उवाच

धेनुमादौ परिक्षेत सुशीलां च गुणान्विताम्।
अव्यङ्गामपरिक्लिष्टां जीववत्सामरोगिणीम्॥ २॥
स्निग्धवर्णां स्निग्धखुरां स्निग्धशृङ्गीं तथैव च।
मनोहराकृतिं सौम्यां सुप्रमाणामनुद्धताम्॥ ३॥
आवर्त्तैर्दक्षिणावर्त्तैर्युक्तां दक्षिणतस्तथा।
वामावर्त्तैर्वामतश्च विस्तीर्णजघनां तथा॥ ४॥
मृदु संहतताम्रोष्ठीं रक्तग्रीवासुशोभिताम्।
अश्यामदीर्घाऽस्फुटिता रक्तजिह्वा तथा च या॥ ५॥
विस्रावामलनेत्रा च शफैरविरलैर्दृढैः।
वैदूर्यमधुवर्णैश्च जलबुद्बुदसन्निभैः॥ ६॥
रक्तस्निग्धैश्च नयनैस्तथा रक्तकनीनिकैः।
सप्तचतुर्दशदन्ता तथा वा श्यामतालुका॥ ७॥
षडुन्नता सुपार्श्वोरुः पृथुपञ्च समायता।
अष्टायतशिरोग्रीवा या राजन्सा सुलक्षणी॥ ८॥

Matsya said– "O King! first of all the cow is to be examined; there should be a cow of gentle temper free ailment and disease, strong, of nice colour, having beautiful hoofs and horns, well-built, of middle height, giving good milk, having curls on the body (especially curls turning to the left on the right side and turning to the right on the left side having all the lucky signs, with extensive thighs, red lips, neck and tongue, with eyes clear and beautiful (not red or having many hair) and hoofs large, having eyes of the lustre of Vaidūrya, with lovely eye corners, having seven and seven teeth and bright palate, with lovely sides and thighs with six parts elevated, five parts level and eight parts capacious and wide. A cow having these qualifications is said to have auspicious signs."

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[1] Setting free a bull on the occasion of a funeral rite, or as a religious act generally.

मनुरुवाच

षडुन्नता: के भगवन्के च पञ्च समायता:।
आयताश्च तथैवाष्टौ धेतूनां के शुभावहा:॥९॥

Manu said– "Which six parts should be elevated? Which five parts should be level? And which eight parts are to be capacious and wide?"

मत्स्य उवाच

उर: पृष्ठं शिर: कुक्षी श्रोणी च वसुधाधिप।
षडुन्नतानि धेनूनां पूजयन्ति विचक्षणा:॥१०॥

Matsya said– "The following six parts of the cow's body should be elevated, viz.,– chest, back, head, belly, loins."

कर्णौ नेत्रे ललाटं च पञ्च भास्करनन्दन।
समायतानि शस्यन्ते पुच्छं सास्ना च सक्थिनी॥११॥
चत्वारश्च स्तना राजन्ज्ञेया ह्यष्टौ मनीषिभि:।
शिरो ग्रीवायताश्चैते भूमिपाल दशस्मृता:॥१२॥

"A cow with the following level parts of the body is said to be a fine one, viz.,– ears, eyes, forehead and the following eight parts should be capacious viz.,– tail, dewlap, udders, thighs; and extensive head and neck are also desirable.

तस्या: सुतं परीक्षेत वृषभं लक्षणान्वितम्।
उन्नतस्कन्धककुदमृजुलांगूलकम्बलम्॥१३॥
महाकटितटस्कन्धं वैदूर्यमणिलोचनम्।
प्रबालगर्भश्रृङ्गाग्रं सुदीर्घपृथुवालधिम्॥१४॥
नवाष्टादशसंख्यैर्वातीक्ष्णाग्रैर्दशनै: शुभै:।
मल्लिकाक्षश्च मोक्तव्यो गृहेऽपि धनधान्यद:॥१५॥

The calf of such a cow should be also examined. It should have also auspicious signs. It should have elevated shoulders and hump, with a soft and straight tail, having tender cheeks, broad back, eyes shining like Vaidūrya gem, sharp horns and long and thick hairs on the tail having eighteen nice teeth and eyes like Atallikā flowers. If such a fine bull is set free, it increases the domestic pelf.

वर्णतस्ताम्रकपिलो ब्राह्मणस्य प्रशस्यते।
श्वेतो रक्तश्च कृष्णश्च गौर: पाटल एव च॥१६॥
शृङ्गिणस्ताम्रपृष्ठश्च शवल: पञ्चवालकै:।
पृथुकर्णो महास्कन्ध: श्लक्ष्णरोमा च यो भवेत्।
रक्ताक्ष: कपिलो यश्च रक्तश्रृङ्गतलो भवेत्॥१७॥
श्वेतोदर: कृष्णपार्श्वो ब्राह्मणस्य तु शस्यते।
स्निग्धो रक्तेन वर्णेन क्षत्रियस्य प्रशस्यते॥१८॥
कांचनाभेन वैश्यस्य कृष्णेनाप्यन्त्यजन्मन:।
यस्य प्रागायते शृंगे भूमुखाभिमुखे सदा॥१९॥
सर्वेषामेव वर्णानां सर्व: सर्वार्थसाधक:।
मार्ज्जारपाद: कपिलो धन्य: कपिल पिंगल:॥२०॥
श्वेतो मार्ज्जारपादस्तु धन्यो मणिनिभेक्षण:।
करट: पिंगलश्चैव श्वेतपादस्तथैव च॥२१॥
सर्वपादसितो यश्च द्विपादश्वेत एव च।
कपिञ्जलनिभो धन्यस्तथा तित्तिरिसन्निभ:॥२२॥

The Brāhmaṇas should set free the following class of bulls, viz.– red, tawny or reddish, white or black in colour, tawny reddish back, of variegated colours, with long ears and shoulders, with glossy hair, red eyes or having nutbrown colour near the horns, with white stomach, or black sides. The Kṣatriyas should set free a bull of red and beautiful colour; the Vaiśyas of golden colour and the Śūdras of black colour. The bull with its horns pointing forward towards the eyebrows, ought to be set free by men of all classes. The bull having its feet like those of the white cat, with tawny or reddish in colour, with eyes shining like a jewel having black colour like a crow or of yellow colour, or with only two feet white, or of the colour of a pigeon or a partridge, is also said to be a good one.

आकर्णमूलश्वेतं तु मुखं यस्य प्रकाशते।
नन्दीमुख: स विज्ञेयो रक्तवर्णो विशेषत:॥२३॥

The bull whose face is white or reddish up to the ears and whose body is especially of red colour is called Nandīmukha cow.

श्वेतं तु जठरं यस्य भवेत्पृष्ठं च गोपते:।
वृषभ: स समुद्राख्य: सततं कुलवर्द्धन:॥२४॥
मल्लिकापुष्पचित्रश्च धन्यो भवति पुङ्गव:।
कमलैर्मण्डलैश्चापि चित्रो भवति भाग्यद:॥२५॥

The bull whose stomach and back are white is called Samudra and increases the progeny of the family. The bull of the colour of jasmin (Jarminum Sambae) or having variegated circular spots is considered to increase the wealth of the donor.

अतसीपुष्पवर्णश्च तथा धन्यतर: स्मृत:।
एते धन्यास्तथाऽधन्यान्कीर्त्तयिष्यामि ते नृप॥२६॥
कृष्णताल्वोष्ठवदना रूक्षशृङ्गशफाश्च ये।
अव्यक्तवर्णा ह्रस्वाश्च व्याघ्रसिंहनिभाश्च ये॥२७॥
ध्वांक्षगृहसवर्णाश्च तथा मूषकसन्निभा:।
कुण्ठा: काणास्तथा खंजा: केकराक्षास्तथैव च॥२८॥
विषमश्वेतपादश्च उद्भ्रान्तनयनास्तथा।
नैते वृषा: प्रमोक्तव्या न च धार्यास्तथा गृहे॥२९॥

The bull having circles like lotus increases the fortune; the one of the colour of Atasī (Linum Usitatissimum) flower increases prosperity. All these kinds of bulls are good. Now I shall tell you the kinds of bulls that are of bad signs and should neither be set at liberty nor kept in the house. Those are the bulls that have black palate, lips and mouth, and rugged horns and hoofs, indistinct colour, mouth resembling that of a wolf or a tiger, and colour like that of a crow, vulture, or a form like that of a rat, weak, having no teeth, squint-eyed, one-eyed, lame, with half of the white feet, and having restive eyes.

मोक्तव्यानां च धार्याणां भूयो वक्ष्यामि लक्षणम्।
स्वस्तिका कारशृङ्गश्च तथा मेघौघनिस्वना:॥३०॥
महाप्रमाणाश्च तथा मत्तमातङ्गगामिन:।
महोरस्का महोच्छ्राया महाबलपराक्रमा:।
शिर: कर्णौ ललाटं च वालधिश्चरणास्तथा॥३१॥

I shall also tell you the kind of bulls that ought to be set at liberty or kept in the household. Those should be well-built, roaring like the thunder clouds, high in stature, walking like an infuriated elephant, with broad chest and very powerful.

नेत्रे पार्श्वे च कृष्णानि शस्यन्ते चन्द्रभासिनाम्।
श्वेतान्येतानि शस्यन्ते कृष्णस्य तु विशेषत:॥३२॥

The white bull having its head, ears, forehead, tuft of hair at the tail-end, feet and eyes black, is described to be very excellent.

भूमौ कर्षति लांगूलं प्रलम्बस्थलवालधि:।
पुरस्तादुद्यतो नीलो वृषभश्च प्रशस्यते॥३३॥
शक्तिध्वजपताकाढ्या येषां राजी विराजते।
अनड्वाहस्तु ते धन्याश्चित्रसिद्धिजयावहा:॥३४॥

Similarly a black bull having all those things white is said to be the same. The bull whose tuft of hair at the tail-end may be long enough touching the ground, and the hairs of the tail long and thick, such a Nīla bull is said to be specially good. The bulls having the signs of a pearl, a banner, etc., are exceptionally good. They are the givers of wonderful Siddhis and victory.

प्रदक्षिणं निवर्त्तन्ते स्वयं ये विनिवर्त्तिता:।
समुन्नतशिरोग्रीवा धन्यास्ते यूथवर्द्धना:॥३५॥

The bulls when obstructed in their motion stop, and whose head and neck are elevated, are excellent.

रक्तशृङ्गाग्रनयन: श्वेतवर्णो भवेद्यदि।
शफै: प्रवालसदृशैर्नास्ति धन्यतरस्तत:॥३६॥
एते धार्या: प्रयत्नेन मोक्तव्या यदि वा वृषा:।
धारिताश्च तथा मुक्ता धनधान्यप्रवर्द्धना:॥३७॥

Those that have their forepart of the horns and the eyes red, body white, hoofs resplendent like coral, are said to be the best of all. These are to be kept in the house or set at liberty. These increase grains and wealth. The bulls should always be examined before being set at liberty or kept in the household.

चरणानि मुखं पुच्छं यस्य श्वेतानि गोपतेः।
लाक्षारससवर्णश्च तं नीलमिति निर्दिशेत्॥ ३८॥
वृष एव स मोक्तव्यो न सन्धार्यो गृहे भवेत्।
तदर्थमेषा चरति लोके गाथा पुरातनी॥ ३९॥
एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत्।
गौरीं चाप्युद्वहेत्कन्यां नीलं वा वृषमुत्सृजेत्॥ ४०॥

The bull whose four feet, face and tail are white, and whose colour is red like the juice of lac or red dye is known as Nīla-vṛṣabha. It should be set free; it should never be kept in the household. It is a saying amongst the household that one should desire many sons for even if one son out of a many goes to Gayā or offers a Gaurī (virgin) or sets a Nīla-Vṛṣabha at liberty his family is blessed.

एवं वृषं लक्षणसंप्रयुक्तं
गृहोद्भवं क्रीतमथापि राजन्।
मुक्त्वा न शोचन्मरणं महात्मा
मोक्षं गतश्चाहमतोऽभिधास्ये॥ ४१॥

O King! the qualities of the bulls have thus been narrated. One who sets at liberty such a bull as described in the earlier verses, should not worry himself about sorrow or death. He is sure to attain emancipation."

इति श्रीमात्स्ये महापुराणे वृषभलक्षणं नाम
सप्ताधिकद्विशततोऽध्यायः॥ २०७॥

* * *

CHAPTER 208

The anecdote of Sāvitrī

सूत उवाच

ततः स राजा देवेशं पप्रच्छामितविक्रमः।
पतिव्रतानां माहात्म्यं तत्सम्बद्धां कथामपि॥ १॥

Sūta said– "King Vaivasvata Manu requested the Lord to explain to him the glory of the Pativratā ladies (chaste and virtuous women) and on other subjects.

मनुरुवाच

पतिव्रतानां का श्रेष्ठा कया मृत्युः पराजितः।
नामसङ्कीर्त्तनं कस्याः कीर्तनीयः सदा नरैः।
सर्वपापक्षयकरमिदानीं कथयस्व मे॥ २॥

Manu said– "Among the chaste ladies who is the best? Who has subdued death? Whose name should the people recite every day? Please tell me all this, their glory is the dispeller of all sins."

मत्स्य उवाच

वैलोम्यं धर्मराजोऽपि नाचरत्यथ योषिताम्।
पतिव्रतानां धर्मज्ञ पूज्यास्तस्यापि ताः सदा॥ ३॥

Matsya said– "Even the Dharmarāja does not dare to do anything against the wishes of the virtuous and chaste ladies who are worthy of being venerated by Him."

अत्र ते वर्णयिष्यामि कथां पापप्रणाशिनीम्।
यथा विमोक्षितो भर्त्ता मृत्युपाशगतः स्त्रिया॥ ४॥

"I shall now relate to you on this point a story which drives away all sins as a virtuous lady saved her lord from the meshes of death."

मद्रेषु शाकलो राजा बभूवाश्वपतिः पुरा।
अपुत्रस्तप्यमानोऽसौ पुत्रार्थी सर्वकामदाम्॥ ५॥
आराधयति सावित्रीं लक्षितोऽसौ द्विजोत्तमैः।
सिद्धार्थकैर्हूयमानां सावित्रीं प्रत्यहं द्विजैः॥ ६॥
शतसंख्यैश्चतुर्थ्यां तु दशमासागते दिने।
काले तु दर्शयामास स्वां तनुं मनुजेश्वरम्॥ ७॥

"In the country of Madra there was in ancient times a king named Śākala Aśvapati. With the object of begetting progeny he began to adore Sāvitrī. The Brāhmaṇas began to pour offerings of white sesamums into the fire daily, when ten months passed, Sāvitrī became pleased and appeared before the king.

सावित्र्युवाच

राजन्भक्तोऽसि मे नित्यं दास्यामि त्वां सुता सदा।
तां दत्तां मत्प्रसादेन पुत्रीं प्राप्स्यसि शोभनाम्॥ ८॥

एतावदुक्त्वा सा राज्ञः प्रणस्यैव चार्थिवः।
जगामादर्शनं देवी यथा वै नृप चञ्चला॥ ९॥
मालती नाम तस्यासीद्राज्ञः पत्नी पतिव्रता।
सुषुवु तनयां काले सावित्रीमिव रूपतः॥ १०॥
सावित्र्याहूतया दत्ता तद्रूपसदृशी तथा।
सावित्री च भवत्वेषा जगाद नृपतिर्द्विजान्॥ ११॥

Sāvitrī said– "O King! you are my constant devotee. I shall give you a progeny. A beautiful daughter will be born to you by My favour." Saying so She vanished, and afterwards Mālatī, the virtuous queen of that king, gave birth to a daughter handsome like Sāvitrī. The king then said to the Brāhmaṇas– This daughter has been born by the favour of Sāvitrī and she should therefore be named Sāvitrī."

कालेन यौवनं प्राप्ता ददौ सत्यवते पिता।
नारदस्तु ततः प्राह राजानं दीप्ततेजसम्॥ १२॥
संवत्सरेण क्षीणायुर्भविष्यति नृपात्मजः।
सकृत्कन्याः प्रदीयन्ते चिन्तयित्वा नराधिप॥ १३॥
तथापि प्रददौ कन्यां द्युमत्सेनात्मजे शुभे।
सावित्र्यपि च भर्त्तारमासाद्य नृपमन्दिरे॥ १४॥
नारदस्य तु वाक्येन द्रूयमानेन चेतसा।
शूश्रूषां परमां चक्रे भर्तृश्वशुरयोर्वने॥ १५॥
राज्याद्भ्रष्टः सभार्य्यस्तु नष्टचक्षुर्नराधिपः।
न तुतोष समासाद्य राजपुत्रीं तथा स्नुषाम्॥ १६॥

"Afterwards the girl grew young and she was promised to Satyavān. At the same time Nārada came and told the king– "O King! Satyavāna with whom you think of marrying your daughter will die within a year." The king then said to himself– "I have already resolved to give my daughter to one particular person and under the circumstances I shall not change my determination." With that mind he gave her away to Satyavān, the son of Dyumati Sen. Sāvitrī on becoming his wife became anxious on the recollection of the verdict of Nārada and began to devoutfully serve her lord and her father-in-law and mother-in-law. Her blind father-in-law was deprived of his kingdom and resided with his son and his son's wife in the forest. Sāvitrī served them with great care and they were greatly satisfied.

चतुर्थेऽहनि मर्त्तव्यं तथा सत्यवता द्विजाः।
श्वशुरेणाभ्यनुज्ञाता तदा राजसुतापि सा॥ १७॥
चक्रे त्रिराजं धर्मज्ञा प्राप्ते तस्मिंतदा दिने।
दारुपुष्पफलाहारी सत्यवांस्तु ययौ वनम्॥ १८॥
श्वशुरेणाभ्यनुज्ञाता याचनाभङ्गभीरुणा।
सावित्र्यपि जगामार्त्ता सह भर्त्रा महद्वनम्॥ १९॥
चेतसा दूयमानेन गृहमाना महद्भयम्।
वने पप्रच्छ भर्त्तारं द्रुमांश्चासदृशांस्तथा॥ २०॥
आश्वासयामास स राजपुत्रीं
क्लान्तां वने पद्मविशालनेत्राम्।
सन्दर्शनेनाय द्रुमद्विजानां
तथा मृगाणां विपिने नृवीरः॥ २१॥

In the meantime only four days remained for Satyavān to die when Sāvitrī with the permission of her father-in-law kept up a fast for three nights. On the fourth day Satyavān went to fetch flowers and fruits from the forest with his father's permission, when Sāvitrī also with her father-in-law's permission followed him there. In the forest oppressed with the overwhelming grief of her lord's approaching death, she in order not to disclose her mind, began to ask her lord the names of the various trees and flowers. Satyavān began to point out to his distressed consort the principal forest trees, birds and animals."

इति श्रीमात्स्ये महापुराणे सावित्र्युपाख्याने सावित्रीवनप्रवेशो
नामाष्टाधिकद्विशततमोऽध्यायः॥ २०८॥

* * *

CHAPTER 209

The anecdote of Sāvitrī

सत्यवानुवाच

वनेऽस्मिन् शाद्वलाकीर्णे सहकारं मनोहरम्।
नेत्रघ्राणसुखं पश्य वसन्तं रतिवर्द्धनम्॥ १॥
वनेऽप्यशोकं दृष्ट्वैनं रागवन्तं सुपुष्पितम्।
वसन्तो हसतीवायं मामेवायतलोचने॥ २॥

"Satyavān said– O Dear! look at the forest smiling with verdure and nice trees. The whole atmosphere is so pleasing to the eyes and the nose. It indeed fills the mind with amorous feelings. Look at the Aśoka (Jonesia Asoka) trees laden with flowers. O one with beautiful eyes! the spring is really smiling on us.

दक्षिणे दक्षिणैतां पश्य रम्यां वनस्थलीम्।
पुष्पितैः किंशुकैर्युक्तां ज्वलितानलसप्रभैः॥ ३॥
सुगन्धकुसुमामोदो वनराजिविनिर्गतः।
करोति वायुर्दाक्षिण्यमावयोः क्लमनाशनम्॥ ४॥

Look at the Kiṅśuka blossoms to the south of this beautiful forest. The Kiṅśuka flowers look like a blaze of fire and are fragrant. O Dear! in this forest flows the wind laden with the sweet aroma of flowers which is so soothing to me.

पश्चिमेन विशालाक्षि कर्णिकारैः सुपुष्पितैः।
काञ्चनेन विभात्येषा वनराजी मनोरमा॥ ५॥
अतिमुक्तलताजालरुद्धमार्गा वनस्थली।
रम्या सा चारुसर्वाङ्गि कुसुमोत्करभूषणा॥ ६॥

To the west are visible the Karṇikāra flowers of the golden hue. Most of the thoroughfares of this forest are choked with luxuriant blossoms. Indeed the whole place abounds with flowers and looks charming.

मधुमत्तालिझङ्कारव्याजेन वरवर्णिनि।
चापाकृष्टिं करोतीव कामः पार्श्वे जिघांसया॥ ७॥
फलास्वादलसद्वक्त्रपुंस्कोकिलविनादिता।
विभाति चारुतिलका त्वमिवैषा वनस्थली॥ ८॥

Listen to the buzzing of the passionate black bees. In the midst of such surroundings the god of love with his arrows on the bow is about to make me His target. The place is resounding with the chorus of the cuckoos that are tasting the jungle fruits. Their notes are indeed beautiful like the speech of the good. These peacocks fired with love are following their females that are soaked in the aroma of flowers. Indeed the whole forest looks charming like you.

कोकिलश्चूतशिखरे मञ्जरीरेणुपिञ्जरः।
गदितैर्व्यक्ततां याति कुलीनश्चेष्टितैरिव॥ ९॥
पुष्परेणुविलिप्ताङ्गी प्रियामनुसरन् वने।
कुसुमं कुसुमं याति कूजन् कामीं शिलीमुखः॥ १०॥
मञ्जरीं सहकारस्य कान्तावच्चाग्रपीडिताम्।
स्वदते बहुपुष्पेऽपि पुंस्कोकिलयुवा वने॥ ११॥

These young cuckoos are enjoying themselves on the branches of the sweet smelling mangoes. Their bodies are besmeared with the dust and aroma of the sweet smelling flowers and are in pursuit of their females and are going from one branch to another. See! though there are many flowers in this forest, the male cuckoo has taken the flower stalk of Sahakāra (mango tree) flower and is enjoying it like his wife.

काकः प्रसूतां वृक्षाग्रे स्वामेकाग्रेण चंचुना।
कार्की सम्भावयत्येष पक्षाच्छादित पुत्रिकाम्॥ १२॥

See this crow sitting on the branch of that tree. She is shielding her young ones with her wings and the male crow is feeding her after her delivery by his beak.

भूभागं निम्नमासाद्य दयितासहितो युवा।
नाहारमपि चादत्ते कामाक्रान्तः कपिञ्जलः॥ १३॥

This Cātaka bird with his wife has come down to the ground but being enamoured does not pick up his food.

कलविङ्कस्तु रमयन् प्रियोत्सङ्गे समास्थितः।

मुहुर्मुहुर्विशालाक्षि उत्कण्ठयति कामिन:॥ १४॥

Look at this crane that is enjoying himself in the company of his female and surcharged with passion is constantly making love to her and exciting passions in others.

वृक्षशाखां समारूढ: शुक्रोऽयं सह भार्यया।
भरेण लम्बयञ्छाखां करोति सफलामिव॥ १५॥

This parrot sitting on the branch of that tree in company of his female is binding down the twig so that it seems that the twig is loaded with fruit.

वनेऽत्र पिशितास्वादतृप्तो निद्रामुपागत:।
शेते सिंहयुवा कान्ता चरणान्तरगामिनी॥ १६॥

This lion is also having his rest after a full meal and the lioness is lying in his embrace.

व्याघ्रयोर्मिथुनं पश्य शैलकन्दरसंस्थितम्।
ययोर्नेत्रप्रभालोके गुहा भिन्नेव लक्ष्यते॥ १७॥

Look at this wolf with his female in this cavern. See how their eyes are gleaming.

अयं द्वीपी प्रियां लेढि जिह्वाग्रेण पुन: पुन:।
प्रीतिमायाति च तया लिह्यमान: स्वकान्तया॥ १८॥

This rhinoceros is licking his female constantly and being licked in return by the female and is feeling pleasure thereby.

उत्सङ्गकृतमूर्द्धानं निद्रापहृतचेतसम्।
जन्तूद्धरणत: कान्तं सुखयत्येव वानरी॥ १९॥

How is the she-monkey making her monkey asleep by placing his head on her lap and what pleasure is she giving to the male when she picks up insects from his body?

भूमौ निपतितां रामां मार्ज्जारो दर्शितोदरीम्।
नखैर्दन्तैर्दशत्येष न च पीडयते तथा॥ २०॥

How is this cat scratching her female who is lying on the ground with her belly visible without causing her pain.

शशक: शशकी चोभे संसुप्ते पीडिते इमे।
संलीनगात्रचरणे कर्णैर्व्यक्तिमुपागते॥ २१॥

See that pair of hares are lying clasping each other in close embrace hiding their bodies and feet. But they can be marked out by their ears that are seen.

स्नात्वा सरसि पद्माढ्ये नागस्तु मदनप्रिय:।
सम्भावयति तन्वङ्गीं मृणालकवल: प्रियाम्॥ २२॥

This enamoured elephant after plunging itself into the water in the tank is playing with his female with a lotus stem.

कान्तप्रोथसमुत्थानै: कान्तमार्गानुगामिनी।
करोति कवलं मुस्तैर्वराही पोतकानुगा॥ २३॥

See this sow is following her boar with her pigs on the track and is feeding on mice raised up by the nose of the boar.

दृढाङ्गसन्धिर्महिष: कर्दमाक्ततनुर्वने।
अनुव्रजति धावन्तीं प्रियामुद्धतमुत्सुक:॥ २४॥

This thick-skinned buffalo besmeared with mud is frisking after his female.

पश्य चार्वङ्गि सारङ्गं त्वं कटाक्षविभावनै:।
सभार्यं मां हि पश्यन्तं कौतूहलसमन्वितम्॥ २५॥
पश्य पश्चिमपादेन रोही कण्डूयते मुखम्।
स्नेहार्द्रभावात् कर्षन्ती भर्तारं शृङ्गकोटिना॥ २६॥
द्रागिमां चमरीं पश्य सितवालामगच्छतीम्।
अन्वास्ते चमर: कामी मां च पश्यति गर्वित:॥ २७॥

O Dear! look at this winking deer. It looks amazed at our sight. Mark this female deer; it is scratching her husband by her horns. It is sometimes going behind, again it is scratching his face. Turn your eyes towards that Camarī[1] cow. The passionate ox is after her. He is haughtily staring at me.

आतपे गवयं पश्य प्रकृष्टं भार्यया सह।
रोमन्थनं प्रकुर्वाणं काकं ककुदिवारयन्॥ २८॥
पश्याजं भार्यया सार्द्धं न्यस्ताग्रचरणद्वयम्।
विपुले बदरीस्कन्धे बदराशनकाम्यया॥ २९॥

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[1] Having a bushy tail

Look at that Gavaya (a kind of ox), How is he basking under the sun with his wife and ruminating? How is he also driving away the crow sitting on its hump? Also look at the goat jumping on that huge tree with his female. Resting themselves on their legs they are both eating the plums.

हंसं सभार्यं सरसि विचरन्तं सुनिर्मलम्।
सुमुक्तस्येन्दुबिम्बस्य पश्य वै श्रियमुद्वहन्॥३०॥

See this crane walking about with his female on the banks of that pool, and mark his colour resplendent like the moon emerging out of the clouds.

सभार्यश्चक्रवाकोऽयं कमलाकरमध्यगः।
करोति पद्मिनीं कान्तां सुपुष्पामिव सुन्दरि॥३१॥

O beautiful one! this Cakravāka is wandering with his female in the tank and his female appears as if Padminī.

मया फलोच्चयः सुभ्रु त्वया पुष्पोच्चयः कृतः।
इन्धनं न कृतं सुभ्रु तत्करिष्याम साम्प्रतम्॥३२॥
त्वमस्य सरसस्तीरे द्रुमच्छायां समाश्रिता।
क्षणमात्रं प्रतीक्षस्व विश्रमस्व च भामिनि॥३३॥

O Dear! I have collected fruits and you have picked flowers but we have not yet gathered the firewood. You wait under the shade of this tree and I shall fetch fuel."

सावित्र्युवाच

एवमेतत्करिष्यामि मम दृष्टिपथस्त्वया।
दूरं कान्त न कर्त्तव्यो बिभेमि गहने वने॥३४॥

Hearing all that Sāvitrī said– "I shall do accordingly, you should not go beyond my sight; for I feel nervous in this thick forest."

मत्स्य उवाच

ततः स काष्ठानि चकार तस्मिन्
वने तदा राजसुतासमक्षम्।
तस्या ह्यदूरे सरसस्तदानीं
मेने च सा तं मृतमेव राजन्॥३५॥

Matsya said– Afterwards Satyavān began to collect the wood in the presence of Sāvitrī when the latter remaining at a distance on the banks of the tank took him as dead.

इति श्रीमात्स्ये महापुराणे सावित्र्युपाख्याने वनदर्शनं नाम नवाधिकद्विशततमोऽध्यायः॥२०९॥

* * *

CHAPTER 210

The anecdote of Sāvitrī continued

मत्स्य उवाच

तस्य पाटयतः काष्ठं जज्ञे शिरसि वेदना।
स वेदनार्त्तः सङ्गम्य भार्यां वचनमब्रवीत्॥१॥

Matsya said– When he felt suddenly a pain on his head at the time of collecting firewood, and being restless Satyavān said to his wife Sāvitrī.

आयासेन ममानेन जाता शिरसि वेदना।
तमश्च प्रविशामीव न च जानामि किंचन॥२॥
त्वदुत्सङ्गे शिरः कृत्वा स्वप्तुमिच्छामि साम्प्रतम्।
राजपुत्रीमेवमुक्त्वा तदा सुष्वाप पार्थिवः॥३॥
तदुत्सङ्गे शिरः कृत्वा निद्रयाविललोचनः।
पतिव्रता महाभागा ततः सा राजकन्यका॥४॥
ददर्श धर्मराजं तु स्वयं तं देशमागतम्।
नीलोत्पलदलश्यामं पीताम्बधरं प्रभुम्॥५॥
विद्युल्लतानिबद्धाङ्गं सतोयमिव तोयदम्।
किरीटेनार्कवर्णेन कुण्डलैश्च विराजितम्॥६॥
हारभारार्पितोरस्कं तथाङ्गदविभूषितम्।
तथानुगम्यमानं च कालेन सह मृत्युना॥७॥
स तु सम्प्राप्य तं देशं देहात्सत्यवतस्तदा।
अङ्गुष्ठमात्रं पुरुषं पाशबद्धं वशं गतम्॥८॥

"O Dear! I feel a pain on the head on account of this exhaustion. My vision fails me and I cannot see anything. I wish to sleep and rest my head on your lap." Afterwards she made him go to sleep accordingly. Then that highly virtuous lady saw Dharmarāja coming to that spot. She saw Dharmarāja of blue complexion like blue lotus, wearing blue robes and with crown and earrings glittering like rain clouds illumined by flashes of lightening, adorned with garlands, armlets. He came followed by Death and Kāla and took out the subtle soul from Satyavāna's body and taking possession of it and fastening it by a noose started on His destination.

आकृष्य दक्षिणामाशां प्रययौ सत्वरं तदा।
सावित्र्यपि वरारोहा दृष्ट्वा तं गतजीवितम्॥ ९॥
अनुवव्राज गच्छन्तं धर्मराजमतन्द्रिता।
कृताञ्जलिरुवाचाथ हृदयेन प्रवेपता॥ १०॥
इमं लोकं मातृभक्त्या पितृभक्त्या तु मध्यमम्।
गुरुशुश्रूषया चैव ब्रह्मलोकं समश्नुते॥ ११॥

Sāvitrī saw Satyavān lifeless and gently followed Dharmarāja who was going away with the subtle soul of her Lord and going to some distance with folded hands said while her heart shivered– "By devotion to the mother one gets happiness in this world, by devotion to father in Madhyaloka (the mid-region) and by devotion to Guru, the preceptor, in Brahmaloka.

सर्वे तस्यादृता धर्मा यस्यैते त्रय आदृताः।
अनादृतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः॥ १२॥
यावत्रयस्ते जीवेयुस्तावन्नान्यं समाचरेत्।
तेषां च नित्यं शुश्रूषां कुर्यात् प्रियहिते रतः॥ १३॥

But the master of the house in which these three are honoured, honours all the Dharmas; where they are not revered all works become futile. Till these three are alive and when devotion is paid to them, no other Dharma is necessary. They should daily be served most devoutfully.

तेषामनुपरोधेन पारतन्त्र्यं यदाचरेत्।
तत्तन्निवेदयेत्तेभ्यो मनोवचनकर्मभिः।
त्रिष्वप्येतेषु कृत्यं हि पुरुषस्य समस्यते॥ १४॥

They should be informed duly when one wants to do some act out of one's free-will. So that their hearts be not wounded. Thus everyone should behave towards his mother, father and preceptor.

यम उवाच

कृतेन कामेन निवर्त्तयाशु
धर्मो न तेभ्योऽपि हि उच्यते च।
ममोपरोधस्तव च क्लमः स्या-
त्तथाधुना तेन तव ब्रवीमि॥ १५॥
गुरुपूजारतिर्भक्ता त्वं च साध्वी पतिव्रता।
विनिवर्त्तस्व धर्मज्ञे ग्लानिर्भवति तेऽधुना॥ १६॥

Yama said– "Good one! abandon the object with which you follow me. True; there is no other duty than serving mother, father and preceptor. Now better desist from your purpose and do not detain me. I am getting late and you are feeling oppressed with grief by staying here. I therefore enjoin you to go back. You are a chaste woman and a great devotee. Go and serve your Gurus."

सावित्र्युवाच

पतिर्हि दैवतं स्त्रीणां पतिरेव परायणम्।
अनुगम्यः स्त्रिया साध्व्या पतिः प्राणधनेश्वरः॥ १७॥

Sāvitrī said– To women, Husband is their God. Husband is their great Refuge. Husband is their all in all; therefore a virtuous woman should follow her Lord.

मितं ददाति हि पिता मितं भ्राता मितं सुतः।
अमितस्य च दातारं भर्त्तारं का न पूजयेत्॥ १८॥

Father, brother and sons are the givers of limited things but the Husband is the giver of things unlimited; who is there who does not adore her lord?

नीयते यत्र भर्त्ता मे स्वयं वा यत्र गच्छति।
मयापि तत्र गन्तव्यं यथाशक्ति सुरोत्तम॥ १९॥

It is proper of me to go to the place where my Husband is taken or where he goes himself. I ought to follow him by all my power.

पतिमादाय गच्छन्तमनुगन्तुमहं यदा।
त्वां देव न हि शक्ष्यामि तदा त्यक्ष्यामि जीवितम्॥ २०॥

O Deva! when I shall not be able to follow my lord in your custody, I shall give up my life.

मनस्विनी तु या काचिद्वैधव्याक्षरदूषिता।
मुहूर्त्तमपि जीवेत मण्डनार्हाह्यमण्डिता॥ २१॥

Where is that intelligent lady fit to be adorned who wants to live even for a moment as a widow which makes her unadorned and look low in the eyes of the people?

यम उवाच

पतिव्रते महाभागे परितुष्टोऽस्मि ते शुभे।
विना सत्यवतः प्राणैर्वरं वरय माचिरम्॥ २२॥

Dharmarāja said– O Virtuous one! I have become pleased with you, ask for a boon save Satyavāna's life; do not delay."

सावित्र्युवाच

विनष्टचक्षुषो राज्यं चक्षुषा सह कारय।
च्युतराष्ट्रस्य धर्मज्ञश्वशुरस्य महात्मनः॥ २३॥

Sāvitrī said– "Grant me a boon by virtue of which my father-in-law may get back his lost realm and vision.

यम उवाच

दूरे पथे गच्छ निवर्त्त भद्रे
भविष्यतीदं सकलं त्वयोक्तम्।
ममोपरोधस्तव च क्लमः स्या-
त्तथाधुना तेन तव ब्रवीमि॥ २४॥

Dharmarāja said– "You have travelled very far, now return to your place. Your wishes shall be fulfilled. I am getting very late and you are feeling more and more pain by staying here."

इति श्रीमात्स्ये महापुराणे सावित्र्युपाख्याने प्रथमवरलाभो नाम
दशाधिकद्विशततमोऽध्यायः॥ २१०॥

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CHAPTER 211

The anecdote of Sāvitrī

सावित्र्युवाच

कुतः क्लमः कुतो दुःखं सद्भिः सह समागमे।
सतां तस्मान्न मे ग्लानिस्त्वत्समीपे सुरोत्तम॥ १॥
साधूनां वाप्यसाधूनां सन्त एव सदा गतिः।
नैवासतां नैव सतामसन्तो नैवमात्मनः॥ २॥
विषाग्निसर्पशस्त्रेभ्यो न तथा जायते भयम्।
अकारणं जगद्वैरिखलेभ्यो जायते यथा॥ ३॥
सन्तः प्राणानपि त्यक्त्वा परार्थं कुर्वते यथा।
तथाऽसन्तोऽपि सन्त्यज्य परपीडासु तत्पराः॥ ४॥
त्यजत्यसूनयं लोकस्तृणवद्यस्य कारणात्।
परोपघातशक्तास्तं परलोकं तथा सतः॥ ५॥
निकायेषु निकायेषु तथा ब्रह्मा जगद्गुरुः।
असतामुपघाताय राजानं ज्ञातवान्स्वयम्॥ ६॥

Sāvitrī said– When a saint comes to a saint, who then of these feels pain and trouble? O best of the Devas! I do not feel any worry in remaining in your company. The saints are the refuge of all, whether they be saints or sinners. And the wicked are not of any good to the wicked or good, to any body. There is no such fear from poison, fire, snake, weapons as it is from the man who is inimically disposed towards the rest of the world without any cause. The good give up their lives for the sake of others and the wicked are ever ready to cause pain to others even at the sacrifice of their lives. The wicked and mischief making people go against the next world and those who hold the view of the after-life give up their lives like straws. Brahmā the Lord of the Universe has created therefore kings all over the world for the destruction of the wicked.

नरान्परीक्षयेद्राजा साधून्सम्मानयेत्सदा।
विग्रहं चासतां कुर्यात्स लोके लोकजित्तमः॥ ७॥
निग्रहेणासतां राजा सतां च परिपालनात्।
एतावदेव कर्त्तव्यं राज्ञा स्वर्गमभीप्सुना॥ ८॥

राजकृत्यं हि लोकेषु नास्त्यन्यज्जगतीपते।
असतां निग्रहादेव सतां च परिपालनात्॥ ९॥
राजभिश्चाप्यशास्तानामसत्तां शासिता भवान्।
तेन त्वमधिको देवो देवेभ्य: प्रतिभासि मे॥ १०॥
जगत्तु धार्यते सद्भि:सतामग्र्यस्तथा भवान्।
तेन त्वामनुयान्त्या मे क्लमो देव न विद्यते॥ ११॥

For the same reason a king should always examine his city and his people and respect the good. The king who chastises the wicked is the conqueror of the world. He should always control the wicked and support the good. This is the duty of a king who is eager for a place in Heaven. Besides this there is no other paramount duty for the king. Whom the kings cannot control, you control them also. You are the chastiser of the wicked, therefore you seem to me superior even to the Devas. The whole Universe is supported by the good. You are the crown of the good. I therefore follow you without feeling any pain.

यम उवाच

तुष्टोऽस्मि ते विशालाक्षि वचनैर्धर्मसङ्गतै:।
विना सत्यवत: प्राणाद्वरं वरय माचिरम्॥ १२॥

Dharmarāja said– O having beautiful eyes! I have become pleased with your words of righteousness. Ask for anything excepting Satyavāna's life, do not delay.

सावित्र्युवाच

सहोदराणां भ्रातृणां कामयामि शतं विभो।
अनपत्य: पिता प्रीतिं पुत्र लाभात्प्रयातु मे॥ १३॥

Sāvitrī said– I wish to have a hundred brothers; let my father who is without any son be blessed with a son.

तामुवाच यमो गच्छ यथागतमनिन्दिते।
और्ध्वदेहिककार्येषु यत्नं भर्त्तु: समाचर॥ १४॥
नानुगंतुमयं शक्यस्त्वया लोकान्तरं गत:।
पतिव्रतासि तेन त्वं मुहूर्त्तं मम यास्यसि॥ १५॥
गुरुशुश्रूषणाद्भद्रे तथा सत्यवतो महत्।
पुण्यं समर्ज्जितं येन नयाम्येनमहं स्वयम्॥ १६॥
एतावदेव कर्त्तव्यं पुरुषेण विजानता।
मातु: पितुश्च शूश्रूषा गुरोश्च वरवर्णिनि॥ १७॥

Dharmarāja said– "It will be so. Now you should return and perform the funeral rites of your husband. He has gone to the other realm, you cannot follow him there. You are chaste, therefore you can follow to a little distance. The great virtues collected by Satyavān by his devotion to his preceptor have produced this result that I myself am taking him away. Indeed a wise man should always devote himself to his parents and preceptor.

तोषितं त्रयमेतच्च सदा सत्यवता वने।
पूजितं विजित: स्वर्गस्त्वयानेन चिरं शुभे॥ १८॥

Satyavān has pleased them all by his devotion and consequently you also along with him have conquered Heaven.

तपसा ब्रह्मचर्येण अग्निशुश्रूषया शुभे।
पुरुषा: स्वर्गमायान्ति गुरुशुश्रूषया तथा॥ १९॥

A man goes to Heaven by means of asceticism, self-restraint and Brahmacarya, preserving the fires and devotion to Guru.

आचार्यश्च पिता चैव माता भ्राता च पूर्वज:।
नार्त्तेनाप्यवमन्तव्या ब्राह्मणेन विशेषत:॥ २०॥

Preceptor, father, mother, elder brother and specially a Brāhmaṇa should also be revered. They should not be hurt even when one is afflicted.

आचार्यो ब्रह्मणो मूर्त्ति: पिता मूर्त्ति: प्रजापते:।
माता पृथिव्या मूर्त्तिस्तु भ्राता वै मूर्त्तिरात्मन:॥ २१॥

Preceptor is like Brahmā, father is like Prajāpati, mother is like the earth, brother is another form of one's own soul.

जन्मना पितरौ क्लेशं सहेते सम्भवे नृणाम्।
न तस्य निष्कृति: शक्या कर्त्तुं वर्षशतैरपि॥ २२॥

तयोर्नित्यं प्रियं कुर्यादाचार्यस्य तु सर्वदा।

The sufferings undergone by the parents in begetting progeny cannot be repaid even in thousands of years, therefore the parents and preceptor should always be respected.

तेष्वेव त्रिषु तुष्टेषु तप: सर्वं समाप्यते।। २३।।
तेषां त्रयाणां शुश्रूषां परमं तप उच्यते।
न च तैरननुज्ञातो धर्ममन्यं समाचरेत्।। २४।।

The serving of these three is the highest asceticism. Asceticism is fully accomplished when these three are pleased. To serve them is the highest form of asceticism. Nothing should be done without their permission.

त एव हि त्रयो लोकास्त एव त्रय आश्रमा:।
त एव च त्रयो वेदास्तथैवोक्तास्त्रयोऽग्नय:।। २५।।

They are in fact the three realms, the three orders, the three Vedas and the three fires.

पिता वै गार्हपत्योऽग्निर्माता दक्षिणत: स्मृत:।
गुरुराहवनीश्च साग्नित्रेता गरीयसी।। २६।।

Further is the Gārhapatya Agni, mother is the Dakṣiṇāgni and the preceptor is the Āhavanīya Agni.

त्रिषु प्रमाद्यते नैषु त्रींल्लोकाञ्जयते गृही।
दीप्यमान: स्ववपुषा देववद्दिवि मोदते।। २७।।

One who devotes himself well to them, conquers the three realms and enjoys in Heaven all the pleasures, having a bright body.

कृतेन कामेन निवर्त्त भद्रे
भविष्यतीदं सकलं त्वयोक्तम्।
ममोपरोधस्तव च क्लम: स्या-
त्तथाधुना तेन तव ब्रवीमि।। २८।।

Now abandon your desire. You have fulfilled your mission and all that you asked you will get. Now you should return home. You are feeling tired. So I ask you had better go home."

इति श्रीमात्स्ये महापुराणे सावित्र्युपाख्याने द्वितीयवरलाभो
नामैकादशाधिकद्विशततोऽध्याय:।। २११।।

CHAPTER 212

Third boon to Sāvitrī from Dharmarāja

सावित्र्युवाच

धर्मार्जने सुरश्रेष्ठ कुतो ग्लानि: क्लमस्तथा।
त्वत्पादमूलसेवा च परमं धर्मकारणम्।। १।।

Sāvitrī said– There is no suffering in the pursuit of Dharma, especially to adore your feet is the highest virtue.

धर्मार्जनं तथा कार्यं पुरुषेण विजानता।
तल्लाभ: सर्वलाभेभ्यो यदा देव विशिष्यते।। २।।

A wise man should acquire Dharma by all means, for its attainment is superior to all achievements.

धर्मश्चार्थश्च कामश्च त्रिवर्गो जन्मन: फलम्।
धर्महीनस्य कामार्थौ वन्ध्यासुतसमौ प्रभो।। ३।।

Dharma, Artha and Kāma are to be acquired by taking a human birth; to one who is devoid of Dharma, Kāma and Artha are like progeny to a barren woman.

धर्मादर्थस्तथा कामो धर्माल्लोकद्वयं तथा।
धर्म एकोऽनुयात्येनं यत्र क्वचन गामिनम्।। ४।।

From Dharma is obtained wealth and from Dharma again is obtained Kāma, the fulfilment of desires; it is only with Dharma that this world and the next are enjoyed.

शरीरेण समं नाशं सर्वमन्यद्धि गच्छति।
एको हि जायते जन्तुरेक एव विपद्यते।। ५।।
धर्मस्तमनुयात्येको न सुहृन्न च बान्धवा:।
क्रिया सौभाग्यलावण्यं सर्वं धर्मेण लभ्यते।। ६।।

It is Dharma only that accompanies the embodied soul wherever it goes, friends and relatives do not follow. All other things excepting Dharma perish with the body. The soul comes into existence by itself and leaves the body similarly. It is only followed by Dharma. It is not followed by any brother, friend, wife, son, etc. Fortune etc., are begotten by Dharma.

ब्रह्मेन्द्रोपेन्द्रशर्वेन्दुयमार्काग्न्यनिलाम्भसाम्।
वस्वश्वि धनदाद्यानां ये लोकाः सर्वकामदाः॥७॥
धर्मेण तानवाप्नोति पुरुषः पुरुषान्तक।
मनोहराणि द्वीपानि वर्षाणि सुसुखानि च॥८॥

Cleverness in works, fortune, beauty, all spring from Dharma. The prosperous realms of Brahmā, Indra, Upendra, Śiva, Moon, Yama, Sun, Agni, Vāyu, Water, Vasu, Aśvinīkumāra, and Kubera etc. are all attained by means of Dharma and by virtue of it men are born amidst comfortable surroundings.

प्रयान्ति धर्मेण नरास्तथैव नरगण्डिकाः।
नन्दनादीनि मुख्यानि देवोद्यानानि यानि च॥९॥
तानि पुण्येन लभ्यन्ते नाकपृष्ठं तथा नरैः ।
विमानानि विचित्राणि तथैवाप्सरसः शुभाः॥१०॥
तैजसानि शरीराणि सदा पुण्यवतां फलम्।
राज्यं नृपतिपूजा च कामसिद्धिस्तथेप्सिता॥ ११॥

Men attain Svarga, beautiful, islands, pleasant Varṣas, heavenly Nandana etc., by means of Dharma. Handsome Vimānas and nymphs are also attained through Dharma. The virtuous always get resplendent complexion like gold. They attain kingdoms and they gets respect from other kings and accomplish their desires by means of Dharma.

संस्काराणि च मुख्यानि फलं पुण्यस्य दृश्यते।
रुक्मवैदूर्यदण्डानि चण्डांशु सदृशानि च॥ १२॥
चामराणि सुराध्यक्ष भवन्ति शुभकर्मणाम्।
पूर्णेन्दुमण्डलाभेन रत्नांशुकविकाशिना॥ १३॥

High attributes are the fruits of Dharma, kingdom, kingship, worship, success of one's will, and especially growth is seen in the virtuous. The regal sceptre of gold and silver studded with *vaidūrya* gem is in the hands of the righteous and their faces always shine like the moon.

धार्यतां यातिच्छत्रेण नरः पुण्येन कर्मणा।
जयः शङ्खस्वरौघेण सूतमागधनिःस्वनैः॥ १४॥

Only the righteous become kings and are entitled to sit on the throne under a canopy, looking like a full moon, have garments studded with jewels and fanned by cowries bright as the sun. It is they who are aroused from their slumber by the chorus of 'victory', the blowing of the conches and by the praises sung by the bards.

वरासनं सभृङ्गारं फलं पुण्यस्य कर्मणः।
वरान्नपानं गीतं च भृत्यमाल्यानुलेपनम्॥ १५॥

High class seats, golden vases, good food and drink, music, servants, smell, grain etc. seek the virtuous persons only.

रत्नवस्त्राणि मुख्यानि फलं पुण्यस्य कर्मणः।
रूपौदार्यगुणोपेताः स्त्रियश्चातिमनोहराः॥ १६॥

Jewels, fine garments, handsome form, generosity, high attributes, beautiful wife, these are all attained by virtuous persons.

वासः प्रासादपृष्ठेषु भवन्ति शुभकर्मिणः।
सुवर्णकिङ्किणीमिश्रचामरापीडधारिणः॥ १७॥

The virtuous are blessed with palacial mansions that are decorated with the perforated work in gold.

वहन्ति तुरगा देव नरं पुण्येन कर्मणा।
तस्य द्वाराणि यजनं तपो दानं दमः क्षमाः॥ १८॥
ब्रह्मचर्यं तथा सत्यं तीर्थानुसरणं शुभम्।
स्वाध्यायसेवा साधूनां सहवासः सुरार्चनम्॥ १९॥
गुरूणां चैव शुश्रूषा ब्राह्मणानां च पूजनम्।
इन्द्रियाणां जयश्चैव ब्रह्मचर्यममत्सरम्॥ २०॥

They also get beautiful steeds to ride upon. Asceticism, sacrifices, charities, control of passions, forgiveness, celibacy, travelling in sacred places, the reading of the Vedas, the service of the good, worship of God, devotion and service of the Guru, veneration of the Brāhmaṇas, humility, these are all the signs of virtue.

तस्माद्धर्मः सदा कार्यो नित्यमेव विजानता।
न हि प्रतीक्षते मृत्युः कृतमस्य न वा कृतम्॥ २१॥

The learned should always follow them. For Death never waits whether one has done such things or not.

बाल एव चरेद्धर्ममनित्यं देव जीवितम्।
को हि जानाति कस्याद्य मृत्युरेवापतिष्यति॥ २२॥

This body and· life are quite uncertain, therefore one should begin to accomplish virtue from childhood. Who knows when he is going to die?

पश्यतोऽप्यस्य लोकस्य मरणं पुरतः स्थितम्।
अमरस्येव चरितमत्याश्चर्यं सुरोत्तम॥ २३॥

Death comes to all, defying every body. Is it not so very strange that man although he foresees death, leads a life as if he was immortal?

युवत्वापेक्षया बालो वृद्धत्वापेक्षया युवा।
मृत्योरुत्सङ्गमारूढः स्थविरः किमपेक्षते॥ २४॥

Children see young persons and young persons see aged ones and may consider death far distant; but old ones do not see any body before them.

तत्रापि विन्दतस्त्राणं मृत्युना तस्य का गतिः।
न भयं मरणं चैव प्राणिनामभयं क्वचित्।
तत्रापि निर्भयाः सन्तः सदा सुकृतकारिणः॥ २५॥

All are afraid of Death; nowhere there is fearlessness. But the virtuous saints never fear death and the state after death.

यम उवाच

तुष्टोऽस्मि ते विशालाक्षि वचनैर्द्धर्म्मसङ्गतैः।
विना सत्यवतः प्राणान्वरं वरय माचिरम्॥ २६॥

Dharmarāja said– I am very much pleased with you. Ask for any other boon excepting Satyavāna's life. Do not make any delay.

सावित्र्युवाच

वरयामि त्वया दत्तं पुत्राणां शतमौरसम्।
अनपत्यस्य लोकषु गतिः किल न विद्यते॥ २७॥

Sāvitrī said– O Deva! I wish to beget a hundred sons through Satyavān by your favour as there is no relief in the next world without sons.

यम उवाच

कृतेन कामेन निवर्त भद्रे
भविष्यतीदं सफलं यथोक्तम्।
ममोपरोधस्तव च क्लमः स्या-
त्तथाधुना तेन तव ब्रवीमि॥ २८॥

Dharmarāja said– You will have your desires fulfilled, but do not follow Satyavān. You are feeling worry and fatigue. Therefore I am saying so. Go back.

इति श्रीमात्स्ये महापुराणे सावित्र्युपाख्याने तृतीयवरलाभो नाम
द्वादशाधिकद्विशततमोऽध्यायः॥ २१२॥

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CHAPTER 213

The resuscitation of Satyavān

सावित्र्युवाच

धर्माधर्मविधानज्ञ सर्वधर्मप्रवर्त्तक।
त्वमेव जगतो नाथः प्रजासंयमनो यमः॥ १॥
कर्मणामनुरूपेण यस्माद्यमयसे प्रजाः।
तस्माद्वै प्रोच्यसे देव यम इत्येव नामतः॥ २॥

Sāvitrī said– You are the knower of Dharma and Adharma, you are the propagator of all the virtues. You control all the people of the Universe. You are Yama, the great Ruler of the people according to their Karmas.

धर्मेणेमाः प्रजाः सर्वा यस्माद्रञ्जयसे प्रभो।
तस्मात्ते धर्मराजेति नाम सद्भिर्निगद्यते॥ ३॥

O Lord! because of Dharma, you give pleasure to all people, therefore, you are called Dharmarāja by virtuous men.

सुकृतं दुष्कृतं चोभे पुरोधाय यदा जनाः।

त्वत्सकाशं मृता यान्ति तस्मात् त्वं मृत्युरुच्यते॥४॥

All the people doing either good or bad deeds go unto you after death and place them at your disposal, therefore you are known as 'Death'.

कालं कलार्द्धं कलयन् सर्वेषां त्वं हि तिष्ठसि।
तस्मात्कालेति ते नाम प्रोच्यते तत्त्वदर्शिभि:॥५॥

You count and remember the time of every one's existence, consequently thinkers call you Kāla[1].

सर्वेषामेव भूतानां यस्मादन्तकरो महान्।
तस्मात्त्वमन्तक: प्रोक्त: सर्वदैवेर्महाद्युते॥६॥

O one of great lustre! you are the annihilator of all beings, therefore the Devas call you Antaka[2].

विवस्वतस्त्वं तनय: प्रथम: परिकीर्त्तित:।
तस्माद्वैवस्वतो नाम्ना सर्वलोकेषु कथ्यसे॥७॥

You were the first son of Vivasvān, therefore you are renowned as Vaivasvata in all the realms.

आयुष्ये कर्मणि क्षीणे गृह्णासि प्रसभं जनम्।
तदा त्वं कथ्यसे लोके सर्वप्राणहरेति वै॥८॥
तव प्रसादाद्देवेश त्रयीधर्मो न नश्यति।
तव प्रसादाद्देवेश धर्मे तिष्ठन्ति जन्तव:।
तव प्रसादाद्देवेश सङ्करो न प्रजायते॥९॥

When the numbered days and their Karmas are over you drive away the subtle bodies of all the beings, therefore you are known as Sarva-Prāṇahara[3], Lord. The Vedic Dharma does not become extinct through your favour! therefore the people remain in the path of Dharma and you are the Emancipation of the Virtuous. Through your grace no intermixture of blood occurs.

सतां सदा गतिरेव त्वमेव परिकीर्त्तित:।
जगतोऽस्य जगन्नाथ मर्यादापरिपालक:॥१०॥
पाहि मां त्रिदशश्रेष्ठ दु:खितां शरणागताम्।
पितरौ च तथैवास्य राजपुत्रस्य दु:खितौ॥११॥

O Lord of the Universe! you are the protector of the pride of the Universe, therefore protect me who has come to your mercy and refuge and my husband and his parents are helpless; so save us.

यम उवाच

स्तवेन भक्त्या धर्मज्ञे मया तुष्टेन सत्यवान्।
तव भर्त्ता विमुक्तोऽयं लब्धकामा व्रजाबले॥१२॥

Dharmarāja said– O Virtuous one! I have become quite pleased with your prayer and hereby liberate your lord. Now your wishes are all fulfilled and you better return home quickly.

राज्यं कृत्वा त्वया सार्द्धं वर्षाणां शतपञ्चकम्।
नाकपृष्ठमथारुह्य त्रिदशै: सह रंस्यते॥१३॥
त्वयि पुत्रशतं चापि सत्यवाञ्जनयिष्यति।
ते चापि सर्वे राजान: क्षत्रियास्त्रिदशोपमा:॥१४॥

This husband of yours will reign with you for 500 years and will enjoy your company. He will attain Heaven along with you where he will enjoy the company of the Gods. The hundred sons born to you of Satyavān, will also reign and will be illustrious like the Devas.

मुख्यास्त्वन्नामपुत्राख्या भविष्यन्ति हि शाश्वता:।
पितुश्च ते पुत्रशतं भविता तव मातरि॥१५॥
मालव्यां मालवा नाम शाश्वता: पुत्रपौत्रिण:।
भ्रातरस्ते भविष्यन्ति क्षत्रियास्त्रिदशोपमा:॥१६॥

All your sons will be renowned as true sons of yours and the hundred sons born of your father will be renowned after their mother. Your mother Mālavī will beget children who will be known as Mālavās. All your brothers will be Kings, illustrious like the Daivas.

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[1] Lit. Time.
[2] Lit. That which brings end.
[3] That which takes away every one's life.

स्तोत्रेणानेन धर्मज्ञे कल्यमुत्थाय यस्तु माम्।
कीर्त्तयिष्यति तस्यापि दीर्घमायुर्भविष्यति॥ १७॥

O noble one! one who adores me with this prayer in the early morning will be blessed with long life.

मत्स्य उवाच

एतावदुक्त्वा भगवान्यमस्तु
प्रमुच्य तं राजसुतं महात्मा।
अदर्शनं तत्र यमो जगाम
कालेन सार्द्धं सह मृत्युना च॥ १८॥

Matsya said– Saying so, illustrious Dharmarāja disappeared from there with Kāla and Mṛtyu, leaving prince Satyavān on the spot.

इति श्रीमात्स्ये महापुराणे सावित्र्युपाख्याने सत्यवज्जीवितलाभो
नाम त्रयोदशाधिकद्विशततमोऽध्याय:॥ २१३॥

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CHAPTER 214

The anecdotes of Sāvitrī

मत्स्य उवाच

सावित्री तु तत: साध्वी जगाम वरवर्णिनी।
यथा यथागतेनैव यत्रासीत्सत्यवान्मृत:॥ १॥
सा समासाद्य भर्त्तारं तस्योत्सङ्गगतं शिर:।
कृत्वा विवेश तन्वङ्गी लंबमाने दिवाकरे॥ २॥
सत्यवानपि निर्मुक्तो धर्मराजाच्छनै: शनै:।
उन्मीलयत नेत्राभ्यां प्रास्फुरच्च नराधिप॥ ३॥
तत: प्रत्यागतप्राण: प्रियां वचनमब्रवीत्।
क्वासौ प्रयात: पुरुषो यो मामप्यपकर्षति॥ ४॥
न जानामि वरारोहे कश्चासौ पुरुष: शुभे।
वनेऽस्मिन् चारुसर्वाङ्गि सुप्तस्य च दिनं गतम्॥ ५॥
उपवासपरिश्रान्ता दु:खिता भवती मया।
अस्मद्दुर्हृदयेनाद्य पितरौ दु:खितौ तथा॥ ६॥

Matsya said– Afterwards the chaste Sāvitrī returned to the spot where was lying the body of Satyavān, and sat down placing her lord's head on her lap as before. In the meantime the sun was going below the horizon. Shortly after the soul of Satyavān liberated by Dharmarāja entered into his body when the prince began to move slowly and opened his eyes and said to his wife– "O Dear! who was dragging me away? Where has he gone? I cannot make out anything clearly. The day has been past here in this wood in my sleep. You were engaged in the pursuit of your fasts for me and today you had to put up with hardships on my account. My mother and father must be feeling pain at our separation, for so long a time, I therefore want to go and meet them without delay. So get up and be quick."

सावित्र्युवाच

आदित्येऽस्तमनुप्राप्ते यदि ते रुचितं प्रभो।
आश्रमं तु प्रयास्याव: श्वशुरो हीनचक्षुषौ॥ ७॥
यथावृत्तं च तत्रैव तव वक्ष्ये यथाश्रमे।
एतावदुक्त्वा भर्त्तारं सह भर्त्रा तदा ययौ॥ ८॥
आससादाश्रमं चैव सह भर्त्रा नृपात्मजा।
एतस्मिन्नेव काले तु लब्धचक्षुर्महीपति:॥ ९॥
द्युमत्सेन: सभार्यस्तु पर्यतप्यत भार्गव।
प्रियपुत्रमपश्यन्वै स्नुषां चैवाथ कर्शिताम्॥ १०॥
आश्वास्यमानस्तु तथा स तु राजा तपोधनै:।
ददर्श पुत्रमायान्तं स्नुषया सह कानने॥ ११॥

Sāvitrī said– "O Lord! The sun has gone down. If you like we might go to the hermitage where are my blind father-in-law and mother-in-law. There I shall relate to you my history in detail." With these words she accompanied her lord. When they reached the hermitage they found the blind King Dyumatsen who was restored to his sight getting very anxious along with the queen about his son and daughter-in-law. He was overjoyed to see them return at the same hour. The sages were consoling him at that time.

सावित्री तु वरारोहा सह सत्यवता तदा।
ववन्दे [illegible] राजानं सभार्यं क्षत्रपुङ्गवम्॥ १२॥

परिष्वक्तस्तदा पित्रा सत्यवान् राजनन्दनः।
अभिवाद्य ततः सर्वान्वने तस्मिंस्तपोधनान्॥ १३॥
उवास तत्र तां रात्रिमृषिभिः सर्वधर्मवित्।
सावित्र्यपि जगादाथ यथावृत्तमनिन्दिता॥ १४॥
व्रतं समापयामास तस्यामेव यथा निशि।
ततस्तूर्य्यैस्त्रियामान्ते ससैन्यस्तस्य भूपतेः॥ १५॥
आजगाम जनः सर्वो राज्यार्थाय निमन्त्रणे।
विज्ञापयामास तदा तत्र प्रकृतिशासनम्॥ १६॥
विचक्षुषस्ते नृपते येन राज्यं पुरा हृतम्।
अमात्यैः स हतो राजा भवांस्तस्मिन्पुरे नृपः॥ १७॥

Then Sāvitrī along with her lord paid her respects to her father-in-law. Prince Satyavān also paid his reverence to the sages after meeting his father. That night they all spent with the Ṛṣis and Sāvitrī narrated everything before those present there; and she also broke her fast that very night. Afterwards, when the night came to a close, all the citizens and the army of King Dyumatsen gathered there and said to the King– "The King who usurped your throne when you became blind has been slain by your ministers. Please come and occupy your throne."

एतच्छ्रुत्वा ययौ राजा बलेन चतुरङ्गिणा।
लेभे च सकलं राज्यं धर्मराजान्महात्मनः॥ १८॥
भ्रातृणां तु शतं लेभे सावित्र्यपि वराङ्गना।
एवं पतिव्रता साध्वी पितृपक्षं नृपात्मजा॥ १९॥
उज्जहार वरारोहा भर्तृपक्षं तथैव च।
मोक्षयामास भर्त्तारं मृत्युपाशगतं तदा॥ २०॥

Hearing that the King followed by his four-fold army entered his Capital and occupied his throne. Similarly in due time Sāvitrī was blessed with hundred sons. In that way that chaste lady also fulfilled all the ambitions of her father. So the chaste lady delivered both the families of her husband and father and saved the life of husband from the hands of Death.

तस्मात्साध्व्यः स्त्रियः पूज्याः सततं देववन्नरैः।
तासां राजन्प्रसादेन धार्यते वै जगत्रयम्॥ २१॥

People should therefore revere and worship chaste ladies. The whole Universe is held up by the virtue of the righteous ladies.

तासां तु वाक्यं भवतीह मिथ्या
न जातु लोकेषु चराचरेषु।
तस्मात्सदा ताः परिपूजनीयाः
कामान्समग्रानभिकामयानैः॥ २२॥

The words of the chaste ladies never go false; therefore, the people who are expecting their desires to be fulfilled should always revere such ladies.

इति श्रीमात्स्ये महापुराणे सावित्र्युपाख्यानसमाप्तिर्नाम
चतुर्दशाधिकद्विशततमोऽध्यायः॥ २१४॥

* * *

CHAPTER 215

The duties of a King

मनुरुवाच

राज्ञोऽभिषिक्तमात्रस्य किं नु कृत्यतमं भवेत्।
एतन्मे सर्वमाचक्ष्व सम्यग्वेत्ति यतो भवान्॥ १॥

King Vaivasvata Manu said– O Lord! You are the knower of all. I, therefore, beg you to please tell me what a king should do on ascending his throne.

मत्स्य उवाच

अभिषेकार्द्रशिरसा राज्ञा राज्यावलोकिना।
सहायवरणं कार्यं तत्र राज्यं प्रतिष्ठितम्॥ २॥
यदप्यल्पत्तरं कर्म तदप्येकेन दुष्करन्।
पुरुषेणासहायेन किमु राज्यं महोदयम्॥ ३॥

Matsya said– A king succeeding to his throne should pick out worthy men for his assembly as his advisors and helpers on various subject to work on his staff in order that his rule may be prosperous, for the prosperity of his kingdom depends solely on the men in his council and in various other departments. Even the smallest function cannot be successfully performed by one single man not helped by any body. Now then can a state be well administered without the assistance of competent ministers and helpers?

तस्मात् सहायान् वरयेत् कुलीनान् नृपतिः स्वयम्।
शूरान् कुलीनजातीयान् बलयुक्ताञ्छ्रियान्वितान्॥ ४॥
रूपसत्त्वगुणोपेतान् सज्जनान् क्षमयान्वितान्।
क्लेशक्षमान् महोत्साहान् धर्मज्ञांश्च प्रियंवदान्॥ ५॥
हितोपदेशकालज्ञान् स्वामिभक्तान् यशोऽर्थिनः।
एवंविधान् सहायांश्च शुभकर्मसु योजयेत्॥ ६॥
गुणहीनानपि तथा विज्ञाय नृपतिः स्वयम्।
कर्मस्वेव नियुञ्जीत यथायोग्येषु भागशः॥ ७॥

A king should, therefore, choose his ministers and helpers from a respectable family who should be valiant, strong, imposing, capable of bearing hardships, ambitious, handsome, having Sattva-guṇa and forbearance, good, virtuous, used to gentle speaking, able to give friendly advices, loyal, knowing to act in the proper time and place, eager for a good name. Such men should be employed by a king to discharge responsible and good functions. People unsuited to particular offices should be given places according to their respective merits where they can make themselves useful, after they had been duly examined.

कुलीनः शीलसंपन्नो धनुर्वेदविशारदः।
हस्तिशिक्षाश्वशिक्षासु कुशलः श्लक्ष्णभाषितः॥ ८॥
निमित्ते शकुने ज्ञाते वेत्ता चैव चिकित्सिते।
कृतज्ञः कर्मणां शूरस्तथा क्लेशसहस्त्वृजुः॥ ९॥
व्यूहतत्त्वविधानज्ञः फल्गुसारविशेषवित्।
राज्ञा सेनापतिः कार्यो ब्राह्मणः क्षत्रियोऽथवा॥ १०॥

A king should appoint a Brāhmaṇa or a Kṣatriya to be his Commander-in-chief. He should be of a good family, modest, having good manners, skilled in archery, expert in examining and managing horses and elephants, used to polite, speaking, able to understand the science of omens and medicine, grateful, able to appreciate the prowess of the brave, valiant, used to bear hardships and having a knowledge of disposing troops in battle and of military affairs in particular.

प्रांशु सुरूपो दक्षश्च प्रियवादी न चोद्धतः।
चित्तग्राहश्च सर्वेषां प्रतीहारो विधीयते॥ ११॥

A king's door-keeper should be a man of long stature, clever, handsome, humble, accustomed to sweet speech, able to influence the minds of the people.

यथोक्तवादी दूतः स्याद्देशभाषाविशारदः।
शक्तः क्लेशसहो वाग्मी देशकालविभागवित्॥ १२॥
विज्ञातदेशकालश्च दूतः स स्यान्महीक्षितः।
वक्ता नयस्य यः काले स दूतो नृपतेर्भवेत्॥ १३॥

A king's spy should be conscientious enough to submit true and accurate reports, obedient to the king's injunctions, have a knowledge of dialects of many countries, viable to speak fluently and put up with rough life, of quite disposition and capable of discharging his functions adequately according to the circumstances.

प्रांशवो व्यायताः शूरा दृढभक्ता निराकुलाः।
राज्ञा तु रक्षिणः कार्याः सदा क्लेशसहा हिताः॥ १४॥

The personal guards of a king should be men of long size, robust, brace, firm in loyalty, free from uneasiness, used to bear always hardships, well-wishers of their lord.

अनाहार्योऽनृशंसश्च दृढभक्तिश्च पार्थिवे।
ताम्बूलधारी भवति नारी वाप्यथ तद्गुणा॥ १५॥

The betel bearer of the king, it may be he or she, should be free from avarice, immune from all outside influences and most loyal.

षाड्गुण्यविधितत्त्वज्ञो देशभाषाविशारदः।
सान्धिविग्रहिकः कार्यो राज्ञा नयविशारदः॥ १६॥

The man with full knowledge of king's six-fold expedients in foreign politics Sandhi (peace), Vigraha (war), Yāna (morals), Asana (halt), Dvaidhibhāva (duplication) and Āśraya (seeking shelter) and the languages of the country should be employed as minister for war.

कृताकृतज्ञो भृत्यानां ज्ञेयः स्याद्देशरक्षिता।
आयव्ययज्ञो लोकज्ञो देशोत्पत्तिविशारदः॥ १७॥

The provincial rulers of the king should be men, able to know the doings (merits and demerits) of the subordinate officials, the income and the expenditure and the produce of crops and many languages.

सुरूपस्तरुणः प्रांशुर्दृढभक्तिः कुलोचितः।
शूरः क्लेशसहश्चैव खड्गधारी प्रकीर्त्तितः॥ १८॥

शूरश्च बलयुक्तश्च गताश्वरथकोविदः।
धनुर्धारी भवेद्राज्ञः सर्वक्लेशसहः शुचिः॥ १९॥

The men who will bear swords should be handsome, young, long in size, very loyal, of good family, brave and able to bear hardships. Those who will be archers should be powerful, having a knowledge of riding on elephants, horses, chariots, most righteous and skilled in archery and able to bear all sorts of hardships.

निमित्तशकुनज्ञानी हयशिक्षाविशारदः।
हयायुर्वेदतत्त्वज्ञो भुवो भागविचक्षणः ॥२०॥

बलाबलज्ञो रथिनः स्थिरदृष्टिः प्रियंवदः।
शूरश्च कृतविद्यश्च सारथिः परिकीर्त्तितः॥ २१॥

The charioteer of a king should have a good knowledge of the principles of the science of omens. He should be able to train and treat horses, know the divisions of the country, be aware of the power of warriors, firm in sight, used to gentle speech, learned and versed in all the arts.

अनाहार्यः शुचिर्दक्षश्चिकित्सितविदां वरः।
सूपशास्त्रविशेषज्ञः सूदाध्यक्षः प्रशस्यते॥ २२॥

सूदशास्त्रविधानज्ञाः परभेद्याः कुलोद्गताः।
सर्वे महानसे धार्याः कृतकेशनखा नराः॥ २३॥

A man immune from avarice and outside influences, handsome, plucky, knowing the sciences of medicine and cookery, generous, particular about clipping his hair and finger nails should be employed as a cook in a royal kitchen.

समः शत्रौ च मित्रे च धर्मशास्त्रविशारदः।
विप्रमुख्यः कुलीनश्च धर्माधिकरणो भवेत्॥ २४॥

कार्यास्तथाविधास्तत्र द्विजमुख्याः सभासदः।
सर्वदेशाक्षराभिज्ञः सर्वशास्त्रविशारदः॥ २५॥

The members of his assembly should be noble Brāhmaṇas equal in their dealings to friends and foes, be well-versed in the Dharmaśāstras, intelligent and capable of protecting the country.

लेखकः कथितो राज्ञः सर्वाधिकरणेषु वै।
शीर्षोपेतान्सुसम्पूर्णान्समश्रेणिगतान्समान्॥ २६॥

आन्तरान्वै लिखेद्यस्तु लेखकः स वरः स्मृतः।
उपायवाक्यकुशलः सर्वशास्त्राविशारदः॥ २७॥

बह्वर्थवक्ता चाल्पेन लेखकः स्यान्नृपोत्तम।
पुरुषान्तरतत्त्वज्ञाः प्रांशवश्चाप्यलोलुपाः॥ २८॥

धर्माधिकारिणः कार्या जना दानकरा नराः।
एवंविधास्तथा कार्या राज्ञा दौवारिका जनाः॥ २९॥

The writers of a king should write neatly and legibly. The letters are to be full and placed at equal intervals. He should be clever in devising means, and in the use of stray expressions versed in all the Śāstras and capable to express many meanings fully in short phrases. O king! Those people ought to be placed in religious services, or in the Judicial Services who are expert in knowing the hearts of people, of long stature, free from greed, and of a charitable disposition. Such men should be engaged also as gate keepers.

लोहवस्त्राजिनादीनां रत्नानां च विधानवित्।
विज्ञाता फल्गुसाराणामनाहार्य्यः शुचिः सदा॥ ३०॥

निपुणश्चाप्रमत्तश्च धनाध्यक्षः प्रकीर्त्तितः।

आयद्वारेषु सर्वेषु धनाध्यक्षसमा नरः॥३१॥

King's Treasurer should know the ways of disposing of iron, cloth, deer-skin and jewels. He should be able to value things and be wise, clear in mind and free from laziness and avarice. All his assistants should also be like him.

व्ययद्वारेषु च तथा कर्त्तव्याः पृथिवीक्षिता।
परम्परागतो यः स्यादष्टाङ्गे सुचिकित्सिते॥३२॥
अनाहार्यः स वैद्यः स्याद्धर्मात्मा च कुलोद्गतः।
प्राणाचार्यः स विज्ञेयो वचनं तस्य भूभुजा॥३३॥

The officials in-charge of disbursements should also be of the same type as in the exchequer. One who is skilled in the eight-fold medical science by heredity, incapable of being won over by anyone, free from avarice, virtuous, belonging to a good family, should be employed as a physician on whom a king should look as the preceptor of his life. The king is to obey like ordinary persons, the words of his physician; for he deals with his life.

राजन् राज्ञा सदा कार्यं यथाकार्यं पृथग्जनैः।
हस्तिशिक्षाविधानज्ञो वनजातिविशारदः॥३४॥

A king should appoint different class of men in different departments according to requirements.

क्लेशक्षमस्तथा राज्ञो गजाध्यक्षः प्रशस्यते।
एतैरेव गुणैर्युक्तः स्वासनश्च विशेषतः॥३५॥
गजारोही नरेन्द्रस्य सर्वकर्मसु शस्यते।
हयशिक्षाविधानज्ञश्चिकित्सितविशारदः॥३६॥
अश्वाध्यक्षो महीभर्त्तुः स्वासनश्च प्रशस्यते।
अनाहार्यश्च शूरश्च तथा प्राज्ञः कुलोद्गतः॥३७॥
दुर्गाध्यक्षः स्मृतो राज्ञः उद्युक्तः सर्वकर्मसु।

One who knows the art of training elephants and is aware of the races of wild beasts, and is accustomed to bear hardships should be made the superintendent of royal elephants. Similar should be the elephant driver who should also be of the above qualifications and firm in his seat and clever all round. The groom of a king should know about horses and how to treat the horses when ill. The Commander of the royal fort should be a man who cannot be easily led away by any intrigue. He should also be brave, learned, of high family and persevering and energetic in all actions.

वास्तुविद्याविधानज्ञो लघुहस्तो जितश्रमः॥३८॥
दीर्घदर्शी च शूरश्च स्थपतिः परिकीर्त्तितः॥३९॥
यन्त्रमुक्ते पाणिमुक्ते विमुक्ते मुक्तधारिते।
अस्त्राचार्यो निरुद्वेगः कुशलश्च विशिष्यते॥४०॥

The architect of a king should be perfect in science of architecture and be able to prepare plans hardy and energetic and have nimble hands, keen foresight and should not get tired. Similar men should be employed in the art of using weapons who know the various ways of throwing weapons etc.

वृद्धः कुलोद्गतः सूक्तः पितृपैतामहः शुचिः।
राज्ञामन्तः पुराध्यक्षो विनीतश्च तथेष्यते॥४१॥

The custodian of the ladies' apartments in a royal palace should be a man free from uneasiness, skilful, humble, advanced in age, belonging to a respectable family, devoted to his ancestors, chaste, meek and modest.

एवं सप्ताधिकारेषु पुरुषाः सप्त ते पुरे।
परीक्ष्य चाधिकार्याः स्यू राज्ञा सर्वेषु कर्मसु।
स्थापनाजातितत्त्वज्ञाः सततं प्रतिजाग्रताः॥४२॥

Thus a King should appoint his retainers in these seven different departments after examining them fully.. They should all be careful and thoroughly expert in the different works.

राज्ञः स्यादायुधागारे दक्षः कर्मसु चोद्यतः।
कर्माण्यपरिमेयानि राज्ञो नृपकुलोद्वह॥४३॥
उत्तमाधममध्यानि बुद्ध्वा कर्माणि पार्थिवः।
[illegible] नियोजयेत्॥४४॥

The Controller of the arsenal should be wise, energetic and persevering. A King should always appoint men to hold offices after examining the responsibilities of different situations. Excellent, middling and mean are the three kinds of works.

नरकर्मविपर्यासाद्राजा नाशमवाप्नुयात्।
नियोगं पौरुषं भक्तिं श्रुतं शौर्यं कुलं नयम्॥४५॥
ज्ञात्वा वृत्तिर्विधातव्या पुरुषाणां महीक्षिता।
पुरुषान्तरविज्ञानतत्त्वसारनिबन्धनात्॥४६॥

Improper discharge of duties leads to the extinction of a sovereign. A King should therefore always properly scrutinise the manliness, devotion, learning, courage, family status and gentility of a man as well as take advantage of expert advice before appointing him to hold an office of the state.

बहुभिर्मन्त्रयेत्कामं राजा मंत्रं पृथक्पृथक्।
मंत्रिणामपि नो कुर्यान्मंत्रिमंत्रप्रकाशनम्॥४७॥
क्वचिन्न कस्य विश्वासो भवतीह सदा नृणाम्।
निश्चयस्तु सदा मंत्रे कार्य एकेन सूरिणा॥४८॥
भवेद्वा निश्चयावाप्तिः परबुद्ध्युपजीवनात्।
एकस्यैव महीभर्त्तुर्भूयः कार्यो विनिश्चयः॥४९॥

A King should consult his Councillors over a matter individually and separately and the advice of one Councillor should not be divulged to the other, for every one cannot be taken into full confidence. Therefore consultation in chief should be held with the prime minister but by seeking the advice of more people one very often gets confused. Therefore many men's advice should not be taken. A king used to act on the counsel of others should always place confidence in the advice of his Councillor in chief.

ब्राह्मणान् पुर्यपासीत त्रयीशास्त्रसुनिश्चितान्।
नासच्छास्त्रवतो मूढांस्ते हि लोकस्य कण्टकाः॥५०॥
वृद्धान् हि नित्यं सेवेत विप्रान् वेदविदः शुचीन्।
तेभ्यः शिक्षेत विनयं विनीतात्मा च नित्यशः॥५१॥
समग्रां वशगां कुर्यात्पृथिवीं नात्र संशयः।
बहवोऽविनयाद्भ्रष्टा राजानः सपरिच्छदाः॥५२॥

A King should always have by him and revere the Brāhmaṇas versed in the three Vedas and should never encourage the votaries of unreal learning for their contact is always thorny and uncongenial to the learned. He should always venerate the learned in the Vedas, respect grey hairs and holy persons and imbibe from them meekness and statesmanship. Such a King undoubtedly influences the world, and many ill-behaved Kings without humility and modesty had gone to rack and ruin.

वनस्थाश्चैव राज्यानि विनयात्प्रतिपेदिरे।
त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शाश्वतीम्॥५३॥
आन्वीक्षिकीं त्वात्मविद्यां वार्त्तारंभाश्च लोकतः।
इन्द्रियाणां जये योगं समातिष्ठेद्दिवानिशम्॥५४॥
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः।
यजेत राजा बहुभिः क्रतुभिश्च सदक्षिणैः॥५५॥

Many well-behaved Kings had regained their empires even when exiled. A King should read the Vedas from those who are learned in them. He should also master politics, logic, philosophy and temporal science; he should collect information from ordinary people[1] and keep his senses under control, for a King who can subdue his passions fascinates all his people. A King should also perform a series of sacrifices in which liberal gifts should be given to the Brāhmaṇas.

धर्मार्थं चैव विप्रेभ्यो दद्याद्भोगान् धनानि च।
सांवत्सरिकमाप्तैश्च राष्ट्रादाहारयेद्बलिम्॥५६॥

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[1] Or, Ānvīkṣikī (आन्वीक्षिकी), the science of inquiring by reasoning, Tarka (तर्क) or logic : Trayī (त्रयी), the three Vedas collectively or the doctrines they teach : Vārttā (वार्त्ता), rendered 'practical,' is the knowledge of the means of acquiring subsistence (वृत्तिः) : the fourth is Daṇḍanīti (दण्डनीतिः), the science of government, both domestic and foreign.

स्यात् स्वाध्यायपरो लोके वर्त्तेत पितृबन्धुवत्।
आवृत्तानां गुरुकुलाद्द्विजानां पूजको भवेत्॥५७॥

Besides this for the sake of righteousness he should give various kinds of gifts to the Brāhmaṇas and should collect revenues from his subjects annually. He should propagate the study of the Vedas in his state and should be like a father and brother to his subjects. He should especially revere the members of his preceptor's family.

नृपाणामक्षयो ह्येष विधिर्ब्राह्मोऽभिधीयते।
ततस्तेनानवामित्रा हरंति न विनश्यति॥५८॥

This eternal rule to be observed by the Kings is established by Brahmā. The King following it does not perish. He is amiable to all. The wicked, thieves and enemies can not flourish.

तस्माद्राज्ञा विधातव्यो ब्राह्मो वै ह्यक्षयो विधिः।
समोत्तमाधमै राजा ह्याहूय पालयेत् प्रजाः॥५९॥

Therefore, the king should always direct his actions according to Brāhma-vidhi which is known as Akṣaya-vidhi. A King should look upon all classes of his subjects according to their merits and employ them accordingly.

न निवर्त्तेत संग्रामात् क्षात्रं व्रतमनुस्मरन्।
संग्रामेष्वनिवर्त्तित्वं प्रजानां परिपालनम्॥६०॥
शुश्रूषा ब्राह्मणानां च राज्ञां निःश्रेयसं परम्।
कृपणानां च वृद्धानां विधवानां च पालनम्॥६१॥
योगक्षेमं च वृत्तिं च तथैव परिकल्पयेत्।
वर्णाश्रमव्यवस्थानं तथा कार्यं विशेषतः॥६२॥
स्वधर्मप्रच्युतान् राजा स्वधर्मे स्थापयेत् तथा।
आश्रमेषु तथा कार्यमन्नं तैलं च भाजनम्॥६३॥
स्वयमेवानयेद्राजा सत्कृतान्नावमानयेत्।
तापसे सर्वकार्याणि राज्यमात्मानमेव च॥६४॥
निवेदयेत् प्रयत्नेन देववच्चिरमर्चयेत्।

A King should recollect his Kṣātra-dharma and never retreat from war. Not to retire from battle-field, to protect his subjects, to serve the Brāhmaṇas are the foremost duties of a King. He should also protect the distressed, the infirm, the widows and provide them with boarding and lodging and endowments and adjust the Varṇāśrama rules, should reclaim and restore the fallen ones in their respective religions, should give grain, cloth, oil, utensils, etc. to the good of all orders; should fulfil the objects of the ascetics and worship them like the Devas, and never disrespect those who have done good to him. He should interest himself in these things in such a way as to sacrifice his life and Kingdom for their sake in case of necessity.

द्वे प्रज्ञे वेदितव्ये च ऋज्वी वक्रा च मानवैः।
वक्रां ज्ञात्वा न सेवेत प्रतिबाधेत चागतम्॥६५॥
नास्य च्छिद्रं परो विद्याद्विद्याच्छिद्रं परस्य तु।
गूहेत् कूर्म इवाङ्गानि रक्षेद्विवरमात्मनः॥६६॥

Men are said to have two kinds of minds viz., honest and equivocal. He should know what is meant by duplicate mind but should not bear it in practise. When he is influenced by the latter he should suppress it and should not let any one know of his weakness, but should try and realize the failings of others. He should guard his limbs of body and keep them secret just as a tortoise does actions.

न विश्वसेदविश्वस्ते विश्वस्ते नातिविश्वसेत्।
विश्वासाद्भयमुत्पन्नं मूलादपि निकृन्तति॥६७॥॥
विश्वासयेच्चाप्यपरं तत्त्वभूतेन हेतुना।
बकवच्चिन्तयेदर्थान् सिंहवच्च पराक्रमेत्॥६८॥

He should also take care of his weaknesses and not get them divulged. The man who has no defined religion should never be trusted nor should a man of affirmed religion be taken into confidence indiscriminately. If trust begets fear, then total destruction ensues. Confidence should however be inspired into others with tact. He should think of acquiring wealth with the eyes of a crane, and he should show valour like that of a lion.

वृकवच्चापि लुम्पेत शशवच्च विनिक्षिपेत्।
दृढप्रहारी च भवेत् तथा शूकरवन्नृपः॥६९॥
चित्राकारश्च शिखिवदृढभक्तस्तथाश्ववत्।
तथा च मधुराभाषी भवेत् कोकिलवन्नृपः॥७०॥
काकशङ्की भवेन्नित्यमज्ञातवसतिं वसेत्।
नापरीक्षितपूर्वं च भोजनं शयनं व्रजेत्।
वस्त्रं पुष्पमलङ्कारं यच्चान्यन्मनुजोत्तम॥७१॥

He should take to his heels like a wolf, collect money like a hare, strike hard on others like a boar, he should be of variegated manners like a peacock, devoted like a dog, be afraid like a crow, speak sweet like a cuckoo. He should fix his residence in a quite unknown place, and should not take his meals, go to bed or use flowers, clothes and ornaments without due observation and scrutiny.

न गाहेज्जनसम्बाधं न चाज्ञातजलाशयम्।
अपरीक्षितपूर्वं च पुरुषैराप्तकारिभिः॥७२॥
नारोहेत्कुञ्जरं व्यालं नादांतं तुरगं तथा।
नाविज्ञातां स्त्रियं गच्छेन्नैव देवोत्सवे वसेत्॥७३॥
नरेन्द्र लक्ष्म्या धर्मज्ञ त्राता यत्तो भवेन्नृपः।
सद्भृत्यांश्च तथा पुष्टाः सततं प्रतिमानिताः॥७४॥
राज्ञा सहायाः कर्त्तव्याः पृथिवीं जेतुमिच्छता।
यथार्हं चाप्यसुभृतो राजा कर्मसु योजयेत्॥७५॥

He should not without pre-examination go to a public scene or in the midst of a crowd, nor should he plunge into unknown waters. The horses and elephants not tested by experts should not be ridden by him. He should not interfere with a snake nor indulge with an unknown woman. He should not stay at a festival of a God. He should always remain in the midst of his regal paraphernalia. He should protect the distressed and practise self-restraint. Besides all this, a king eager for conquests should have worthy and stalwart assistants. He should always protect and respect the worthy servants.

धर्मिष्ठान्धर्मकार्येषु शूरान्संग्रामकर्मसु।
निपुणानर्थकृत्येषु सर्वत्रैव तथा शुचीन्॥७६॥
स्त्रीषु षण्डं नियुञ्जीत तीक्ष्णं दारुणकर्मसु।
धर्मे चार्थे च कामे च नये च रविनन्दन॥७७॥
राजा यथार्हं कुर्याच्च उपधाभिः परीक्षणम्।
समतीतोपदान्भृतान्कुर्याच्छस्तवनेचरान्॥७८॥
तत्पादान्वेषिणो यत्तांस्तदध्यक्षांस्तु कारयेत्।
एवमादीनि कर्माणि नृपैः कार्याणि पार्थिव॥७९॥

He should appoint the virtuous to conduct acts of righteousness, the brave to carry on warfare, the intelligent to control the revenue department, and persons of good character to all posts suited to them. Eunuchs should be employed in the female apartments of the place, strong-minded men should be employed to fulfil difficult missions. A king should examine whether a man is of good character or not by privately making him presents through Dharma, Artha or Kāma and then engage him. He should sent as spies his trustworthy servants in the garb of Saṅnyāsins as residing in forests to enquire privately into the truth. A king should regulate his affairs like this.

सर्वथा नेष्यते राज्ञस्तीक्ष्णोपकरणक्रमः।
कर्माणि पापसाध्यानि यानि राज्ञो नराधिपः॥८०॥
सन्तस्तानि न कुर्वन्ति तस्मात्तानि त्यजन्नृपः।
नेष्यते पृथिवीशानां तीक्ष्णोपकरणक्रिया॥८१॥
यस्मिन्कर्मणि यस्य स्याद्विशेषेण च कौशलम्।
तस्मिन् कर्मणि तं राजा परीक्ष्य विनियोजयेत्।

A king should not always administer justice with a strong hand. The unpleasant duties of a king cannot be performed through virtuous people, consequently a king should avoid the use of repressive measures, otherwise subjects become dissatisfied. Men should be appointed to hold offices to which they are best suited.

पितृपैतामहान्भृत्यान्सर्वकर्मसु योजयेत्॥८२॥
विना दायादकृत्येषु परीक्षां स्वकृतान्तरान्।

नियुञ्जीत महाभाग तस्य ते हितकारिणः॥८३॥
परराजगृहात्प्राप्ताञ्जनसंग्रहकाम्यया।
दुष्टान्वाप्यथवादुष्टानाश्रयीत प्रयत्नतः॥८४॥

The hereditary servants of the state may be employed in all departments without any hard and fast tests. One's own friends should also be placed in charge of works where a king's relatives are not placed. Thus the good results are secured by the king. The wicked and the good emigrants from other empires should be accommodated with respect in his dominions by a king.

दुष्टं विज्ञाय विश्वासं न कुर्यात्तत्र भूमिपः।
वृत्तिं तस्यापि वर्त्तेत जनसंग्रहकाम्यया॥८५॥

The wicked when known should not however be trusted but to promote the fecundity of mankind they should also be provided with means of sustenance.

राजा देशान्तरप्राप्तं पुरुषं पूजयेद्भृशम्।
ममायं देशसम्प्राप्तो बहुमानेन चिन्तयेत्॥८६॥
कामं भृत्यार्ज्जनं राजा नैव कुर्यान्नराधिप।
न च वा संविभक्तांस्तान्भृत्यान्कुर्यात्कथंचन॥८७॥
शत्रवोऽग्निर्विषं सर्पो निस्त्रिंश इति चिन्तयेत् ।
भृत्या मनुजशार्दूल रुषिताश्च तथैकतः॥८८॥
तेषां चारेण चारित्रं राजा विज्ञाय नित्यशः।
गुणिनां पूजनं कूर्यान्निर्गुणानां च शासनम्।
कथिताः सततं राजन्राजानश्चारचक्षुषः॥८९॥

The emigrants from the other empires should be well-treated on the understanding that they have come under his protection. Thus they would remain under obligation. The king should not himself be ready to collect his servants; nor should he allow dissensions to crop up amongst his servants. The servants not satisfied with the king should be kept under close watch and ward and the sovereign should keep himself well-informed about their conduct through his reliable spies. They are to be treated as he would behave towards enemies, fire, poison, serpents and swords. A king should award his capable servants and punish the wicked ones. He should keep himself informed about everyone through his spies. The spies are the eyes of the king.

स्वके देशे परे देशे ज्ञानशीलान्विचक्षणान्।
अनाहार्यान्क्लेशसहान्नियुञ्जीत तथा चरान्॥९०॥
जनस्याऽविदितान्सौम्यांस्तथाज्ञातान्परस्परम्।
वणिजो मन्त्रकुशलान्सांवत्सरचिकित्सकान्।
तथा प्रवाजिताकारांश्चारान्राजा नियोजयेत्॥९१॥
नैकस्य राजा श्रद्दध्याच्चारस्यापि सुभाषितम्।
द्वयोः सम्बन्धमाज्ञाय श्रद्दध्यान्नृपतिस्तदा॥९२॥
परस्परस्याविदितौ यदि स्यातां च तावुभौ।
तस्माद्राजा प्रयत्नेन गूढांश्चारान्नियोजयेत्॥९३॥
चाराणामपि यत्नेन राज्ञा कार्यं परीक्षणम्।
रागापरागौ भृत्यानां जनस्य च गुणागुणान्।
सर्वं राज्ञां चरायत्तं तेषु यत्नपरो भवेत्॥९४॥
कर्मणा केन मे लोके जनः सर्वोऽनुरज्यते।
विरज्यते केन तथा विज्ञेयं तन्महीक्षिता।
विरागजनकं लोके वर्ज्जनीयं विशेषतः॥९५॥

A king should secretly depute four spies in his country as well as in foreign countries to work out the policy of divide and rule. They should be intelligent, learned, free from avarice, able to put up with hardships, incapable of being recognised by others, simple in habits, able to mix with people, skilled in commerce or medicine. The spies must recognise each other and be of gentle manners. The spies should roam in the garb of merchants, ministers, astrologers, physicians or Sannyāsīs. He should not put his faith in one spy alone even on his sweet words. When at least two of such spies corroborate each other, the king should act accordingly. If they contradict each other then spies of more superior talents should be deputed to find out which of his actions are appreciated by his people as well as the causes of their dissatisfaction. Everything is depended on spies, king should look carefully on them. The spies should be checked in return. He should then abandon for good what may be against the wishes of the people.

तथा च रागप्रभवा हि लक्ष्मी
राज्ञां मता भास्करवंशचन्द्र।
तस्मात्प्रयत्नेन नरेन्द्रमुख्यः
कार्योऽनुरागो भुवि मानवेषु॥ १६॥

O the best king of the Solar race! the beauty and prosperity of a king always lies in the contentment of his subjects, he should therefore act in such a manner as their love toward their king might be increased.

इति श्रीमात्स्ये महापुराणे राज्ञां सहायसम्पत्तिर्नाम
पञ्चदशाधिकद्विशततमोऽध्यायः॥ २१५॥

* * *

CHAPTER 216

The qualities of the king's servants

मत्स्य उवाच

यथा न वर्त्तितव्यं स्यान्मनो राज्ञोऽनुजीविना।
तथा ते कथयिष्यामि निबोध गदतो मम॥ १॥

Matsya said– O King of Manus! I shall tell you now what a servant of the state should do. Hear carefully.

राजा यत्तु वदेद्वाक्यं श्रोतव्यं तत्प्रयत्नतः।
आक्षिप्य वचनं तस्य न वक्तव्यं तथा वचः॥ २॥
अनुकूलं प्रियं तस्य वक्तव्यं जनसंसदि।
रहोगतस्य वक्तव्यमप्रियं यद्धितं भवेत्॥ ३॥
परार्थमस्य वक्तव्यं समे चेतसि पार्थिव।
स्वार्थः सुहृद्भिर्वक्तव्यो न स्वयं तु कथंचन॥ ४॥
कार्यातिपातः सर्वेषु रक्षितव्यः प्रयत्नतः।
न च हिंस्यं धनं किंचिन्नियुक्तेन च कर्मणि॥ ५॥
नोपेक्ष्यस्तस्य मानश्च तथा राज्ञः प्रियो भवेत्।
राजश्च न तथा कार्यं वेशभाषितचेष्टितम्॥ ६॥
राजलीला न कर्त्तव्या तद्विद्विष्टं च वर्ज्जयेत्।
राज्ञः समोऽधिको वा न कार्यो वेशो विजानता॥ ७॥

A servant of the State should carefully listen to what the king says and never interrupt him in his speech. In an assemblage, he should speak sweet and agreeable words to the king, and unsavoury things that may be unavoidable and necessary for his well being should be communicated to him privately. When a sovereign is of a peaceful disposition he may then be approached with a prayer of conferring any favour upon some one, but no prayer should be made for one's ownself. Such a prayer should always be made through some friend. He should be specially careful that one's duty should not be neglected. He should not overwork any one, nor should he misappropriate any money. He should never show any indifference to the honours conferred by the sovereign and should always try to keep himself in his good graces. He should never imitate the king in his dress, mode of talking nor any other actions. He should avoid what is not pleasing to him and should not equal or excel him in dress.

द्यूतादिषु तथैवान्यत्कौशलं तु प्रदर्शयेत्।
प्रदर्श्य कौशलं चास्य राजानं तु विशेषयेत्॥ ८॥

In course of gambling and at the game of dice one should show his skill to the king but make the latter win.

अन्तःपुरजनाध्यक्षैर्वैरिदूतैर्निराकृतैः।
संसर्गं न व्रजेद्राजन्विना पार्थिवशासनात्॥ ९॥

Without the king's permission he should not go about with the custodians of the ladies apartments of the royal palace, nor should he do so with the spies of the enemies and the dismissed servants of the State.

निःस्नेहतां चावमानं प्रयत्नेन तु गोपयेत्।
यच्च गुह्यं भवेद्राज्ञो न तल्लोके प्रकाशयेत्॥ १०॥

He should keep secret the kindly or unkindly feelings of the king towards him. He should not utter before any one a thing that is private to the king.

नृपेण श्रावितं यत्स्याद्वाच्यावाच्यं नृपोत्तम।
न तत्संश्रावयेल्लोके तथा राज्ञोऽप्रियो भवेत्॥ ११॥

Any thing reproachable or irreproachable communicated by the king should not be disclosed to any one for if one does so one loses the favour of the king.

आज्ञाप्यमाने वान्यस्मिन्समुत्थाय त्वरान्वितः।
किमहं करवाणीति वाच्यो राजा विजानता॥ १२॥

When a king orders any one to perform any service one should readily volunteer himself to do it.

कार्यावस्थां च विज्ञाय कार्यमेव तथा भवेत्।
सततं क्रियमाणेऽस्मिँल्लाघवं तु व्रजेद्ध्रुवम्॥ १३॥

Of course this should be done knowing the hours of business, otherwise if one does so at all times, one becomes an object of hatred and ridicule.

राज्ञः प्रियाणि वाक्यानि न चात्यर्थं पुनः पुनः।
न हास्यशीलस्तु भवेन्न चापि भृकुटीमुखः॥ १४॥

One should not repeatedly repeat the favourite words of a king. One should always remain very modest and never knit his eyebrows in his august presence or laugh too much.

नातिवक्ता न निर्वक्ता न च मात्सरिकस्तथा।
आत्मसम्भावितश्चैव न भवेत्तु कथंचन॥ १५॥

He should not talk too much in the presence of the king, nor should he remain silent. He should not be proudy, nor should he speak too much of himself.

दुष्कृतानि नरेन्द्रस्य न तु सङ्कीर्तयेत्क्वचित्।
वस्त्रमस्त्रमलङ्कारं राज्ञा दत्तं तु धारयेत्॥ १६॥
औदार्य्येण न तद्देयमन्यस्मै भूतिमिच्छता।
तत्रैवोपासनं कार्यं दिवा स्वप्नं न कारयेत्॥ १७॥
नानिर्द्दिष्टेत्तथा द्वारे प्रविशेत्तु कथंचन।
न च पश्येत्तु राजानमयोग्यासु च भूमिषु॥ १८॥
राज्ञस्तु दक्षिणे पार्श्वे वामे चोपविशेत्तदा।
पुरस्ताच्च तथा पश्चादासनं तु विगर्हितम्॥ १९॥

He should not say anything about the unjust deed of the sovereign and should put on the garments, weapons and ornaments presented to him by the king on momentous occasions. He should not give away any of the royal gifts and should not sleep during the day time. He should not pass through a forbidden thoroughfare and should not meet the king at an improper place. He should take his seat to the right or the left of the king according to his warrant of precedence and not behind or in front of him.

जृम्भां निष्ठीवनं कासं कोपं पर्य्यस्तिकाश्रयम्।
भृकुटिं वांतमुद्गारं तत्समीपे विवर्ज्जयेत्॥ २०॥

He should not yawn, show signs of weariness, cough, assume angry demeanour, rest himself against anything, knit his eyes, vomit and belch, in the presence of the sovereign.

स्वयं तत्र न कुर्वीत स्वगुणाख्यापनं बुधः।
स्वगुणाख्यापने युक्त्वा परमेव प्रयोजयेत्॥ २१॥

He should not indulge in self-praise but he should get others to do it for him.

हृदयं निर्मलं कृत्वा परां भक्तिमुपाश्रितैः।
अनुजीविगणैर्भाव्यं नित्यं राज्ञामतन्द्रितैः॥ २२॥
शाठ्यं लौल्यं च पैशुन्यं नास्तिक्यं क्षुद्रता तथा।
चापल्यं च परित्याज्यं नित्यं राज्ञोऽनुजीविभिः॥ २३॥

All the servants of the Estate should most loyally serve the sovereign with a clear mind and free from laziness. They should always ignore craftiness, wickedness, backbiting, atheism and low morals.

श्रुतिविद्यासुशीलैश्च संयोज्यात्मानमात्मना।
राजसेवां ततः कुर्याद्भूतये भूतिवर्द्धनीम्॥ २४॥

Those versed in the Vedas, possessing

modesty should always serve the king well for increasing their prosperity.

नमस्कार्याः सदा चास्य पुत्रवल्लभमन्त्रिणः।
सचिवैश्चास्य विश्वासो न तु कार्यः कथंचन॥ २५॥

The sons, friends and councillors of the king should be saluted every day, neither the king nor his minister should be trusted.

अपृष्टश्चास्य न ब्रूयात्कामं ब्रूयात्तथा यदि।
हितं तथ्यं च वचनं हितैः सह सुनिश्चितम्॥ २६॥
चित्तं चैवास्य विज्ञेयं नित्यमेवानुजीविना।
भर्तुराराधनं कुँर्याच्चितज्ञो मानवः सुखम्॥ २७॥

Nothing should be said without being asked; and if one says so, that ought to be true and lead to the general welfare. One should always take a measure of the king's mind by his speech and then it is easy for him to act so as to please him; he is to worship the king.

रागापरागौ चैवास्य विज्ञेयौ भूतिमिच्छता।
त्यजेद्विरक्तो नृपती रक्तोवृत्तिं तु कारयेत्॥ २८॥

One who wants one's own welfare should mark carefully whether the king is pleased or displeased with him and should act accordingly.

विरक्तः कारयेन्नाशं विपक्षाभ्युदयं तथा।
आशावर्द्धनकं कृत्वा फलनाशं करोति च॥ २९॥
अकोपोऽपि सकोपाभः प्रसन्नोऽपि च निष्कलः।
वाक्यं च समदं वक्ति वृत्तिच्छेदं करोति वै॥ ३०॥

If a king goes against any body, his party will be ruined and his opposite party will rise. The king if disgusted gives hopes but does not confer benefits accordingly. He appears angry, though, there is no cause of anger and though he remains pleasant, he speaks unpleasant high words. The king may deprive him of his subsistence for his insane speeches.

प्रदेशवाक्यमुदितो न सम्भावयतेऽन्यथा।
आराघतासु सर्वासु सुस्रवच्च विचेष्टते॥ ३१॥
कथासु दोषं क्षिपति वाक्यभङ्गं करोति च।
लक्ष्यते विमुखश्चैव गुणसङ्कीर्त्तनेऽपि च॥ ३२॥
दृष्टिं क्षिपति चान्यत्र क्रियमाणे च कर्मणि।
विरक्तलक्षणं चैतच्छृणु रक्तस्य लक्षणम्॥ ३३॥

The disgusted king shows his goodwill towards others but hates him with whom he is disgusted. He finds fault with his words and speaks other words not having any concern with the business. The king turns away his attention from the piece of work of his subordinate with whom he is disgusted. These signs indicate that a king is disgusted.

दृष्ट्वा प्रसन्नो भवति वाक्यं गृह्णाति चादरात्।
कुशलादिपरिप्रश्नं सम्प्रयच्छति चासनम्॥ ३४॥
विविक्तदर्शने चास्य रहस्येनं न शङ्कते।
जायते हृष्टवदनः श्रुत्वा तस्य तु तत्कथाम्॥ ३५॥
अप्रियाण्यपि वाक्यानि तदुक्तान्यभिनन्दते।
उपायनं च गृह्णाति स्तोकमध्यादरात्तथा॥ ३६॥
कथान्तरेषु स्मरति प्रहृष्टवदनस्तथा।
इति रक्तस्य कर्त्तव्या सेवा रविकुलोद्वह॥ ३७॥

On the other hand when a king becomes pleased he always assumes a pleasant aspect towards him, accepts his words with gentleness, offers seat and asks about his welfare. Know that the king is pleased with him, seeing whom in private place he does not become afraid, hearing whose words his face becomes jolly; even whose unpleasant words he hears and whose humble offerings the king accepts and who he remembers with a cheerful expression of his face. A devoted one should serve the king in the ways spoken by me.

मित्रं न चापत्सु तथा च भृत्या
भजन्ति ये निर्गुणमप्रमेयम्।
विभुं विशेषेण च ते व्रजन्ति
सुरेन्द्रधामामरवृन्दजुष्टम्॥ ३८॥

The retainers of the king who do serve others not only in times of adversity but always and who adore the king inspite of his being ignorant, go to the domain of Indra that is inhabited by the Devas.

इति श्रीमात्स्ये महापुराणे राजधर्मेऽनुजीवितवर्त्तनं नाम
षोडशाधिद्विकशततमोऽध्यायः॥ २१६॥

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CHAPTER 217

The ways of protecting the fort and the city of a king

मत्स्य उवाच

राजा सहायसंयुक्तः प्रभूतयवसेन्धनम्।
रम्यमानतसामन्तं मध्यमं देशमावसेत्॥ १॥
वैश्यशूद्रजनप्रायमनहार्यं तथापरः।
किंचिद्ब्राह्मणसंगुप्तं बहुकर्मकरं तथा॥ २॥

Matsya said– A king should have his residence in a central place which should be beautiful, with abundance of grass and trees. It should be inhabited by a number of people and where the tributary kings, princes and subjects are loyal and submissive. It should also have some Brāhmaṇas skilled in various rituals and many artisans in its vicinity.

अदेवमातृकं रम्यमनुरक्तजनान्वितम्।
करैरपीडितं चापि बहुपुष्पफलं तथा॥ ३॥
अगम्यं परचक्राणां तद्वासगृहमापदि।
समदुःखसुखं राज्ञः सततं प्रियमास्थितम्॥ ४॥
सरीसृपविहीनं च व्याघ्रतस्करवर्ज्जितम्।
एवंविधं यथालाभं राजा विषयमावसेत्॥ ५॥

It should be surrounded by sweet smelling flowers and fruits. It should be impassable to the foreigner's army. There should be no tigers, scorpions, snakes, lions, thieves round about it. The place should be beautiful and should be elevated and well-supplied with water and should not be heavily taxed. A king should live with his assistants in such a place of happiness where there should be absolutely nothing to agitate him.

तत्र दुर्गं नृपः कुर्यात् पण्णामेकतमं बुधः।
धनुर्दुर्गं महीदुर्गं नरदुर्गं तथैव च॥ ६॥
वार्क्षं चैवाम्बुदुर्गं च गिरिदुर्गं च पार्थिव।
सर्वेषामेव दुर्गाणां गिरिदुर्गं प्रशस्यते॥ ७॥

Amidst such surroundings he should have his fortress. There are six different kinds of forts, viz., Dhanuṣadurga[1], Mahīdurga[2], Naradurga[3], Vṛkṣadurga[4], Jaladurga[5], Giridurga[6] and of these the last-named Giridurga is the best.

दुर्गं च परिखोपेतं वप्राट्टालकसंयुतम्।
शतघ्नीयन्त्रमुख्यैश्च शतशश्च समावृतम्॥ ८॥

The castle should be surrounded by a ditch and ramparts. The buildings are to be in the centre. It should have abundance of weapons, e.g., Śataghnī and others.

गोपुरं सकपाटं च तत्र स्यात्सुमनोहरम्।
सपताकं गजारूढो येन राजा विशेत् पुरम्॥ ९॥

Its doors should be beautifully made. Its main entrance should be handsome and big enough to enable the king to pass through it riding on an elephant with his banner streaming.

चतस्रश्च तथा तत्र कार्यास्त्वायतवीथयः।
एकस्मिंस्तत्र वीथ्यग्रे देववेश्म भवेद्दृढम्॥ १०॥

Four roads should be laid out to form squares. There should be a temple in front of one road well-constructed.

वीथ्यग्रे च द्वितीये च राजवेश्म विधीयते।
धर्माधिकरणं कार्यं वीथ्यग्रे च तृतीयके॥ ११॥
चतुर्थे त्वथ वीथ्यग्रे गोपुरं च विधीयते।

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1. A castle surrounded by desert.
2. An earth fort.
3. A place of safety formed by placing the army in a particular position.
4. A place densely surrounded by trees which make it impassable.
5. A fort surrounded by water.
6. A hill fortress.

आयतं चतुरस्रं वा वृत्तं वा कारयेत् पुरम्॥ १२॥

The king's mansions should be in front of the second road. Facing the third one should be the houses of judicial and military officers and the gateway of the city should be in front of the fourth. In such a way a royal city should be laid out no matter if it is oblong, square or circular.

मुक्तिहीनं त्रिकोणं च यवमध्यं तथैव च।
अर्द्धचन्द्रप्रकारं च वज्राकारं च कारयेत्॥ १३॥

Circular one is the best or it may be triangular or drumshaped, or semi-circular or of other suitable shapes (in the form of military array, diamond-shaped, etc.).

अर्द्धचन्द्रं प्रशंसन्ति नदीतीरेषु तद्वसन्।
अन्यत्तत्र न कर्त्तव्यं प्रयत्नेन विजानता॥ १४॥
राज्ञा कोशगृहं कार्यं दक्षिणे राजवेश्मनः।
तस्यापि दक्षिणे भागे गजस्थानं विधीयते॥ १५॥
गजानां प्राङ्मुखी शाला कर्त्तव्या वाप्युदङ्मुखी।
आग्नेये च तथा भागे आयुधागारमिष्यते॥ १६॥

The palace on the banks of a river should be of the shape of a crescent; this is the best. Treasure should be kept in the southern portion of the palace, to the further south of which should be the place for the elephants. The elephant yard should have its doorway to the east or the north. The arsenal should be made south-east.

महानसं च धर्मज्ञ कर्मशालास्तथापराः।
गृहं पुरोधसः कार्यं वामतो राजवेश्मनः॥ १७॥
मन्त्रिवेदविदां चैव चिकित्साकर्त्तुरेव च।
तत्रैव च तथा भागे कोष्ठागारं विधीयते॥ १८॥
गवां स्थानं तथैवात्र तुरगाणां तथैव च।
उत्तराभिमुखा श्रेणी तुरगाणां विधीयते॥ १९॥
दक्षिणाभिमुखा वाथ परिशिष्टास्तु गर्हिताः।
तुरगास्ते तथा धार्याः प्रदीपैः सार्वरात्रिकैः॥ २०॥

In the same direction should be the kitchen and houses for other works. The house of the royal priest should be to the left of the king's mansion where should also be the places for ministers, Vedic professors and students, physicians, stables and cowsheds and storehouses. The stables should face the north, or the south. It is not well if it faces any other direction. All night there are to be lamps burning in the stables. The horses should stay there.

कुक्कुटान्वानरांश्चैव मर्कटांश्च विशेषतः।
धारयेदश्वशालासु सवत्सां धेनुमेव च॥ २१॥
अजाश्च धार्या यत्नेन तुरगाणां हितैषिणा।
गोगजाश्वादिशालासु तत्पुरीषस्य निर्गमः॥ २२॥
अस्तं गते न कर्त्तव्यो देवदेवे दिवाकरे।
तत्र तत्र यथास्थानं राजा विज्ञाय सारथीन्॥ २३॥
दद्यादावसथस्थानं सर्वेषामनुपूर्वशः।
योधानां शिल्पिनां चैव सर्वेषामविशेषतः॥ २४॥
दद्यादावसथान्दुर्गे कालमन्त्रविदां शुभान्।
गोवैद्यानश्ववैद्यांश्च गजवैद्यांस्तथैव च॥ २५॥
आहरेत भृशं राजा दुर्गे हि प्रबला रुजः।
कुशीलवानां विप्राणां दुर्गे स्थानं विधीयते॥ २६॥

Cocks, monkeys, she-goats and cows with calves should be kept near the stables. She-goats should also be kept for the benefit of the horses. Dung should always be cleared away from the stables, elephants and cow yards before sunset. The quarters for the grooms and elephant drivers and charioteers should be near the stables and the elephant yard. Besides them, soldiers, artisans, those versed in formulae, veterinary doctors (about horses and elephants, etc.), guests should also be best accommodated within the fortress, for diseases are likely to prevail much in the fortress. Brāhmaṇas and Cāraṇas should also be accommodated.

न बहूनामतो दुर्गे विना कार्यं तथा भवेत्।
दुर्गे च तत्र कर्त्तव्या नानाप्रहरणान्विताः॥ २७॥
सहस्रघातिनो राजंस्तैस्तु रक्षा विधीयते।
दुर्गे द्वाराणि गुप्तानि कार्याण्यपि च भूभुजा॥ २८॥

संचयश्चात्र सर्वेषामायुधानां प्रशस्यते।

A large number of people should not be allowed to enter the fortress. There should be various kinds of cannon and weapons in the fort as well as those who can use them; their weapons that can destroy thousands of people protect the king. There are to remain warriors also close by. Besides all these things there should be secret doors as well as other doors within the fort protected by those who killed thousands warriors or are skilled in shooting bows and arrows and throwing various other weapons.

धनुषां क्षेपणीयानां तोमराणां च पार्थिव॥२९॥
शराणामथ खड्गानां कवचानां तथैव च।
लगुडानां गुडानां च हुडानां परिघैः सह॥३०॥
अश्मनां च प्रभूतानां मुद्गराणां तथैव च।
त्रिशूलानां पट्टिशानां कुठाराणां च पार्थिव॥३१॥
प्रासानां च सशूलानां शक्तीनां च नरोत्तम।
परश्वधानां चक्राणां वर्मणां चर्मभिः सह॥३२॥
कुद्दालरज्जुवेत्राणां पीठकानां तथैव च।
तुषाणां चैव दात्राणामङ्गाराणां च संचयः॥३३॥
सर्वेषां शिल्पिभाण्डानां संचयश्चात्र चेष्यते।
वादित्राणां च सर्वेषामोषधीनां तथैव च॥३४॥
यवसानां प्रभूतानामिन्धनस्य च संचयः।
गुडस्य सर्वतैलानां गोरसानां तथैव च॥३५॥
वसानामथ मज्जानां स्नायूनामस्थिभिः सह।
गोचर्मपटहानां च धान्यानां सर्वतस्तथा॥३६॥
तथैवाभ्रपटानां च यवगोधूमयोरपि।
रत्नानां सर्ववस्त्राणां लोहानामप्यशेषतः॥३७॥
कलाथमुद्गमाषाणां चणकानां तिलैः सह।
तथा च सर्वसस्यानां पांशुगोमययोरपि॥३८॥
शणसर्जरसं भूर्जं जतुलाक्षा च टङ्कणम्।
राजा संचिनुयाद्दुर्गे यच्चान्यदपि किंचन॥३९॥

A number of bows, clubs, spears, arrows, swords, sticks, maces, big pieces of stones, tridents, battle-axes, quoits, etc., should always be kept ready within the fortress. Shields, skins, pharoas, ropes, canes, various things of artisanship, husks, loads of straw, wood, coals, etc., should also be kept. The tools of all the artisans, musical instruments, various kinds of medicines, drums, weapons, various clothings, gems, iron, etc., should also be kept ready. A good quantity of grass, firewood, molasses, oils, milk fat, sinews, cowhides, hides for drums, all kinds of grains, silk cloths, barley, wheat, jewels, other kinds of cloths, all kinds of irons, all kinds of pulses such as *Motha*,[1] *Mūnga*[2] and *Urada*,[3] gram, sesamum, cowdung, grain-dust, hemp, resinous exudation of Śāla-tree, bark of the birch-tree, wax, borax, etc., should also be kept in stock in abundance.

कुंभश्चाशीविषैः कार्या व्यालसिंहादयस्तथा॥
मृगाश्च पक्षिणश्चैव रक्ष्यास्ते च परस्परम्॥४०॥
स्थानानि च विरुद्धानां सुगुप्तानि पृथक् पृथक्।
कर्त्तव्यानि महाभाग यत्नेन पृथिवीक्षिता॥४१॥

Poisons of snakes should be kept locked up in jars and similarly lions, deer, birds, etc., should also be kept confined separately. Animals unfriendly to each other should be carefully kept in secret spots and apart from each other.

उक्तानि चाप्यनुक्तानि राजद्रव्याण्यशेषतः।
सुगुप्तानि पुरे कुर्याज्जनानां हितकाम्यया॥४२॥

Besides these things, a king wishing the well-being of all should also keep in stock well-preserved all the various articles of the state.

जीवकर्षभकाकोलमामलक्याटरूषकान्।
शालपर्णी पृश्णिपर्णी मुद्गपर्णी तथैव च॥४३॥
माषपर्णी च मदेद्वैसारिवे द्वे बलात्रयम्।
वारांश्चसंती वृष्या च बृहती कण्टकारिका॥४४॥
शृङ्गी शृङ्गाटकी द्रोणी वर्षाभूर्दर्भरेणुका।

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[1] Aconite leaved kidneybeen
[2] Green grain
[3] Kidney been

मधुपर्णी विदार्ये द्वे महाक्षीरा महातपा:॥४५॥
धन्वन: सहदेवाह्वा कटुकैरण्डकं विष:।
पर्णी शताह्वा मृद्वीका फल्गुखर्ज्जूरयष्टिका:॥४६॥
शुक्रातिशुक्रकाश्मर्यश्छत्रातिच्छत्रवीरणा:।
इक्षुरिक्षुविकाराश्च फाणिताद्याश्च सत्तम॥४७॥
सिंही च सहदेवी च विश्वेदेवाश्वरोधकम्।
मधुकं पुष्पहंसाख्या शतपुष्पा मधूलिका॥४८॥
शतावरीमधूके च पिप्पलं तालमेव च।
आत्मगुप्ता कट्फलाख्या दार्विका राजशीर्षकी॥४९॥
राजसर्षपधान्याकमृष्यप्रोक्ता तथोत्कटा।
कालशाकं पद्मबीजं गोवल्ली मधुवल्लिका॥५०॥
शीतपाकी कुलिङ्गाक्षी काकजिह्वौरुपुष्पिका।
पर्वतत्रपुसौ चोभौ गुञ्जातकपुनर्नवे॥५१॥
कसेरुका तु काश्मीरी बिल्वशालूककेसरम्।
तुषधान्यानि सर्वाणि शमीधान्यानि चैव हि॥५२॥
क्षीरं क्षौद्रं तथा तक्रं तैलं मज्जा वसाघृतम्।
नीपश्चारिष्टकक्षोडवातामासोमबाणकम्॥५३॥
एवमादीनि चान्यानि विज्ञेयो मधुरो गण:।
राजा संचिनुयात्सर्वं पुरे निरवशेषत:॥५४॥

The following medicinal plants and articles of purest quality should also be kept, viz.,– Jīvaka, Ṛṣabhaka,[1] Kākolī, Āmalakī, Āṭarūṣa (Adhatoda Vasica), Śālaparṇī (Desmodium Gangeticum), Pṛṣṇiparṇi (Uraria Picta), Mudgaparṇī (Phaseolus tielobus), Māṣaparṇī (Teramnus labialis), Śārivadvaya,[2] Balātraya (Sida Cordifolia), Vārā, Śasantī, Vṛṣyā, Bṛhatī (Solanun Indecum), Kaṇṭakāri (Solanum xanthocarpum), Śṛṅgī, Śṛṅgāṭakī, Droṇī, Varṣā, Darbha,[3] Reṇukā, Madhuparṇī, Vidāridvaya, Mahākṣirā, Mahātapā, Dhanvana (Grewia teliaefolia), Sahadeva, Kaṭuka, Eraṇḍa, Viṣā, Parnī, Śatāhvā, Mṛdvīkā, Phalgu, Kharjūra, Yaṣṭimadhu, Śukra, Atiśaka, Kāśmorya, Chatra (Agarecus campestris), Atichatra, Vīraṇa, Ikṣu, Ikuṣvīkāra, Phāṇitādi, Siṁhī, Sahadevī, Madhuka, Puṣpahaṁsa Śatapuṣpā, Madhūlīkā, Śatāvarī,[4] Madhuka, Aśvattha, Tāla, Ātmagupta, Kaṭphala, Dārvikā, Rājaśirṣakī, Rājaśarṣapa, Dhanyāka (Coviandrum Sativum), Ṛsyaproktā,[5] Utkaṭā, Kālaśaka, Padmavīja, Govallī, Madhuvallī, Śītapāki, Kaliṅgākṣī, Kākajihvā, Urupuṣpikā, Parvata, Trapuṣa, Guñjā, Punarbhava, Kaseruka, Kāśmīrī, Bilva, Śalūka, Kesara, all sorts of husks, grains, Śamīdhānya, milk, honey, curds, oils, fat and marrow, Vasā, clarified butter, Nīpa, Ariṣṭaka, Akṣoṭa Vātāmra, Soma, Vaṇaka, etc.

दाडिमाम्रातकौ चैव तिन्तिडीकाम्लवेतसम्।
भव्यकर्कन्धुलकुचकरमर्दकरूषकम्॥५५॥
बीजपूरककण्डूरे मालती राजबन्धुकम्।
कोलकद्वयपर्णानि द्वयोराम्रातयोरपि॥५६॥
पारावतं नागरकं प्राचीनरुकमेव च।
कपित्थामलकं चुक्रफलं दन्तशठस्य च॥५७॥
जाम्बवं नवनीतं च सौवीरकरुषोदके।
सुरासवं च मद्यानि मण्डतक्रदधीनि च॥५८॥
शुक्लानि चैव सर्वाणि ज्ञेयमाम्लगणं द्विज।
एवमादीनि चान्यानि राजा संचिनुयात् पुरे॥५९॥

The following things should also be stocked in a king's castle, viz.– Pomegranates, Āmrātaka, tamarinds, lemons, cucumbers, breadfruits, Karamardaka, Rūṣaka, Bījapūra,[6] Kaṇḍura, Mālatī, Rājabandhuka, Kolakadvaya, all sorts of Parṇa, Āmrātadvaya, Pārāvata, Nāgaraka, Prācīnaruka, Kapittha, Āmalaka (Phyallanthus Emblica), Cukraphala, Dantaśaṭha, Jambu, Navanīta, Sauvīraka,

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1. जीवकर्षभकौ ज्ञेयौ हिमाद्रिशिखरोद्भवौ। रसोनकन्दवत्कन्दौ निस्सारौ सूक्ष्मपत्रकौ॥ भावप्रकाश:
2. Black nad white sort of Hemidesmus indicus.
3. Desmostachya bipannata
4. Asparagus Racemosus
5. Indian Malow
6. वराम्लो बीजको लुङ्गो रुचको मध्यकेसर:। कृमिघ्नो गन्धकुसुम: केसरो शीघ्रपादप:। Nighaṇṭuśeṣa of Hemacandra I.53-54 p. 32. फलपूरो बीजपूरो रुचको मातुलुङ्गके। Amarakośa II.4.79, p. 40.

Ruṣodaka, all sorts of wines, Maṇḍa, takra, curd and all sorts of white things and other sour things.

सैन्धवोद्भिदपाठेयपाक्यसामुद्रलोमकम्।
कुप्यसौवर्चलविडं बालकेयं यवाह्वकम्॥६०॥
और्वं क्षारं कालभस्म विज्ञेयो लवणो गणः।
एवमादीनि चान्यानि राजा संचिनुयात्पुरे॥६१॥

The following things should also be kept– all the various kinds of salts, viz.– Saindhava, Sāṁbhara, sea salt, salt made out of well water, Kṣāra, Maṇiyārī, black salt, red salt, Sanvarcala, Udbhida, Bālakeya, Yavākhya, Aurva, Kṣāra, Kālabhasma.

पिप्पली पिप्पलीमूलचव्यचित्रकनागरम्।
कुबेरकं च मरिचं शिग्रुभल्लातसर्षपाः॥६२॥
कुष्ठाजमोदाकिणिही हिङ्गमूलकधान्यकम्।
कारवीकुंचिकां याज्या सुमुखा कालमालिका॥६३॥
फणिज्झकोऽथ लशुनं भूस्तृणं सुरसं तथा।
कायस्था च वयःस्था च हरितालं मनःशिला॥६४॥
अमृता च रुदन्ती च रोहिषं कुङ्कुमं तथा।
जया एरण्डकाण्डीरं शल्लकी हञ्जिका तथा॥६५॥
सर्वपित्तानि मूत्राणि प्रायो हरितकानि च।
फलानि चैव हि तथा सूक्ष्मैला हिङ्गुपत्रिका॥६६॥
एवमादीनि चान्यानि गणः कटुकसंज्ञितः।
राजा संचिनुयाद्दुर्गे प्रयत्नेन नृपोत्तम॥६७॥

The following pungent things should also be kept– sacred figs and the root of sacred fig-tree, Pippalī (Piper longum), Pippalīmūla, Cavya, Citraka, Nāgara (Piper Bettle), Kubera, black pepper, Śigru, marking-nuts, mustard, Kuṣṭhā, Ligisticum, Ajamodā (Carum Roxburgheanum), asaphotaeda, Mūlaka, Dhanyāka, Kāravī, bamboo shoots, Yājyā, Sumukhā, Kālamālikā, Phaṇijhak, garlic, Bhūstṛṇa (Cymbopogon Jwarancusa), Surasa, Kāyasthā, Vayasthā, Haritāla, Manaḥśilā, Amṛtā, Rudanti, Rohiṣa, Kuṅkuma, Jayā, Eraṇḍa (Ricinus Communis), Kāṇḍīra, Śallakī, Hañjikā, all sorts of Pitta and Mūtra, Haritaka, various other fruits, Sūkṣma-ailā (Shelser Cardamomum), Hiṅgupatrikā and other pungent things.

मुस्तं चन्दनह्रीबेरकृतमालकदारवः।
हरिद्रानलदोशीरनक्तमालकदंबकम्॥६८॥
दूर्वा पटोलकटुका दन्तीत्वक् पत्रकं वचा।
किराततिक्तभूतुम्बी विषा चातिविषा तथा॥६९॥
तालीशपत्रतगरं सप्तपर्णविकङ्कताः।
काकोदुंबरिका दिव्यास्तथा चैव सुरोद्भवा॥७०॥
षड्ग्रन्थी रोहिणी मांसी पर्पटश्चाथ दन्तिका।
रसाञ्जनं भृङ्गराजं पतङ्गी परिपेलवम्॥७१॥
दुःस्पर्शा गुरुणी कामा श्यामाकं गन्धनाकुली।
रूपपर्णी व्याघ्रनखं मञ्जिष्ठा चतुरङ्गुला॥७२॥
रंभा चैवाङ्कुरास्फोता तालास्फोता हरेणुका।
वेत्राग्रवेतसस्तुम्बी विषाणी लोध्रपुष्पिणी॥७३॥
मालतीकरकृष्णाख्या वृश्चिका जीविता तथा।
पर्णिका च गुडूची च स गणस्तिक्तसंज्ञकः॥७४॥

The king should collect the following things in his own city– Musta, Candana, Hrīvera, Kṛtamālaka, Dāruharidra, Haridrā, Nalada, Uśīra, Naktamāla, Kadambaka, Dūrvā, Paṭoli (Trichosanthes Dioica), Kaṭuka, Dantī, Tvakpatri, Vacā (Acovus calmus), Ciretā, Bhūtumbī, Viṣā, Ativisā, Tāliśapatra, Tagara, Saptaparṇa, Vikaṅkatā, Kākodumbarikā (Ficus hispida), Divyā, Surodbhavā, Ṣaḍgranthā, Rohinī, Māṅsī, Parpaṭa, Dantī, Rasāñjana, Bhṛṅgarāja, Pataṅgī, Paripelava, Duḥsparśā, Guruṇī, Kāmā, Syāmāka, Gandhanākulī, Rupaparṇī, Vyāghranakha, Mañjiṣṭhā, Caturaṅgulā, Rambhā, Aṅkurā, Āsphotā, Tālāsphotā, Hareṇukā, Vetrāgra, Vetasa, Tumbī, Viṣāṇī, Lodhrapuṣpiṇī, Mālatī, Karakṛṣṇā, Vṛścikā, Jīvitā, Parṇikā, Guḍūcī (Cocculus Cordifolious).

एवमादीनि चान्यानि राजा संचिनुयात् पुरे।
अभयामलके चोभे तथैव च विभीतकम्॥७५॥
प्रियङ्गुधातकीपुष्पं मोचाख्या चार्ज्जुनासनाः।

अनन्ता स्त्री तुवरिका श्योणाकं कट्फलं तथा॥ ७६॥
भूर्ज्जपत्रं शिलापत्रं पाटलापत्रलोमकम्।
समङ्गात्रिवृतामूलकार्पासः गैरिकाञ्जनम्॥ ७७॥
विद्रुमं समधूच्छिष्टं कुंभिका कुमुदोत्पलम्।
न्यग्रोधोदुबराश्वत्थकिंशुकाः शिंशपा शमी॥ ७८॥
प्रियालपीलुकासारिशिरापाः पद्मकं तथा।
बिल्वोऽग्निमन्थः प्लक्षश्च श्यामकं च बको घनम्॥ ७९॥
राजादनं करीरं च धान्यकं प्रियकस्तथा।
कङ्कोलाशोकबदराः कदंबखदिरद्वयम्॥ ८०॥
एष पत्राणि साराणि मूलानि कुसुमानि च।
एवमादीनि चान्यानि कषायाख्यो गणो मतः॥ ८१॥

The following things should also be kept– Harītakī, Āmalakī, Bhumyāmalakī (Phyallanthus urenarea), Bibhītaka, Priyaṅgu, Dhātakipuṣpa, Moca, Arjuna, Asana, Anantā, Kāminī, Tuvarikā, Śyoṇāka (Orocylm Indicum), Kaṭphala, Bhūrjapatra, Śilāpatra, Pāṭalāpatra, Lomaka, Samaṅgā, Trivṛtā, Mūla, Kārpāsa, Gairika, Añjana, Vidruma, Madhuchiṣṭa, Kaṇḍikā, Kumida, Utpala, Nyagrodha, Udumbara, Aśvattha (Ficus religiosa), Kinśuka, Śiṅaśapā, Śamī, Priyāla, Pīlu, Kāsāri, Śirāpā, Padmaka, Vilva, Agnimantha (Clerodendron Phlomoides), Plakṣa (Ficus lacor), Śyāmaka, Vaka, Ghana, Rājādana, Karīra, Dhānyaka, Priyaka, Kaṅkola, Aśoka, Vadara, Kadamba, Khadiradvaya,[1] the leaves, essence (resin), roots and flowers of all these.

प्रयत्नेन नृपश्रेष्ठ राजा संचिनुयात्पुरे।
कीटश्च मारणे योग्या व्यङ्गत्तायां तथैव च॥ ८२॥
वातधूमांबुमार्गाणां दूषयाणि तथैव च।
धार्याणि पार्थिवैर्दुर्गे तानि वक्ष्यामि पार्थिव॥ ८३॥
विषाणां धारणं कार्यं प्रयत्नेन महीभुजा।
विचित्रश्चाङ्गदा धार्या विषस्य शमनास्तथा॥ ८४॥
रक्षोभूतपिशाचघ्नाः पापघ्नाः पुष्टिवर्द्धनाः।
कलाविदश्च पुरुषाः पुरेधार्याः प्रयत्नतः॥ ८५॥

The king is to collect all sorts of poisons very carefully. Also he should collect various things of wonderful variegated properties that can destroy poisons, also that can destroy aṅgadas, Rākṣasas, Bhūtas and Piśācas, that can destroy sins and prevent draught. The bācilli, the poisonous gases and fumes and similar destructive things should also be preserved by a king for the destruction of his enemies. The king should also keep within his fort people versed in dancing and music and versed also in the Kalāśāstras (various arts).

भीतान् प्रमत्तान्कुपितांस्तथैव च विमानितान्।
कुभृत्यान्पापशीलांश्च न राजा वासयेत्पुरे॥ ८६॥

He should not allow the timid, the infatuated, the intoxicated, those addicted to drugs, the angry dispositioned, the disgraced ones, the sinful and bad persons to remain in his stronghold.

यन्त्रायुधाट्टालचयोपपन्नं
समग्रधान्यौषधिसम्प्रयुक्तम्।
वणिग्जनैश्चावृतमावसेत
दुर्गं सुगुप्तं नृपतिः सदैव॥ ८७॥

The monarch should always remain in a well-guarded citadel protected by charms, warriors, balconies and well supplied with all kinds of grains and medicines and inhabited by the merchant classes.

इति श्रीमात्स्ये महापुराणे राज्ञामौषध्यादिसंचयकथनं नाम
सप्तदशाधिकद्विशततमोऽध्यायः॥ २१७॥

* * *

CHAPTER 218

Things to be preserved by a king in his fort

मनुरुवाच

रक्षोघ्नानि विषघ्नानि यानि धार्याणि भूभुजा।
अंगदानि [illegible] तानि धर्मभृतां वर॥ १॥

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[1] Acecia Catechu. गायत्री बालतनयः खदिरो दन्तधावनः - Amarakośa II.4.50.

Manu said– Please tell me, O Lord! the medicines that destroy the demons and dispel the effect of poisons and that ought to be kept in a king's fort.

मस्त्य उवाच

बिल्वाटकी यवक्षारं पाटला बाह्लिकोषणाः।
श्रीपर्णी शल्लकीयुक्तो निक्वाथः प्रोक्षणं परम्।। २।।
सविषं प्रोक्षितं तेन सद्यो भवति निर्विषम्।
यवसैन्धवपानीयवस्त्रशय्यासनोदकम्।। ३।।
कवचाभरणं छत्रं वालव्यजनवेश्मनाम्।
शेलुः पाटलातिविषा शिग्रु मूर्वा पुनर्नवा।। ४।।
समङ्गावृषमूलं च कपित्थवृषशोणितम्।
महादन्तशठं तद्वत्प्रोक्षणं विषनाशनम्।। ५।।

Matsya said– The decoction of the following things dispels the poison, viz., Bilva (Aegle Marmelos), Āṭaki, Yavakṣāra, Pāṭalā (Banduknut), Vāhlika, Uṣaṇa, Śriparṇī, and Śallakī. By drinking and sprinkling the poisoned yava, salt, drinking water, bedding, clothes, seat, water, armour, ornaments, umbrella, cāmara and fans with the decoction of the above materials, the effect of poison disappears. The decoctions of the following materials also readily drive away poisonous effects, viz.,– Śelu, Pāṭalā, Ativiṣā, Śigru, Mūrvā, Punarnavā (Boerhavia diffusa), Samaṅgā, Vṛṣamūla, Kapittha, Vṛṣaśroṇita, Mahādaṁta, Śaṭha.

लाक्षाप्रियङ्गुमञ्जिष्ठा सममेला हरेणुका।
यष्ट्याह्वा मधुरा चैव बभ्रुपित्तेन कल्पिताः।। ६।।
निखनेद्गोविषाणस्थं सप्तरात्रं महीतले।
ततः कृत्वा मणिं हेम्ना बद्धं हस्तेन धारयेत्।। ७।।
संसृष्टं सविषं तेन सद्यो भवति निर्विषम्।
मनोह्वया शमीपत्रं तुम्बिकाश्वेतसर्षपाः।। ८।।
कपित्थकुष्ठमञ्जिष्ठाः पित्तेन श्लक्ष्णकल्पिताः।
शुनो गोः कपिलायाश्च सौम्याक्षिप्तोऽपरोगदः।। ९।।
विषजित्परमं कार्यं मणिरत्नं च पूर्ववत्।
मूषिका जतुका चापि हस्ते बद्ध्वा विषापहा।। १०।।

Lākṣā, Priyaṅgu, (long pepper, saffron or a particular kind of creeper said to blossom at the touch of women) Mañjiṣṭhā, Elā (Elettria cardamonum), Reṇukā, Yaṣṭimadhu (Glycerrlyza glabra), Madhurā, should be mixed with Babhrupitta and buried into the earth for seven nights in a vessel made of horn. Then it should be placed in a golden pendant studded with precious stones which should be used on the hand. It will dispel the poison from everything it touches. Mānohvayā, Śamīpattra, Tumvikā, the white mustard, woodapple, Kuṣṭha, Mañjiṣṭhā, should be well-powdered and mixed with the bile of a dog and a Kapilā cow. This great medicine prevents the effects of poisons. Besides these, there are various gems and pearls, Mūṣikā and Jatukā which ought to be held in the arm. They also prevent the effects of poisons.

हरेणुमांसी मञ्जिष्ठा रजनी मधुका मधु।
अक्षत्वक्सुरसं लाक्षाश्वपित्तं पूर्ववद्भुवि।। ११।।
वादित्राणि पताकाश्च पिष्टैरेतैः प्रलेपिताः।
श्रुत्वा दृष्ट्वा समाघ्राय सद्यो भवति निर्विषः।। १२।।

By mixing Reṇukā, Jaṭāmāṅsī, turmeric, Madhūka, honey, the bark of Akṣa, Surasā, Lākṣā and the bile of a dog into a paste and applying it over the drums, sounding instruments, and banners; by hearing the sound of such drums and by seeing and smelling such banners one is freed from the effects of a poison.

त्र्यूषणं पञ्चलवणं मञ्जिष्ठा रजनीद्वयम्।
सूक्ष्मैला त्रिवृतापत्रं विडङ्गानीन्द्रवारुणी।। १३।।
मधुकं वेतसं क्षौद्रं विषाणे च निधापयेत्।
तस्मादुष्णाम्बुना मात्रं प्रागुक्तं योजयेत् ततः।। १४।।

Tryuṣaṇa, five kinds of salts, Mañjiṣṭhā, both kinds of turmeric, cardamums, Trivṛtā, leaves, Viḍaṅga, colocynth, Madhuka, cane, Kṣaudra, should be deposited in a horn and then they should be mixed and boiled in hot water when they will dispel all poisonous effects.

शुक्लं सर्ज्जरसोपेतं सर्षण एलवालुकै:।। १५।।
सुवेगा तस्करसुरौ कुसुमैरर्ज्जुनस्य तु।
धूपो वासगृहे हन्ति विषं स्थावरजङ्गमम्।। १६।।

The white resinous exudation mixed with mustard, Elavālukā, Suvegā, Taskara, Sura and Arjuna flowers and powdered together and used as incense in the fire drive away the poisonous effects from everything moveable and immoveable in the household.

न तत्र कीटा न विषं दर्दुरा न सरीसृपा:।
न कृत्या कर्मणां चापि धूपोऽयं यत्र दह्यते।। १७।।

Where the above-mentioned incense is burnt worms, lizards, frogs, poisonous and creeping animals or Kṛtyās can not thrive.

कल्पितैश्चन्दनक्षीरपलाशद्रुमवल्कलै:।
मूर्वैलावालुसरसानाकुलीतण्डुलीयकै:।। १८।।
क्वाथ: सर्वोदकार्येषु काकमाचीयुतोहित:।
रोचनापत्रनेपालीकुङ्कुमैस्तिलकान्वहन्।। १९।।
विषैर्न बाध्यते स्याच्च नरनारीनृपप्रिय:।

When the bark of Palāśa is mixed with the exudation of sandal-tree, milk, Mūrvā, the juice of Lāvālu, Nākulī, Taṇḍulīyaka and Kākamācī and a thin decoction is prepared, it prevents all sorts of poisons. Rocanāpatra Nepālī, Kuṁkuma and Tilaka, if held in the arm, make one from all sorts of poisons and he becomes the favourite of kings.

चूर्णैर्हरिद्रामाञ्जिष्ठाकिणिहीकणनिम्बजै:।। २०।।
दिग्धं निर्विषतामेति गात्रं सर्वविषार्दितम्।
शिरीषस्य फलं पत्रं पुष्पं त्वङ्मूलमेव च।। २१।।
गोमूत्रघृष्टो ह्यगद: सर्वकर्मकर: स्मृत:।
एकवीर महौषध्य: श्रृणु चात: परं नृप।। २२।।

Turmeric, Mañjiṣṭhā, Kiṇihī, Pippalī and Nīṁba well grounded together and made into an ointment massaged all over the body take away all the effects of the most deadly poison from the body. The fruits, flowers, leaves, bark and root of the Śirīṣa-tree grounded in cow's urine and rubbed over the body also takes off all poison. Now hear about the most mighty medicines, O King! viz.–

वन्ध्या कर्कोटकी राजन्विष्णुक्रान्ता तथोत्कटा।
शतमूली सितानन्दाबला मोचा पटोलिका।। २३।।
सोमापिण्डा निशा चैव तथा दग्धरुहा च या।
स्थले कमलिनी या च विशाली शंखमूलिका।। २४।।
चण्डाली हस्तिमगधा गोऽजापर्णी करम्भिका।
रक्ता चैव महारक्ता तथा बर्हिशिखा च या।। २५।।

Vandhyā, Kārkoṭakī, Viṣṇukrāntā, Utkaṭā, Śatamūlī, Sitā, Ānandā, Balā, Mocā, Paṭolikā, Somā, Piṇḍā, turmeric, Dagdharuhā, Sthala-Kamala, Viśālī, Śaṅkhamūlikā, Caṇḍālī, Hastimagadhā, Goparṇī, Ajāparṇī, Karaṁbhikā, Raktā, Mahāraktā, Barhiśikhā.

कोशातकी नक्तमालं प्रियालं च सुलोचनी।
वारुणी वसुगन्धा च तथा वै गन्धनाकुली।। २६।।
ईश्वरी शिवगन्धा च श्यामला वंशनालिका।
जतुकाली महाश्वेताश्वेता च मधुयष्टिका।। २७।।
वज्रक: पारिभद्रश्च तथा वै सिन्धुवारका:।
जीवानन्दा वसुच्छिद्रा नतनागरकण्टका।। २८।।

Kośātakī, Naktamāla, Priyāla, Sulocanī, Vāruṇī, Vasugandhā, Gandhanākulī, Iśvarī, Śivagandhā, Śyāmalā, Vaṁśanālikā, Jatukālī, Mahāśvetā, Śvetā, Madhuyaṣṭikā, Vajraka, Pāribhadra, Sindhuvāraka, Jīvānandā, Vasucchidrā, Natanāgara, Kaṇṭakāri.

नालं च जाली जाती च तथा च वटपत्रिका।
कार्त्तस्वरं महानीला कुन्दुरुर्हंसपादिका।। २९।।
मण्डूकपर्णी वाराही द्वे तथा तण्डुलीयके।
सर्पाक्षी लवली ब्राह्मी विश्वरूपा सुखाकरा।। ३०।।
रूजापहा वृद्धिकरी तथा चैव तु शुल्यदा।
पत्रिका रोहिणी चैव रक्तमाला महौषधी।। ३१।।
तथामलकवन्दाकं श्यामचित्रफला च या।
काकोली क्षीरकाकोली पीलुपर्णी तथैव च।। ३२।।
केशिनी वृश्चिकाली च महानागा शतावरी।
गरुडी च तथा वेगा जले कुमुदिनी तथा।। ३३।।

स्थले चोत्पलिनी या च महाभूमिलता च या।
उन्मादिनी सोमराजी सर्वरत्नानि पार्थिव॥ ३४॥
विशेषान्मरकतादीनि कीटपक्षं विशेषत:।
जीवजाताश्च मणय: सर्वे धार्या: प्रयत्नत:॥ ३५॥

Nāla, Jālī, Jātī, banyan leaves, Kārtasvara, Mahānīlā, Kunduru, Haṁsapādī (Adeauturn lunulatum), Manḍūkaparṇī, Vārāhī, Sarpākṣi, Lavalī, Brāhmī, Viśvarūpā, Sukhākarā, Rujāpahā, Vṛddhikarī, Śulyadā, Rohiṇī, Patrikā, Raktamāla, Āmalaka, Vandāka, Śyāmā, Citraphalā, Kākolī, Kṣīrakākolī, Pīluparṇī, Keśinī, Vṛścikālī, Mahānāgā, Śatāvarī, Garuḍī, Vegā, water lotus, land lotus, Mahābhūmi creeper, Unmādinī, Somarājī and all kinds of jewels especially Marakata-maṇi and other gems obtained from various creatures should be carefully preserved by a sovereign for the prevention of bad influences from Rākṣasas, poisons and Kṛtyās.

रक्षोघ्नाश्च विषघ्नाश्च कृत्यावैतालनाशना:।
विशेषान्नरनागाश्च गोखरोष्ट्रसमुद्भवा:॥ ३६॥
सर्पतित्तिरिगोमायुवस्त्रमण्डकजाश्च ये।
सिंहव्याघ्रर्क्षमार्ज्जारद्वीपिवानरसम्भवा:।
कपिञ्जला गजा वाजिमहिषैणभवाश्च ये॥ ३७॥
इत्येवमेतै: सकलैरुपेतं
द्रव्यैश्च सर्वै: स्वपुरं सुरक्षितम्।
राजा वसेत् तत्र गृहं सुशुभ्रं
गुणान्वितं लक्षणसम्प्रयुक्तम्॥ ३८॥

The various things obtained from men, elephants, serpents, cows, donkeys, camels, partridges, jackals, lions, bears, tigers, cats, rhinoceros, monkeys, pigeons, horses, buffalos, deer should be most carefully preserved by the king. A sovereign should have his residence full of such things when he should build a most beautiful mansion for himself.

इति श्रीमात्स्ये महापुराणेऽगदाध्यायो
नामाष्टादशाधिकद्विशततमोऽध्याय:॥ २१८॥

CHAPTER 219

The protection of the king

मनुरुवाच

राजरक्षारहस्यानि यानि दुर्गे निधापयेत्।
कारयेद्वा महीभर्त्ता ब्रूहि तत्त्वानि तानि च॥ १॥

Manu said– O Lord! please tell me what other things are to be kept by a sovereign in his fort for his safety. Kindly reveal to us the secrets.

मत्स्य उवाच

शिरीषोदूम्बरशमीबीजपूरं घृतप्लुतम्।
क्षुद्योग: कथितो राजन्मासार्द्धस्य पुरातनै:॥ २॥

Matsya said– The fruits of Śirīṣa, figs, Śamī and Bījapūra should be prepared in clarified butter and taken at an interval of fifteen days which is known as Kṣudyoga.

कशेरुफलमूलानि इक्षुमूलं तथा विषम्।
दूर्वाक्षीरघृतैर्मण्ड: सिद्धोऽयं मासिक: पर:॥ ३॥

Kaśeru,[1] its fruits and roots, Ikṣumūla, Viṣa, Dūrvā, should be cooked either in milk or clarified butter and made into a ball and eaten at an interval of a month.

नरं शस्त्रहतं प्रासो न तस्य मरणं भवेत्।
कल्माषवेणुना तत्र जनयेत्तु विभावसुम्॥ ४॥
गृहे त्रिरपसव्यं तु क्रियते यत्र पार्थिव।
नान्योऽग्निर्ज्वलते तत्र नात्र कार्या विचारणा॥ ५॥

By using these medicines a man regains his life if wounded by weapons. The place where black bamboos are burnt, and circumambulation is made thrice towards the right is, no doubt, immune from other fire.

कार्पासास्थ्ना भुजङ्गस्य तेन निर्मोचनं भवेत्।
सर्पनिर्वासने धूप: प्रशस्त: सततं गृहे॥ ६॥

By burning a snake's sheath in the cotton fire and using it as incense, all the serpents of the household fly away.

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[1] Scripus Kesoor.

सामुद्रसैन्धवयवा विद्युद्दग्धा च मृत्तिका।
तयानुलिप्तं यद्वेश्म नाग्निना दह्यते नृप॥७॥

By washing the house with sea salt, Saindhava salt, barley water mixed with the earth of the place struck by lightning, the place becomes absolutely fireproof.

दिवा च दुर्गे रक्ष्योऽग्निर्वाति वाते विशेषतः।
विषाच्च रक्ष्यो नृपतिस्तत्र युक्तिं निबोध मे॥८॥
क्रीडानिमित्तं नृपतिर्धारयेन्मृगपक्षिणः।
अन्नं वै प्राक् परीक्षेत वह्नौ चान्यतरेषु च॥९॥

Fire should well be placed in a fortress in course of the day when a strong wind blows. Now the means of protecting a sovereign from poisons will be described. A sovereign should keep a number of birds and deer. First of all the cooked food should be tested by fire or some other method.

वस्त्रं पुष्पमलङ्कारं भोजनाच्छादनं तथा।
नापरीक्षितपूर्वं तु स्पृशेदपि महामतिः॥१०॥
स्याच्चासौ वक्रसन्तप्तः सोद्वेगं च निरीक्षते।
विषदोऽथ विषं दत्तं यच्च तत्र परीक्षते॥११॥

A sovereign should never touch his food, clothes, flowers, ornaments without testing them. The person who administers poison in king's food, etc., turns pale and very much confused and uneasy when examination is being made.

स्रस्तोत्तरीयो विमनाः स्तम्भकुड्यादिभिस्तथा।
प्रच्छादयति चात्मानं लज्जते त्वरते तथा॥१२॥
भुवं विलिखति ग्रीवां तथा चालयते नृप।
कण्डूयति च मूर्द्धानं परिलोड्याननं तथा॥१३॥
क्रियासु त्वरितो राजन्विपरीतास्वपि ध्रुवम्।
एवमादीनि चिह्नानि विषदस्य परीक्षयेत्॥१४॥
समीपैर्विक्षिपेद्वह्नौ तदन्नं त्वरयान्वितः।

His sight becomes restless; he becomes absent-minded; he will drop his upper cloth in confusion, will turn speechless like a wall, agitated, nervous and will try to conceal his person, scratch the floor, shake his head, rub his mouth and scratch his forehead and will be hasty in everything where haste ought not to be done. The king should find out by these signs the men who administer poison.

इन्द्रायुधसवर्णं तु रूक्षं स्फोटसमन्वितम्॥१५॥
एकावर्त्तं तु दुर्गन्धि भृशं चटचटायते।
तद्धूमसेवनाज्जन्तोः शिरोरोगश्च जायते॥१६॥
सविषेऽन्ने विलीयन्ते न च पार्थिव मक्षिकाः।
निलीनाश्च विपद्यन्ते संतुष्टे सविषे तथा॥१७॥

The food mixed with poison will exhibit rainbow colour, look rough, with bubbles, give out bad smell, make an explosive noise and cause headache to a person by its fume; when put into the fire. A fly will not sit on it and if it does, it will instantly die because of the effect of poison.

विरज्यति चकोरस्य दृष्टिः पार्थिवसत्तम।
विकृतिं च स्वरो याति कोकिलस्य तथा नृपः॥१८॥
गतिः स्खलतिं हंसस्य भृङ्गराजश्च कूजति।
क्रौञ्चो मदमथाभ्येति कृकवाकुर्विरौति च॥१९॥
विक्रोशति शुको राजन्सारिका वमते ततः।
चामीकरोऽन्यतो याति मृत्युं कारण्डवस्तथा॥२०॥
मेहते वानरो राजन् ग्लायते जीवजीवकः।
दृष्टरोमा भवेद्बभ्रुः पृषतश्चैव रोदिति॥२१॥
हर्षमायाति च शिखी विषसन्दर्शनान्नृप।
अन्नं च सविषं राजंश्चिरेण च विपद्यते॥२२॥
तदा भवति निःश्राव्यं पक्षपर्य्युषितोपमम्।
व्यापन्नरसगन्धं च चन्द्रिकामिस्तथा युतम्॥२३॥

By seeing poisoned food the sight of Cakore becomes fixed[1] and the cuckoo loses its melody, the crane moves abrupt; blackbees begin to buzz, Krauñca becomes stupefied, cocks begin to cry, parrots shrill, the female parrots begin to vomit, Cāmīkara goes to another place, Kāraṇḍa (a wild duck) instantly dies, monkey begins to make water, Jīvajīvaka[1] becomes morose, mongoose shoots up its hair, Pṛṣata deer begins to cry, peacocks become pleased, the poisoned stuff in a somewhat long time becomes rancid like anything kept for a fortnight. It begins to stink and ooze. Then it becomes juiceless and scentless.

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[1] The eyes of the Cakora bird are said to turn red when they look on poisoned food. (Kull. on Mn. vii,217)

व्यञ्जनानां तु शुष्कत्वं द्रवाणां बुद्बुदोद्भवः।
ससैन्धवानां द्रव्याणां जायते फेनमालिता॥ २४॥

The articles mixed with poison dries up and watery dishes begin to bubble and the stuff prepared with Saindhava salt begins to froth.

शस्यराजिश्च ताम्रा स्यान्नीला च पयसस्तथा।
कोकिलाभा च मद्यस्य तोयस्य च नृपोत्तम॥ २५॥
धान्याम्लस्य तथा कृष्णा कपिला कोद्रवस्य च।
मधुश्यामा च तक्रस्य नीलापीता तथैव च॥ २६॥
घृतस्योदकसङ्काशा कपोताभा च मस्तुनः।
हरिता माक्षिकस्यापि तैलस्य च तथारुणा॥ २७॥
फलानामप्यपक्वानां पाकः क्षिप्रं प्रजायते।
प्रकोपश्चैव पक्वानां माल्यानां म्लानता तथा॥ २८॥
मृदुता कठिनानां स्यान्मृदूनां च विपर्ययः।
सूक्ष्माणां रूपदलनं तथा चैवातिरङ्गता॥ २९॥

Poisoned grain becomes copper-coloured, milk turns blue, wine and water become of the colour of cuckoo, rice becomes blackish, Kodrava[2] turns brownish and curds become blackish, bluish or yellowish, clarified butter becomes watery, and poisoned matter becomes of the colour of a pigeon, fly turns green, oil gets red, and raw fruits by coming in contact with poison become untimely ripe, ripe ones go stale, garlands get faded, hard fruits become soft, soft ones turn hard, small fruits become disfigured.

श्याममण्डलता चैव वस्त्राणां वै तथैव च ।
लोहानां च मणीनां च मलपङ्कोपदिग्धता॥ ३०॥

Poisoned clothes lose their flush and become covered with black circular spots and iron and gems turn pale.

अनुलेपनगन्धानां माल्यानां च नृपोत्तम।
विगन्धता च विज्ञेया तथा राजञ्जलस्य तु॥ ३१॥
दंतकाष्ठत्वचः श्यामास्तनुसत्त्वास्तथैव च।
एवमादीनि चिह्नानि विज्ञेयानि नृपोत्तम॥ ३२॥

Poisoned flowers and sandal give most disagreeable smell and the bark of the toothstick becomes black and gets thin. These are the signs of poisoned stuff.

तस्माद्राजा सदा तिष्ठेन्मणिमन्त्रौषधागदैः।
उक्तैः संरक्षितो राजा प्रमादपरिवर्ज्जकः॥ ३३॥

A sovereign should therefore peacefully live in his fortress, always guarded by all the mantras, medicines and jewels as mentioned heretofore.

प्रजातरोर्मूलमिहावनीश-
स्तद्रक्षणाद्राष्ट्रमुपैति वृद्धिम्।
तस्मात् प्रयत्नेन नृपस्य रक्षां
सर्वेण कार्या रविवंशचन्द्र॥ ३४॥

A sovereign is the source of well-being to his subjects; under the royal protection the whole country flourishes; everyone should therefore guard the king by all means.

इति श्रीमात्स्ये महापुराणे राजधर्मे
राजरक्षानामैकोनविंशत्यधिकद्विशततमोऽध्याय:॥ २१९॥

* * *

CHAPTER 220

The duties of a king

मत्स्य उवाच

राजन् पुत्रस्य रक्षा च कर्त्तव्या पृथिवीक्षिता।
आचार्यश्चात्र कर्त्तव्यो नित्ययुक्तश्च रक्षिभिः॥ १॥
धर्मकामार्थशास्त्राणि धनुर्वेदं च शिक्षयेत्।

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[1] A kind of pheasant.

[2] Punctured Paspalum.

रथे च कुञ्जरे चैनं व्यायामं कारयेत् सदा॥ २॥
शिल्पानि शिक्षयेच्चैनं नाप्तो मिथ्या प्रियं वदेत्।
शरीररक्षाव्याजेन रक्षिणोऽस्य नियोजयेत्॥ ३॥
न चास्य सङ्गो दातव्यः क्रुद्धलुब्धावमानितैः।
तथा च विनयेदेनं यथा यौवनगोचरे॥ ४॥
इन्द्रियैर्नापकृष्येत सतां मार्गात् सुदुर्गमात्।
गुणाधानमशक्यं तु यस्य कर्त्तुं स्वभावतः॥ ५॥
बन्धनं तस्य कर्त्तव्यं गुप्तदेशे सुखान्वितम्।
अविनीतकुमारं हि कुलमाशु विशीर्य्यते॥ ६॥
अधिकारेषु सर्वेषु विनीतं विनियोजयेत्।
आदौ स्वल्पे ततः पश्चात् क्रमेणाथ महत्स्वपि॥ ७॥

Matsya said– O King! a king should well-guard his own son. A number of trustworthy servants should be retained to guard and a faithful teacher as well to give him instruction. He should be grounded in Dharma, Kāma, Artha, archery, the use of chariot, elephants and horses, and mechanical arts, and various other physical exercises. A prince should not be so very truthful, should speak sweet words according to necessity that need not be rigorously true. Such instruction should be given to him. Men should be employed to guard him under the pretext of guarding his person. A prince should not be allowed to mix with men of angry or avaricious disposition, nor with persons who had been insulted and looked down upon. His custodians should train him up so that he may be gentle and may not abandon the difficult path of virtue and be led away by passions during his youth. The prince who cannot be easily trained up in all such good qualities by good instructions should be well-guarded in a secret place where he should have all his comforts. A prince devoid of politics and humility soon perishes. Persons well-trained should be employed in different departments of State. First they should be given small offices and then their sphere of work should be gradually widened.

मृगयापानमक्षांश्च वर्ज्जयेत् पृथिवीपतिः।
एतांस्तु सेवमानास्तु विनष्टाः पृथिवीक्षितः॥ ८॥
बहवो नृपशार्दूल तेषां संख्या न विद्यते।
वृथाटनं दिवास्वप्नं विशेषेण विवर्ज्जयेत्॥ ९॥

They should be kept away from the vices of drinking, hunting, expeditions and gambling, for many kings addicted to them have been ruined and their number is legion. A sovereign should also not let the princes sleep in course of the day, nor should they be allowed to travel with no purpose in view.

वाक्पारुष्यं न कर्त्तव्यं दण्डपारुष्यमेव च।
परोक्षनिन्दा च तथा वर्ज्जनीया महीक्षिता॥ १०॥

A sovereign should not inflict severe punishment, nor should he use harsh words and speak ill of anyone at his back.

अर्थस्य दूषणं राजा द्विप्रकारं विवर्ज्जयेत्।
अर्थानां दूषणं चैकं तथार्थेषु च दूषणम्॥ ११॥

A sovereign should avoid the two evils arising out of wealth, viz.,– the evils arising out of not being used properly and of being used improperly.

प्राकाराणां समुच्छेदो दुर्गादीनामसत्क्रिया।
अर्थानां दूषणं प्रोक्तं विप्रकीर्णत्वमेव च॥ १२॥
अदेशकाले यद्दानमपात्रे दानमेव च।
अर्थेषु दूषणं प्रोक्तामसत्कर्मप्रवर्तनम्॥ १३॥

Not to guard well the enclosure walls, not to repair the forts, not to collect wealth from various places, to give out wealth to unfit countries, and to unfit persons in improper times, are regarded as not using wealth properly; whereas to use wealth in vicious and bad works is regarded as using wealth improperly.

कामः क्रोधो मदो मानो लोभो हर्षस्तथैव च।
एते वर्ज्याः प्रयत्नेन सादरं पृथिवीक्षिता॥ १४॥
एतेषां विजयं कृत्वा कायो भृत्यजयस्ततः।

कृत्वा भृत्यजयं राजा पौरान् जानपदान् जयेत्॥ १५॥
कृत्वा च विजयं तेषां शत्रून् बाह्यांस्ततो जयेत्।
बाह्याश्च विविधा ज्ञेयास्तुल्याभ्यन्तरकृत्रिमा:॥ १६॥

A sovereign should tactfully drive away lust, anger, pride, avarice and too much pleasure. After conquering them he should win his retainers and afterwards he should endear himself to his country and city and his subjects. Then he should conquer the external foes. These outside enemies are of various classes according as they are equal to him or under his control or quite accidental and so artificial arising out of needs; and they should be treated with greater or less caution as they belong to the former or latter class.

गुरवस्ते यथापूर्वं तेषु यत्नपरो भवेत्।
पितृपैतामहं मित्रममित्रं च तथा रिपो:॥ १७॥
कृत्रिमं च महाभाग मित्रं त्रिविधमुच्यते।
तथापि च गुरुः पूर्वं भवेत् तत्रापि चादृत:॥ १८॥

The friends are of three kinds– (i) as they are the friends of the father and the grandfather, (ii) the enemy's enemy, and (iii) an acquired friend arising out of necessity. Among them the previous kinds of friends are superior.

स्वाम्यमात्यो जनपदो दुर्गं दण्डस्तथैव च।
कोशो मित्रं च धर्मज्ञ सप्ताङ्गं राज्यमुच्यते॥ १९॥

(1) King, (2) ministers, (3) country and subjects, (4) fort, (5) penal laws, (6) treasure, and (7) friends are the seven component parts of an Empire.

सप्ताङ्गस्यापि राजस्य मूलं स्वामी प्रकीर्त्तित:।
तन्मूलत्वात् तथाङ्गानां स तु रक्ष्यः प्रयत्नत:॥ २०॥
षडङ्गरक्षा कर्त्तव्या तथा तेन प्रयत्नत:।
अङ्गेभ्यो यस्तथैकस्य द्रोहमाचरतेऽल्पधी:॥ २१॥
वधस्तस्य तु कर्त्तव्यः शीघ्रमेव महीक्षिता।
न राज्ञा मृदुना भाव्यं मृदुर्हि परिभूयते॥ २२॥
न भाव्यं दारुणेनातितीक्ष्णादुद्विजते जन:।
काले मृदुर्य भवति काले भवति दारुण:॥ २३॥
राजा लोकद्वयापेक्षी तस्य लोकद्वयं भवेत्।
भृत्यैः सह महीपालः परिहासं विवर्जयेत्॥ २४॥

Of these seven, king is the root of the Empire, therefore, he should be chiefly protected. A king should also guard the other six complements of his Empire. If any of these components rise in rebellion, the king should in no time take away the life of that fool. A sovereign should not be mild and simple hearted. A mild sovereign is despised; nor should a sovereign be hard and grim that he may instil a thrill of dread in his people. A king who is both mild and strong according to circumstances is prosperous in this life as well as in the next one. A sovereign should never joke with his retainers.

भृत्याः परिभवन्तहि नृपं हर्षवशं गतम्।
व्यसनानि च सर्वाणि भूपतिः परिवज्जडयेत्॥ २५॥
लोकसंग्रहणार्थाय कृतकव्यसनी भवेत्।
शौण्डीरस्य नरेन्द्रस्य नित्यमुद्रक्तिचेतस:॥ २६॥
जना विरागमायान्ति सदा दु:सेव्यभावत:।
स्मितपूर्वाभिभाषी स्यात्सर्वस्यैव महीपति:॥ २७॥

For the latter begin then to despise him. Besides this he should give up all passionate habits. It is however meet for him to have his hobbies for the acquirement of realms. The subjects of a haughty sovereign are not amiable, he should therefore speak to everyone with a smiling face.

वध्येष्वपि महाभाग भृकुटिं न समाचरेत्।
भाव्यं धर्मभृतां श्रेष्ठ स्थूललक्ष्येण भूभुजा॥ २८॥

He should not show his temper even to those who may be fit to be condemned to death. He should always be dignified.

स्थूललक्ष्यस्य वशगा सर्वा भवति मेदिनी।
अदीर्घसूत्रश्च भवेत् सर्व कर्मसु पार्थिव:॥ २९॥
दीर्घसूत्रस्य नृपतेः कर्महानिर्ध्रुवं भवेत्।
रागे दर्पे च माने च द्रोहे पापे च कर्मणि॥ ३०॥

अप्रिये चैव कर्त्तव्ये दीर्घसूत्रः प्रशस्यते।
राज्ञा संवृतमन्त्रेण सदा भाव्यं नृपोत्तम॥ ३१॥
तस्यासंवृतमन्त्रस्य राज्ञः सर्वापदो ध्रुवम्।
कृतान्येव तु कार्याणि ज्ञायन्ते यस्य भूपतेः॥ ३२॥
नारब्धानि महाभाग तस्य स्याद्वसुधा वशे।
मन्त्रमूलं सदा राज्यं तस्मान्मंत्रः सुरक्षितः॥ ३३॥

Such a king always make himself dear to his subjects and he should be bountiful and generous for a generous king conquers the whole world. He should not give way to laziness, but he should be quick in doing everything; all the works of a procrastinate king suffer. But where too much affection, haughtiness, selfishness, quarrel, vicious and unpleasant acts are concerned, a king should be slow; he is then praised. He should always keep his policy confidential; one who makes it known brings ruination on him. The sovereign whose policy is not known to any until it is accomplished conquers all the world. Empires always depend on the basis of sound policy, the latter should therefore always be well-guarded.

कर्त्तव्यः पृथिवीपालैर्मन्त्रभेदभयात्सदा।
मन्त्रवित्साधितो मन्त्रः सम्पत्तीनां सुखावहः॥ ३४॥
मन्त्रच्छलेन बहवो विनष्टाः पृथिवीक्षितः।
आकारैरिङ्गितैर्गत्यां चेष्टया भाषितेन च॥ ३५॥
नेत्रवक्त्रविकारैश्च गृह्यतेऽन्तर्गतं मनः।
नयस्य कुशलस्तस्य वशे सर्वा वसुन्धरा॥ ३६॥
भवतीह महीपाले सदा पार्थिवनन्दन।
नैकस्तु मन्त्रयेन्मन्त्रं राजा न बहुभिः सह॥ ३७॥
नारोहेद्विषमां नावमपरीक्षितनाविकीम्।
ये चास्य भूमिजयिनो भवेयुः परिपन्थिनः॥ ३८॥
तानानयेद्वशे सर्वान्सामादिभिरुपक्रमैः।
यथा न स्यात्कृशीभावः प्रजानामनवेक्षया॥ ३९॥

A sovereign should solve his policy through wise and sound statesmen for there is always a risk of its leaking out when placed in unreliable hands. The solution of a policy through desirable channels therefore is a source of incalculable benefit. Many kings are ruined owing to bad advices from ministers. Many sovereigns have been ruined by the unsoundness of their policy. Appearance, signs, hearing, features, speech, eyes and face indicate the inward feelings of a man. A king sound in politics has all the world at his command. A king should neither hold council with one man nor with too many. He should not get into a boat without knowing its rower. He should also deal with the robbers that accost him according to the rules of Sāma, etc. He should, by all means, pursue the course that may not be against the wishes of his subjects and may not weaken them.

तथा राज्ञा प्रकर्त्तव्यं स्वराष्ट्रं परिरक्षता।
मोहाद्राजा स्वराष्ट्रं यः कर्शयत्यनवेक्षया॥ ४०॥
सोऽचिराद् भ्रश्यते राज्याज्जीविताच्च सबान्धवः।
भृतो वत्सो जातबलः कर्मयोग्यो यथा भवेत्॥ ४१॥
तथा राष्ट्रं महाभाग भृतं कर्मसहं भवेत्।
यो राष्ट्रमनुगृह्णाति राज्यं स परिरक्षति॥ ४२॥
सञ्जातमुपजीवेत्तु विन्दते स महत्फलम्।
राष्ट्राद्धिरण्यं धान्यं च महीं राजा सुरक्षिताम्॥ ४३॥
महता तु प्रयत्नेन स्वराष्ट्रस्य च रक्षिता।
नित्यं स्वेभ्यः परेभ्यश्च यथा माता यथा पिता॥ ४४॥

He should minister to every ones comfort in his state. The king who brings about weakness of his subjects out of delusion goes to rack and ruin and he is deprived of his kingdom and his brethren. As a nourished calf becomes fit to carry loads so is a very-well looked after State able to bear the weight of regality. The king who is kind to his subjects assures the permanency of his rule and achieves great objects. The King should carefully protect by all means gold, grains and land in his Empire and bring them under his control. As a father and a mother well-guard their sons, so a king should well guard his senses from his own persons and from others. He should always enjoy by his senses kept well under control.

गोपितानि सदा कुर्यात् संयतानीन्द्रियाणि च।
अजस्त्रमुपयोक्तव्यं फलं तेभ्यस्तथैव च॥४५॥
सर्वं कर्मेदमायत्तं विधाने देवमानुषे।
तयोर्दैवमचिन्त्यं च पौरुषे विद्यते क्रिया॥४६॥

All the things in this world are under the control of Daiva (relating to the gods or luck) and the exertions of men. Daiva cannot be clearly recognised, but the exertions are seen to bring about successful results. He should also keep all his passions under his control which should be applied to achieve something useful when there is an occasion for that.

एवं महीं पालयतोऽस्य भर्त्तु-
लोकानुरागः परमो भवेत्तु।
लोकानुरागप्रभवा च लक्ष्मी-
र्लक्ष्मीवतश्चापि परा च कीर्त्तिः॥४७॥

Such a king is universally loved which brings him great wealth, name and fame from his Empire as well as from outside.

इति श्रीमात्स्ये महापुराणे राजधर्मनुकीर्त्तने
विंशत्यधिकद्विशततमोऽध्यायः॥२२०॥

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CHAPTER 221

The fate and the result of one's own effort and energy

मनुरुवाच

दैवे पुरुषकारे च किं ज्यायस्तद्ब्रवीहि मे।
अत्र मे संशयो देव च्छेत्तुमर्हस्यशेषतः॥१॥

Manu said– "O Lord! tell me what is superior, between fate and one's own exertion and effort? I have got doubts on this; kindly solve them."

मत्स्य उवाच

स्वमेव कर्म दैवाख्यं विद्धि देहान्तरार्ज्जितम्।
तस्मात्पौरुषमेवेह श्रेष्ठमाहुर्मनीषिणः॥२॥

Lord Matsya said– The deeds of our past life are known as fate or Daiva; consequently the wise have always held one's own effort and perseverance as superior.

प्रतिकूलं तथा दैवं पौरुषेण विहन्यते।
मङ्गलाचारयुक्तानां नित्यमुत्थानशालिनाम्॥३॥
येषां पूर्वकृतं कर्म सात्त्विकं मनुजोत्तम।
पौरुषेण विना तेषां केषांचिद्दृश्यते फलम्॥४॥

A man who every day performs righteous and auspicious deeds turns even his ill-luck into a good one. Those who have performed good deeds and are filled with Sattvaguṇa do not get the desired fruits without their personal efforts and exertions.

कर्मणा प्राप्यते लोके राजसस्य तथा फलम्।
कृच्छ्रेण कर्मणा विद्धि तामसस्य तथा फलम्॥५॥
पौरुषेणाप्यते राजन्प्रार्थितव्यं फलं नरैः।
दैवमेव विजानन्ति नराः पौरुषवर्ज्जिताः॥६॥

Rajoguṇa class of men get fruits according to their perseverance and efforts. A man, by perseverance gets what he wants. Those who have performed Tamoguṇa deeds attain their desires with great difficulty. Those who are incapable of persevering regard fate alone as supreme. Know, O King! that men get all their desired ends by their energy and efforts.

तस्मात् त्रिकालं संयुक्तं दैवं तु सफलं भवेत्।
पौरूषं दैवसम्पत्त्या काले फलति पार्थिव॥७॥
दैवं पुरुषकारश्च कालश्च पुरुषोत्तम।
त्रयमेतन्मनुष्या पण्डितं स्यात्फलावहम्॥८॥
कृषेर्वृष्टिसमायोगादृश्यन्ते फलसिद्धयः।
तास्तु काले प्रदृश्यंते नैवाकाले कथंचन॥९॥

Consequently fate conjoint with the present, the past and the future gives fruits while perseverance in most cases bears fruit in the present. Fate, perseverance and time all three conjointly bear fruit to a man. Agricultural prospects thrive by rain which again depends on fixed time and not otherwise.

तस्मात्सदैव कर्त्तव्यं स्वधर्मं पौरुषं नरैः।
विपत्तावपि यस्येह परलोके ध्रुवं फलम्॥ १०॥

A man should therefore persevere righteously, he then gets high fruits during adversity even. Even if he does not get fruits in this life, he is sure to get them in the next world.

नालसाः प्राप्नुवन्त्यर्थान्न च दैवपरायणाः।
तस्मात्सर्वप्रयत्नेन आचरेद्धर्ममुत्तमम्॥ ११॥

Lazy people and those that only depend on fate do not ever gain their objects, so one should always proceed in the path of righteousness.

त्यक्त्वालसान् दैवपरान्मनुष्या-
नुत्थानयुक्तान्पुरुषान्हि लक्ष्मी।
अन्विष्य यत्नाद्वृणुयान्नृपेन्द्र
तस्मात्सदोत्थानवता हि भाव्यम्॥ १२॥

O king! Prosperity forsakes those who always dream of fate and favours those who persevere, one should therefore always be active and alert.

इति श्रीमात्स्ये महापुराणे दैवपुरुषकारवर्णनं
नामैकविंशत्यधिकद्विशततमोऽध्यायः॥ २२१॥

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CHAPTER 222

The Dharma of the kings and the policy of conciliation

मनुरुवाच

उपायांस्त्वं समाचक्ष्व सामपूर्वान्महाद्युते।
लक्षणं च तथा तेषां प्रयोगं च सुरोत्तम॥ १॥

Manu said– "O one having great splendour and best of gods! explain to me the policies of Sāma, etc., along with their characteristic and applications."

मत्स्य उवाच

साम भेदस्तथा दानं दण्डश्च मनुजेश्वर।
उपेक्षा च तथा माया इन्द्रजालं च पार्थिव॥ २॥
प्रयोगाः कथिताः सप्त तन्मे निगदतः शृणु।
द्विविधं कथितं साम तथ्यं चातथ्यमेव च॥ ३॥

Matsya said– O lord of men, O king! the following seven policies or expedients have been described viz., (1) Sāma, (2) Bheda, (3) Dāna, (4) Daṇḍa, (5) Upekṣā, (6) Māyā, (7) Indrajāla. Sāma[1] is of two folds, viz.–Tathya (truth) and Atathya (untruth) Sāma. I relate this to you, please listen.

तत्राप्यतथ्यं साधूनामाक्रोशायैव जायते।
तत्र साधुः प्रयत्नेन सामसाध्यो नरोत्तम॥ ४॥

O best among the men! the policy of Atathya Sāma should never be used on the righteous persons, which creates the aggressive and bitter feelings for them. Thus saints can only be conquered by the Tathyasāma (right conduct).

महाकुलीना ऋजवो धर्मनित्या जितेन्द्रियाः।
सामसाध्या न चातथ्यं तेषु साम प्रयोजयेत्॥ ५॥
तथ्यं साम च कर्त्तव्यं कुलशीलादिवर्णनम्।
तथा तदुपचाराणां कृतानां चैव वर्णनम्॥ ६॥
अनयैव तथा युक्तया कृतज्ञाख्यापनं स्वकम्।
एवं साम्ना च कर्त्तव्या वशगा धर्म्मतत्पराः॥ ७॥

Those who are belonging to the virtuous race, gentle, always engaged in righteous deeds and are self-restraint should never be applied with Atathyasāma. They should be endeared by praising their lineage and by relating to them their deeds of virtue to make a good impression on them and narration of the high pedigree and description of the deeds done for one's benefit and acknowledging one's gratitude, etc. through Tathyasāma. By this conduct of Sāma all religious persons are brought under subjection.

साम्ना यद्यपि रक्षांसि गृह्णन्तीति परा श्रुतिः।
तथाप्येतदसाधूनां प्रयुक्तं नोपकारकम्॥ ८॥

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[1] Right conduct or behaviour.

अतिशङ्कित्तमित्येवं पुरुषं सामवादिनम्।
असाध्ववो विजानन्ति तस्मात्तत्तेषु वर्ज्जयेत्।।९।।

It is heard that Rākṣasas are brought over by the use of Sāma, yet it be remembered that it should never be applied in the case of the wicked. For no benefits will be derived thereby. The policy of conciliation, wins all, but it should never be employed in the case of the wicked for they look upon a conciliatory sovereign as one afraid of them. Therefore it should never be applied in the case of wicked persons.

ये शुद्धवंशा ऋजवः प्रणीता
धर्मे स्थिता सत्यपरा विनीता।
तेषामसाध्याः पुरुषा प्रदिष्टाः
मानोन्नता ये सततं च राजन्।।१०।।

O king! those who are born in a good family, noble, simple, virtuous, truthful and modest, they should always be won by Sāma.

इति श्रीमात्स्ये महापुराणे राजधर्मे सामबोधो नाम
द्वाविंशत्यधिकद्विशततमोऽध्यायः।।२२२।।

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CHAPTER 223

Rāja Dharma– the policy of Bheda

मत्स्य उवाच

परस्परं तु ये दुष्टाः क्रुद्धा भीतावमानिताः।
तेषां भेदं प्रयुञ्जीत भेदसाध्या हि ते मता।।१।।

Matsya said– Those who are hostile and wicked to one another, who become afraid and feel themselves insulted, the policy of divide and rule should be applied; for they can best be won, so the politicians say.

ये तु येनैव दोषेण परस्मात्रापि बिभ्यति।
ते तु तद्दोषपातेन भेदनीया भृशं ततः।।२।।

The faults and the weaknesses on account of which a certain class of people become disagreeable to others, should be imputed to the latter in order to bring about a disunion among them. This is the rule.

आत्मीयं दर्शयेद्दोषं परस्माद्दर्शयेद्भयम्।
एवं हि भेदयेद्भिन्नान्यथावद्वशमानयेत्।।३।।

They should be explained about their own faults and defects and they should be frightened by the opposite party. Thus that class of men can be gradually and easily be divided from their party and then brought under submission.

संहता हि विना भेदं शक्रेणापि सुदुस्सहाः।
भेदमेव प्रशंसन्ति तस्मान्नयविशारदाः।।४।।
स्वमुखेनाश्रयेद्भेदं भेदं परमुखेन च।
परीक्ष्य साधु मन्येत भेदं परमुखाच्छ्रुतम्।।५।।

Those who are united, they cannot be conquered even by Indra, without creating disunion among them. Therefore, to create disunion among them is the best policy. Therefore, the politicians praise the policy of divide and rule (Bheda). A king should hear either directly from persons who are to be divided or through others; but the latter should be examined with every aspect, then he is to be satisfied.

सद्यः स्वकार्यमुद्दिश्य कुशलैर्ये हि भेदिताः।
भेदितास्ते विनिर्दिष्टा नैव राज्ञार्थवादिभिः।।६।।

Such a policy should however not be launched personally by a sovereign, it should be given effect to through another agency for then it proves more effective.

अन्तःकोपो बहिःकोपो यत्र स्यातां महीक्षिताम्।
अन्तःकोपो महांस्तत्र नाशकः पृथिवीक्षिताम्।।७।।
सामन्तकोपो बाह्यस्तु कोपः प्रोक्तो महीभृतः।
महिषीयुवराजाभ्यां तथा सेनापतेर्नृप।।८।।
अमात्यमन्त्रिणां चैव राजपुत्रे तथैव च।
अन्तःकोपो विनिर्दिष्टो दारुणः पृथिवीक्षिताम्।।९।।
बाह्यकोपे समुत्पन्ने सुमहत्यपि पार्थिवः।
शुद्धान्तस्तु महाभाग शीघ्रमेव जयी भवेत्।।१०।।

A king faces two types of anger in his kingdom from which bitter feelings of anger and enmity crop up; one is internal anger and other is external. Of these two, the internal faction is most dreadful which brings about the ruin of kings. The source of anger and enmity coming from outside, from other kings is known as external source of danger. The queen, prince, commander-in-chief, ministers, prime-minister, the princes, the wrath and discontent of these are known as the internal source of wrath and danger. To a king this is indeed terrible. If the internal condition of the Empire be good and satisfactory, then the external source of danger however great, can be easily conquered by a king. He easily attains victory.

अपि शक्रसमो राजा अन्त:कोपेन नश्यति।
सोऽन्त:कोप: प्रयत्नेन तस्माद्रक्ष्यो महीभृता।। ११।।

On the other hand the sovereign who is best with internal danger, perishes inspite of his being like Indra in power; consequently such a danger and wrath ought to be very carefully guarded against.

परत: कोपमुत्पाद्य भेदेन विजिगीषुणा।
ज्ञातीनां भेदनं कार्यं परेषां विजिगीषुणा।। १२।।

A sovereign wishing victory on his enemies, he should use the policy of divide and rule. He should first try and create disunion among their communities.

रक्ष्यश्चैव प्रयत्नेन ज्ञातिभेदस्तथात्मन:।
ज्ञातय: परितप्यन्ते सततं परितापिता:।। १३।।
तथापि तेषां कर्त्तव्यं सुगम्भीरेण चेतसा।
ग्रहणं दानमानाभ्यां भेदस्तेभ्यो भयङ्कर:।। १४।।

Therefore, he should very cautiously prevent the disunion of own community, happening amongst his brethren, for distressed kith and kin bring suffering on their overlord; they should therefore be kept intact by gifts and royal regards as a dissension among them is so dangerous to a sovereign.

न ज्ञातिमनुगृह्णन्ति न ज्ञातिं विश्वसन्ति च।
ज्ञातिभिर्भेदनीयास्तु रिपवस्तेन पार्थिवै:।। १५।।

A sovereign does not show his graceness on his community and does not believe among them. A wise ruler ought to conquer his foes by creating a policy of Bheda among their kinsmen whom the foreign king does not trust.

भिन्ना हि शक्या रिपव: प्रभूता:
स्वल्पेन सैन्येन निहन्तुमाजौ।
सुसंहतानां हि तदस्तु भेद:
कार्यो रिपूणां नयशास्त्रविद्भि:।। १६।।

The greatest of the enemies when disunited are vanquished by a small force. Therefore, the Bheda policy should be applied to create disunion amongst the united enemies. It is said by the great politicians.

इति श्रीमात्स्ये महापुराणे राजधर्मे भेदप्रशंसानाम
त्रयोविंशत्यधिकद्विशततमोऽध्याय:।। २२३।।

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CHAPTER 224

Rāja Dharma– the policy of Dāna

मत्स्य उवाच
सर्वेषामप्युपायानां दानं श्रेष्ठतमं मतम्।
सुदत्तेनेह भवति दानेनोभयलोकजित्।। १।।
न सोऽस्ति राजन्दानेन वशगो यो न जायते।
दानेन वशगा देवा भवन्तीह सदा नृणाम्।। २।।

Matsya said– "O King!" The donation is known most excellent among all prescribed means. By giving the gifts in a virtuous manner, a man wins both the worlds. There is scarcely anyone who cannot be won over through gifts. Even through gifts, the Devas also are brought round by mortals.

दानमेवोपजीवन्ति प्रजा: सर्वा नृपोत्तम।
प्रियो हि दानवान् लोके सर्वस्यैवोपजायते।। ३।।

O great king! the gifts are indeed highly beneficial to the people who live thereby; and one who confers gifts on others is beloved of all.

दानवानचिरेणैव तथा राजा पराञ्जयेत्।
दानवानेव शक्नोति संहतान्भेदितुं परान्॥४॥
यद्यप्यलुब्धगम्भीराः पुरुषाः सागरोपमाः।
न गृह्णंति तथाप्येते जायन्ते पक्षपातिनः॥५॥
अन्यत्रापि कृतं दानं करोत्यन्यान्यथावशे।
उपायेभ्यः प्रशंसन्ति दानं श्रेष्ठतमं जनाः॥६॥

A donor sovereign wins over his enemies within no time as well as a multitude of enemies conjoint together. Men free from avarice and grave like the ocean although they never accept presents, still they side with such a sovereign through gifts. Gifts and presents given elsewhere influence others and bring these people round. By many ways all people praise this policy of gifts.

दानं श्रेयस्करं पुंसां दानं श्रेष्ठतमं परम्।
दानवानेव लोकेषु पुत्रत्वे ध्रियते सदा॥७॥

Therefore, the donation is known the best for the people in this world. They are always guarded by others like their sons.

न केवलं दानपरा जयन्ति
भूर्लोकमेकं पुरुषप्रवीराः।
जयन्ति ते राजसुरेन्द्रलोकं
सुदुर्ज्जयं यो विबुधाधिवासः॥

Such a great king do not conquer only this world, but they also conquer the realm of Indra, the abode of the Devas which is not defeatable easily.

इति श्रीमात्स्ये महापुराणे राजधर्मे दानप्रशंसानाम
चतुर्विंशत्यधिकद्विशततमोऽध्यायः॥२२४॥

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CHAPTER 225

Rāja Dharma– the policy of Daṇḍa

मत्स्य उवाच
न शक्या ये वशे कर्तुमुपायत्रितयेन तु।
दण्डेन तान्वशीकुर्याद्दण्डो हि वशकृन्नृणाम्॥१॥

Matsya said– Those who cannot be subdued by the three expedients above mentioned should be conquered by the unfailing Daṇḍa.

सम्यक्प्रणयनं तस्य तथा कार्यं महीक्षिता।
धर्मशास्त्रानुसारेण ससहायेन धीमता॥२॥

An intelligent king should conquer the people by utilising his policy of Daṇḍa in conjunction with his ministers, according to Dharmaśāstra.

तस्य सम्यक्प्रणयनं यथा कार्यं महीक्षिता।
वानप्रस्थांश्च धर्मज्ञान्निर्ममान्निष्परिग्रहान्॥३॥
स्वदेशे परदेशे वा धर्मशास्त्रविशारदान्।
समीक्ष्य प्रणयेद्दण्डं सर्वं दण्डे प्रतिष्ठितम्॥४॥

In his country as well as in other country he should use this policy according to the prescribed rules with the consultation of the Vanaprasthins (men of the third order of life), versed in righteousness, void of affection and desireless and after knowing his men, for all things are established in Daṇḍa. The above people do not come under the power of Daṇḍa.

आश्रमी यदि वा वर्णी पूज्यो वाथ गुरुर्महान्।
नादण्ड्योनाम्र राज्ञोऽस्ति यः स्वधर्मेण तिष्ठति॥५॥
अदण्ड्यान्दण्डयन् राजा दण्ड्यांश्च वाप्यदण्डयन्।
इह राज्यात्परिभ्रष्टो नरकं च प्रपद्यते॥६॥

The people of the different orders in life, as well as those void of them, the worthy, the great, the preceptor infact any of them found deviating from their prescribed order and duties should be adequately punished by a sovereign. A sovereign however who inflicts punishment on the innocent and lets off those who are guilty, loses his realm in this world and goes to hell in the next.

तस्माद्राज्ञा विनीतेन धर्मशास्त्रानुसारतः।
दण्डप्रणयनं कार्यं लोकानुग्रहकाम्यया॥ ७॥

Therefore, a noble sovereign should inflicts punishment according to prescribed rules of Dharmaśāstra. The punishment should be made wishing welfare of the beings.

यत्र श्यामो लोहिताक्षो दण्डश्चरति पापहा।
प्रजास्तत्र न मुह्यन्ति नेता चेत्साधु पश्यति॥ ८॥

The subjects of a king inspite of his being of a very simple disposition do not get spoilt where the phantom of a penal code grim in appearance freely moves about and casts its bloddshot eyes on the people.

बालवृद्धातुरयतिद्विजस्त्रीविधवा यतः।
मात्स्यन्यायेन भक्ष्येरन्यदि दण्डं न पातयेत्॥ ९॥

If a sovereign does not punish the children, aged persons, the saints, the Brāhmaṇas and widows, it becomes severely oppressed by the powerful ones as a younger fish is swallowed up by a bigger fish.

देवदैत्योरगगणाः सर्वे भूतपतत्रिणः।
उत्क्रामयेयुर्मर्यादां यदि दंडं न पातयेत्॥ १०॥

If a king does not uses his rod on the Devas, the demons, the serpents, the birds; they all transgress their limits leaving their prescribed tracks.

एष ब्रह्माभिशापेषु सर्वप्रहरणेषु च।
सर्वविक्रमकोपेषु व्यवसाये च तिष्ठति॥ ११॥

Daṇḍa is always established when a Brāhmaṇa curses; when all kinds of weapons are inflicted, when all sorts of powers are exhibited, when anger is manifested and when serious determination are made.

पूज्यन्ते दण्डिनो देवैर्न पूज्यन्ते त्वदण्डिनः।
न ब्रह्माणं विधातारं न पूषार्यमणावपि॥ १२॥
यजन्ते मानवाः केचित्प्रशान्ताः सर्वकर्मसु।
रुद्रमग्निं च शक्रं च सूर्याचंद्रमसौ तथा॥ १३॥
विष्णुं देवगणांश्चान्यादण्डिनः पूजयन्ति च।

A sovereign inflicting punishments discriminately, is adored by the gods but the one who does not do so is not revered. In fact such a sovereign is revered more than many pious souls just as Brahmā, Puṣā, Aryamā, Rudra, Agni, Indra, Sūrya, Candramā, Viṣṇu, and other peaceful Devas are not so much revered and worshipped as other fierce Devas are worshipped.

दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति॥ १४॥
दण्डः सुप्तेषु जागर्त्ति दण्डं धर्मं विदुर्बुधाः।
राजदण्डभयादेव पापाः पापं न कुर्वति॥ १५॥

This Daṇḍa governs all the subjects, it protects all, it is always alert when everything else is asleep, it is known as Dharma by the learned; through the fear of the Daṇḍa, the sinners do no sin.

यमदण्डभयादेके परस्परभयादपि।
एवं सांसिद्धिके लोके सर्वं दंण्डे प्रतिष्ठितम्॥ १६॥

Some do not commit sins for fear of the rod of Yama (god of death), and others do not sin for fear of the king's rod; whereas others again do not commit sins for fear of both; others again not being punished, commit sins. So everything is established on Daṇḍa.

अन्धे तमसि मज्जेयुर्यदि दण्डं न पातयेत्।
यस्माद्दण्डो दमयति अदण्ड्यान्दण्डयत्यपि।
दमनाद्दण्डनाच्चैव तस्माद्दण्डं विदुर्बुधाः॥ १७॥

All subjects of the king will be fallen into dreadful darkness if the policy of Daṇḍa is not used. The rod of punishment inflicts punishment on the wicked and guilty and also prevents others who have not committed sin from committing fresh sins. So the object is two-fold.

दण्डस्य भीतैस्त्रिदशैः समेतै-
र्भागो धृतः शूलधरस्य यज्ञे।

दत्तं कुमारे ध्वजिनीपतित्वं
वरं शिशूनां च भयाद्बलस्य॥ १८॥

It is out of the fear of Daṇḍa that the Devas assembled in the sacrifice of Dakṣa, gave the share of sacrificial oblations of Śiva, holder of trident and gave the post of commander-in-chief to Kumāra Kārttikeya and Bala granted boons to children.

इति श्रीमात्स्ये महापुराणे राजधर्मे दण्डप्रशंसानाम
पञ्चविंशत्यधिकद्विशततमोऽध्याय:॥ २२५॥

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CHAPTER 226

Description of Rāja Dharmas

मत्स्य उवाच

दण्डप्रणयनार्थाय राजा सृष्टः स्वयम्भुवा।
देव भागानुपादाय सर्वभूतादिगुप्तये॥ १॥

Matsya said– Brahmā created a king for the preservation of all beings, for awarding to the gods their respective shares at sacrifice and for the protection of all beings (using it to the guilty persons).

तेजसा यदमुं कश्चिन्नैव शक्नोति वीक्षितुम्।
ततो भवति लोकेषु राजा भास्करवत्प्रभु:॥ २॥
यदास्य दर्शने लोक: प्रसादमुपगच्छति।
नयनान्दकारित्वात्तदा भवति चन्द्रमा:॥ ३॥

Because of the great splendour of a king, nobody can look at him with hostile eyes. Therefore the king is like the Sun in the world. Everyone is pleased at the sight of him, he satisfies all eyes, therefore he is also like the Moon.

यथा यम: प्रियद्वेष्ये प्राप्ते काले प्रयच्छति।
तथा राज्ञा विधातव्या: प्रजास्तद्धि यमव्रतम्॥ ४॥

Yama bestows his affection and gives the punishment to the people according to circumstances. A king should proceed to this way, he has therefore the attributes of Yama.

वरुणेन यथा पाशैर्बद्ध एव प्रदृश्यते।
तथा पापान्निगृह्णीयाद् व्रतमेतद्धि वारुणम्॥ ५॥

Just as the God Varuṇa flings His noose round the enemy's neck, similarly a king also throws his fetters round the feet of the wicked. This is the king's Vāruṇavrata.

परिपूर्णं यथा चन्द्रं दृष्ट्वा हृष्यति मानव:।
तथा प्रकृतयो यस्मिन्स चन्द्रप्रतिमो नृप:॥ ६॥
प्रतापयुक्तस्तेजस्वी नित्यं स्यात्पापकर्मसु।
दुष्टसामन्तहिंस्रेषु राजाऽऽग्नेयव्रते स्थित:॥ ७॥

A man gets happiness looking at a full moon (15th day of bright fortnight). A king is known similar to the Moon. He is always rigorous and strong to curb the sinners and he should burn as fire does, all his enemies who are envious and wicked. This is his Āgneyavrata. He should always observe this Āgneyavrata.

यथा सर्वाणि भूतानि धरा धारयते स्वयम्।
तथा सर्वाणि भूतानि बिभ्रत: पार्थिवं व्रतम्॥ ८॥
इन्द्रस्यार्कस्य वातस्य यमस्य वरुणस्य च।
चन्द्रस्याग्ने: पृथिव्याश्च तेजोव्रतं नृपश्चरेत्॥ ९॥
वार्षिकांश्चतुरो मासान् यथेन्द्रोऽप्यथ वर्षति।
तथाभिवर्षेत्स्वं राज्यं काममिन्द्रव्रतं स्मृतम्॥ १०॥

As the earth holds up all the creatures so a king nourishes all his subjects. This is his Pārthivavrata. As all the subjects of a sovereign are steady in their devotion to him, so is he in his devotion to Indra, Sūrya, Vāyu, Yama, Varuṇa, Candramā, Agni and Pṛthvī. He sustains his subjects as Indra pours forth rain for four months. This is Indravrata.

अष्टौ मासान्यथादित्यस्तोयं हरति रश्मिभि:।
तथा हरेत्करं राष्ट्रान्नित्यमर्कव्रतं हि तत्॥ ११॥
प्रविश्य सर्वभूतानि यथा चरति मारुत:।
तथा चारै: प्रवेष्टव्यं व्रतमेतद्धि मारुतम्॥ १२॥

The Sun absorbs moisture by his rays for eight months, similarly he takes revenues from his subjects. This is Arkavrata. As air pervades through and through all the being so does the king know the hearts of all his subjects through his spies. This is Vāyuvrata.

इति श्रीमात्स्ये महापुराणे राजधर्मे राज्ञो लोकपालसाम्यनिर्देशो
नाम षड्विंशत्यधिकद्विशततमोऽध्यायः॥ २२६॥

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CHAPTER 227

Rājadharma– his inflicting punishments

मत्स्य उवाच

निक्षेपस्य समं मूल्यं दण्ड्यो निक्षेपभुक् तथा।
वस्त्रादिकसमस्तस्य तदा धर्मो न हीयते॥ १॥

Matsya said– One who has misappropriated anything under his custody should be fined by a king which should be equivalent to the value of the thing misappropriated. A king will not thereby lose his religion.

यो निक्षेपं नार्पयति यश्चानिक्षेप्य याचते।
तावुभौ चोरवच्छास्यौ दाप्यौ वा द्विगुणं धनम्॥ २॥

One who does not return deposited thing to the depositor and one who mischievously asks for a thing from a person on the mere allegation of having placed it in his custody; are both guilty like a thief. They should be punished and fined twice amount of the value of the thing which is kept in his custody.

उपधाभिश्च यः कश्चित्परद्रव्यं हरेन्नरः।
ससहायः स हन्तव्यः प्रकामं विविधैर्वधैः॥ ३॥

A man who defrauds another's property should be punished with death along with his accomplices or should be sentenced rigorously as the king considers fit.

यो याचितं समादाय न तद्दद्याद्यथाक्रमम्।
स निगृह्य बलाद्दाप्यो दण्ड्यो वा पूर्वसाहसम्॥ ४॥

A person who takes a loan from other person and does not return to him within a time-limit should be chastised and forcibly made by Pūrva Sāhasa, to return it to its owner and fined by the sovereign.

अज्ञानाद्यदि वा कुर्यात्परद्रव्यस्य विक्रयम्।
निर्दोषो ज्ञानपूर्वं तु चोरवद्वधमर्हति॥ ५॥
मूल्यमादाय यो विद्यां शिल्पं वा न प्रयच्छति।
दण्ड्यः स मूल्यं सकलं धर्मज्ञेन महीक्षिता॥ ६॥

One who sells away the property of another person unknowingly, is not guilty but one who does so knowingly should be punished like a thief. One who does not impart knowledge or mechanical training to his students after having received his fee for the same should be fined the whole amount of his wages.

द्विजे भोज्ये तु सम्प्राप्ते प्रतिवेश्ममभोजयन्।
हिरण्यमाषकं दण्ड्यः पापे नास्ति व्यतिक्रमः॥ ७॥

One who does not feed his neighbour and Brāhmaṇas earns sin instead of virtue and he should be fined also one māṣā gold, but if he omits to invite any sinful Brāhmaṇas he is not guilty.

आमन्त्रितो द्विजो यस्तु वर्त्तमानश्च स्वे गृहे।
निष्कारणं न गच्छेद्यः स दाप्योऽष्टशतं दमम्॥ ८॥

If a Brāhmaṇa be invited to join a feast and when he has to the house of one invited him and is made to go back without any food and proper reasons, then he should be fined hundred and eight Damas.

प्रतिश्रुत्याप्रदातारं सुवर्णं दण्डयेन्नृपः॥ ९॥
भृत्यश्चाज्ञां न कुर्याद्यो दर्पात्कर्म यथोदितम्।
स दण्ड्यः कृष्णलान्यष्टौ न देयं चास्य वेतनम्॥ १०॥

One who does not confer a promised gift on someone should be fined of gold by the king. A servant who does not follow the order avoiding his duty should be fined eight rattis of gold and not to be paid his salary too.

संगृहीतं न दद्याद्यः काले वेतनमेव च।
अकाले तु त्यजेद्भृत्यं दण्ड्यः स्याच्छतमेव च॥ ११॥

If an owner does not pay his servant at the right time and dismisses him without a proper cause, should be fined hundred Kṛṣṇalas.

यो ग्रामदेशसस्यानां कृत्वा सत्येन संविदम्।
विसंवदेन्नरो लोभात्तं राष्ट्राद्विप्रवासयेत्॥ १२॥

One who promises to give away a village, country or grain fields, etc., and afterwards goes back upon his words and tells false should be banished from his kingdom by a sovereign.

क्रीत्वा विक्रीय वा किंचिद्यस्ये हानुशयो भवेत्।
सोऽन्तर्दशाहात्तत्साम्यं दद्याच्चैवाददीत वा॥ १३॥
परेण तु दशाहस्य न दद्यान्नैव दापयेत्।
आददद्विददच्चैव राज्ञा दण्ड्यः शतानि षट्॥ १४॥

If anyone does not pay or get balance of the value of a thing that he bought or sold, within ten days of the bargain then the seller or purchaser should be fined six hundred Kṛṣṇalas by the king.

यस्तु दोषवतीं कन्यामनाख्याय प्रयच्छति।
तस्य कुर्यान्नृपो दण्डं स्वयं षण्णवतिं पणान्॥ १५॥
अकन्यैवेति यः कन्यां ब्रूयाद्दोषेण मानवः।
स शतं प्राप्नुयाद्दण्डं तस्या दोषमदर्शयन्॥ १६॥

One who marries a girl to another without telling her faults should be fined 96 Paṇās and one who mischievously and falsely declares a girl to be not good (a eunuch) should be fined 100 Paṇas.

यस्त्वन्यां दर्शयित्वान्यां वोढः कन्यां प्रयच्छति।
उत्तमं तस्य कुर्वीत राजा दण्डं तु साहसम्॥ १७॥

One who shows one girl and then marries a different one should be fined 1,080 Paṇas (Uttam Sāhasa fine).

वरो दोषाननाख्याय यः कन्यां वरयेदिह।
दत्ताप्यदत्ता सा तस्य राज्ञा दण्ड्यः शतद्वयम्॥ १८॥

The man who hiding his faults marries a girl is considered not to have married at all and should pay 200 Paṇas to the king.

प्रदाय कन्यां योऽन्यस्मै पुनस्तां सम्प्रयच्छति।
दण्डः कार्यो नरेंद्रेण तस्याप्युत्तमसाहसः॥ १९॥

सत्यङ्कारेण वा वाचा युक्तं पण्यमसंशयम्।
लुब्धो ह्यन्यत्र विक्रेता षट्शतं दण्डमर्हति॥ २०॥

A man who weds his daughter to one and then again marries her to another should be fined 1080 Paṇas, (Uttam Sāhasa fine). Similarly one who sells a thing to another after promising to sell it to some particular person should be fined 600 Paṇas.

दुहितुः शुल्कविक्रेता सत्यङ्कारात्तु सन्त्यजेत्।
द्विगुणं दण्डयेदेनमिति धर्मो व्यवस्थितः॥ २१॥

One who demands more money than agreed upon and promised at the time of a girl's marriage should be fined twice the sum agreed upon. This is the rule of Dharmaśāstra.

मूल्यैकदेशं दत्त्वा तु यदि क्रेता धनं त्यजेत्।
स दण्ड्यो मध्यमं दण्डं तस्य पण्यस्य मोक्षणम्॥ २२॥
दुह्याद्धेनुं च यः पालो गृहीत्वा भक्तवेतनम्।
स तु दण्ड्यः शतं राज्ञा सुवर्णं चाप्यरक्षिता॥ २३॥
दण्डं दत्त्वा तु विरमेत्स्वामितः कृतलक्षणः।
बद्धः कार्ष्णायसैः पाशैस्तस्य कर्मकरो भवेत्॥ २४॥

A man who pays part payment for a thing and then does not purchase it should be fined 540 Paṇas (Madhyama Daṇḍa) and the king should make him return the earnest money. One who after accepting his fee steals the milk of a cow under his charge or does not properly look after it should be fined 100 māṣās of gold and he should also be tied in iron chains and made to work in fetters.

धनुःशतपरीणाहो ग्रामस्य तु समन्ततः।
द्विगुणं त्रिगुणं वापि नगरस्य तु कल्पयेत्॥ २५॥
वृतिं तत्र प्रकुर्वीत यामुष्ट्रो नावलोकयेत्।
छिद्रं वा वारयेत्सर्वं श्वशूकरमुखानुगम्॥ २६॥

The prison (place of confinement) should be erected out of a city, it should be 100 Dhanuṣa wide and in big towns, the prison should be twice or thrice the above dimensions. Those prisons should be circled by a wall so high as a camel may not look into them and no inlet for a dog or a swine should be left in the wall.

यत्रापरिवृतं धान्यं विहिंस्युः पशवो यदि।
न तत्र कारयेद्दण्डं नृपतिः पशुरक्षिणे॥ २७॥
अनिर्दशाहां गां सूतां वृषं देवपशुं तथा।
छिद्रं वा वारयेत्सर्वं न दण्ड्या मनुरब्रवीत्॥ २८॥
अथोऽन्यथा विनष्टस्य दशांशं दण्डमर्हति।
पाल्यस्य पालकस्वामी विनाशे क्षत्रियस्य तु॥ २९॥
भक्षयित्वोपविष्टस्तु द्विगुणं दण्डमर्हति।
विशं दण्ड्याद्दशगुणं विनाशे क्षत्रियस्य तु॥ ३०॥

If an animal gets into a field without any enclosure and eats some of the grass etc., stocked there, then the man incharge of such trespassing cattle should not be punished. Manu has laid down in his code that if a cow that has calved only ten days ago or a bull set free at the time of Śrāddha consecrated to the Deity eats away corns of a field, though enclosed, the keeper of such animals should not be punished. Other cattle besides them, if found grazing in the fields of others, should however be punished by a fine ten times the damage done, being levied from the owner of the cattle, and if the above crime be done wilfully, twice the above fine should be levied. If a Kṣatriya's fields be harmed by Vaiṣya's cattle the former should be compensated by the latter ten times the damage done.

गृहं तडागमारामं क्षेत्रं वापि समाहरन्।
शतानि पञ्च दंडः स्यादज्ञानाद्विशतो दमः॥ ३१॥
सीमाबन्धनकाले तु सीमान्तं यो हि कारयेत्।
तेषां संज्ञां ददानस्तु जिह्वाच्छेदनमाप्नुयात्॥ ३२॥
अथैनामपि यो दद्यात्संविदं वाधिगच्छति।
उत्तमं साहसं दण्ड्य इति स्वायम्भुवोऽब्रवीत्॥ ३३॥

One who usurps anyone's house, tank, forest, garden and fields should be fined 500 Paṇas. One who does so unknowingly should be fined 200 Paṇas. One who annihilates the boundary mark at the time of its laying it out, or one who gives a wrong advice or is a councillor of liars should be deprived of his tongue or should be fined 1,080 (Uttama sāhasa) Paṇas. This is what Manu has enjoined.

वर्णानामानुपूर्व्येण त्रयाणामविशेषतः।
अकार्यकारिणः सर्वान्प्रायश्चित्तानि कारयेत्॥ ३४॥

If Brāhmaṇas, Kṣatriyas and Vaiśyas do a thing contrary to their prescribed orders they should be made to perform the usual purificatory rites.

असत्येन प्रमाप्य स्त्रीशूद्रहत्याव्रतं चरेत्।
दानेन च धनेनैकं सर्पादीनामशक्नुवन्॥ ३५॥
एकैकं स चरेत्कृच्छ्रं द्विजः पापापनुत्तये।
फलदानां च वृक्षाणां छेदने जप्यमृक्शतम्॥ ३६॥
गुल्मवल्लीलतानां च पुष्पितानां च वीरुधाम्।

A woman if she kills anybody should keep up the Śūdrahatyā ordinance. If a Brāhmaṇa cannot afford to spend as much as required for the performance of a purificatory rite in killing serpents, he should keep up Kṛcchravrata for the purification thereof. If a twice-born cuts a fruit-bearing tree or flower creepers, he will be purified by chanting one hundred Vedic hymns.

अस्थिमतां च सत्त्वानां सहस्रस्य प्रमापणे।
पूर्णे वानस्यवस्थातुं शूद्रहत्या व्रतं चरेत्॥ ३७॥
किञ्चिद्देयं च विप्राय दद्यादस्थिमतां वधे।
अनस्थां चैव हिंसायां प्राणायामैर्विशुद्ध्यति॥ ३८॥

The sin of killing a thousand beings having bones is similar to that of killing a crore of boneless insects such as mosquitoes, lice, etc. To purify himself of such a sin one should observe the Śūdrahatyā ordinance and should also make some gift to a Brāhmaṇa incase of killing animals having bones. One becomes purified of the sin of killing boneless insects, etc., merely by Prāṇāyāma.

अन्नादिजानां सत्त्वानां रसजानां च सर्वशः।
फलपुष्पोद्भतानां च घृतप्राशो विशोधनम्॥ ३९॥

कृष्टानामोषधीनां च जातानां च स्वयं वने।
वृथाच्छेदेन गच्छेत दिनमेकं पयोव्रती॥४०॥

The sin of killing the worms existing in grains, molasses and fruits and flowers is purified by eating clarified butter. By cutting the medicinal herbs of a jungle without any necessity one commits a sin of which he is purified by living on milk for a day.

एतैर्व्रतैरपोह्यं स्यादेनो हिंसासमुद्भवम्।
स्तेयकर्त्रपहर्त्तॄणां श्रूयतां व्रतमुत्तमम्॥४१॥
धान्यान्नधनचौर्याणि कृत्वा कामाद्द्विजोत्तमः।
सजातीयगृहादेव कृच्छ्रार्द्धेन विशुद्ध्यति॥४२॥

Such sins are cleansed by the observance of the ordinances mentioned above, now the ordinance which ought to be observed by a thief will be enumerated. By observing the Ardha-kṛcchra ordinance a Brāhmaṇa becomes purified of the sin of having committed a theft of corn, money, etc., in the house of another of his own caste.

मनुष्याणां तु हरणे स्त्रीणां क्षेत्रगृहस्य तु।
कूपवापीजलानां तु शुद्धिश्चान्द्रायणं स्मृतम्॥४३॥

By observing Cāndrāyaṇa vrata, one is purified of the sin of having taken a woman, house, well, tank, etc., belonging to another.

द्रव्याणामल्पसाराणां स्तेयं कृत्वान्यवेश्मतः।
चरेत्सांतपनं कृच्छ्रं तन्निर्यात्यविशुद्धये॥४४॥
भक्ष्यभोज्यापहरणे यानशय्यासनस्य तु।
पुष्पमूलफलानां तु पञ्चगव्यं विशोधनम्॥४५॥

A man who steals trifles is purified by the observances of Sāntapana Kṛcchra ordinance. The stealing of eatables, conveyance, bedstead, flowers, berries and fruits is purified by drinking Pañcagavya.

तृणकाष्ठद्रुमाणां तु शुष्कान्नस्य गुडस्य च।
चैलचर्मामिषाणां तु त्रिरात्रं स्यादभोजनम्॥४६॥
मणिमुक्ताप्रवालानां ताम्रस्य रजतस्य च।
अयस्कांस्योपलानां च द्वादशाहं कणान्नभुक्॥४७॥
कार्पासकीटजोर्णानां द्विशफैकशफस्य च।
पक्षिगन्धौषधीनां च रज्ज्वाश्चैव त्र्यहं पयः॥४८॥

One who steals hay, wood, tree, dried corn, molasses, cloth, hide, fish and flesh becomes purified by keeping a fast for three days. One who steals pearls, gems, Prabāla, copper, silver, iron, Kāṁsya and stones becomes purified if one eats for twelve days the refuse of rice. A thief of cotton, silk, animals of bisected hoofs, horses, birds, scents, medicines, rope, becomes purified by living on milk for three days.

एतैर्व्रतैरपोहन्ति पापं स्तेयकृतं द्विजः।
अगम्यागमनीयं तु व्रतैरेभिरपानुदेत्॥४९॥

The ordinance mentioned above purify the twice-born ones of the sin of committing a theft, now the ordinances for the purification of illicit connections will be enumerated.

गुरुतल्पव्रतं कुर्याद्रेतः सिक्त्वा स्वयोनिषु।
सख्युः पुत्रस्य च स्त्रीषु कुमारीष्वन्त्यजासु च॥५०॥
पितृष्वस्त्रीयभगिनीं स्वस्त्रीयां मातुरेव च।
मातुश्च भ्रातुरार्यायां गत्वा चान्द्रायणं चरेत्॥५१॥

One who is guilty of an illicit connection with his teacher's wife should observe the ordinance prescribed for the sin of committing adultery with a lady of one's own community. For the purification from the sin of having an illicit connection with one's mother's mad, son's wife, virgin, Cāṇḍālī, father's-sister's daughter, sister, mother, mother's-sister's daughter and righteous lady or brother's respected wife, Cāndrāyaṇa ordinance should be kept up.

एताः स्त्रियस्तु भार्यार्थे नोपगच्छेत्तु बुद्धिमान्।
ज्ञातीनां च स्त्रियो यास्तु पतितानुगताश्च याः॥५२॥
अमानुषीषु पुरुषो उदक्यायामयोनिषु।
रेतः सिक्त्वा जले चैव कृच्छ्रसान्तपनं चरेत्॥५३॥

A wise man should not indulge with the above mentioned class of ladies nor should he marry one's relation, a fallen woman, a woman in menses. He should also abstain from unnatural offence and indulging with lower animals. One who does so should keep up Kṛcchrasāntapana penance to purify himself of the sin. If one discharges one's semen in water, one is to perform Kṛcchrasāntapana-vrata.

मैथुनं च समालोक्य पुंसि योषिति वा द्विजः।
गोयानेऽप्सु दिवा चैव सवासाः स्नानमाचरेत्॥५४॥
चाण्डालान्त्यस्त्रियो गत्वा भुक्त्वा च प्रतिगृह्य च।
पतत्यज्ञानतो विप्रो ज्ञानात् साम्यं तु गच्छति॥५५॥

A Brāhmaṇa who looks at a sexual intercourse or makes discharge in course of the day in water or on a bullock car, he should bath with his clothes. A Brāhmaṇa who indulges with a Cāṇḍāla woman or a woman of a different caste or eats their food or accepts a gift from them unknowingly falls from his position. If he does so knowingly, he becomes of that caste himself.

विप्रदुष्टां स्त्रियं भर्त्ता निरुन्ध्यादेकवेश्मनि।
यत् पुंसः परदारेषु तच्चैनां चारयेद्व्रतम्॥५६॥
सा चेत् पुनः प्रदुष्येत्तु सदृशेनोपमन्त्रिता।
कृच्छ्रं चान्द्रायणं चैव तत्तस्याः पावनं स्मृतम्॥५७॥

A woman defiled by a Brāhmaṇa should be kept confined in the house by her husband and so should a woman be kept up who desires for another man. If even then she remains the same she should be made to keep up Kṛcchrasāntapana ordinance which purifies her.

यः करोत्येकरात्रेण वृषलीसेवनं द्विजः।
तद्भैक्ष्यभुग्जपेन्नित्यं त्रिभिर्वर्षैर्व्यपोहति॥५८॥
एषा पापकृतामुक्ता चतुर्णामपि निष्कृतिः।
पतितैः सम्प्रयुक्तानामिमां शृणुत निष्कृतिम्॥५९॥

A twice-born should have only one meal a day and turn the sacred Gāyatrī on his beads for full three years to purify himself of the sin of having indulged with a girl of twelve years in whom menstruation has not commenced (or a barren woman) for a night. These ordinances purify one for having illicit connections now the ordinances prescribed for those who associate with the fallen will be mentioned.

संवत्सरेण पतति पतितेन सहाचरन्।
याजनाध्यापनाद्यौनादनुयानाशनासनात्॥६०॥
यो येन पतितेनैषां संसर्गं याति मानवः।
स तस्यैव व्रतं कुर्यात् तत्संसर्गविशुद्धये॥६१॥

A man who associates with a fallen lot for a year also becomes the same. One becomes fallen even by helping them in the performance of sacrifices, by teaching them, by making them his relation, by interdining with them. A man becomes purified of it by the ordinance prescribed for it. But he will remain like a Preta.

पतितस्योदकं कार्यं सपिण्डैर्बान्धवैः सह।
निन्दितेऽहनि सायाह्ने ज्ञातिभिर्गुरुसन्निधौ॥६२॥
दासी घटमपां पूर्णं पर्यस्येत् प्रेतवत् सदा।
अहोरात्रमुपासीरन् नाशौचं बान्धवैः सह॥६३॥

A fallen person should be taken outside the village limits by his brethren and made to drink the water of the maid's house. If a fallen man dies the sin that devolves thereby lasts for a whole day and night. One should not talk to a fallen man, nor should one sit on his seat. He should only get enough for his sustenance. On the evening of an inauspicious day, the near kinsmen of the fallen man would perform before the Guru his Udaka Kriyā. His maid then would throw in the south-west corner one pitcher full of water. His friends are to fast the whole day and night and they would not accept the Aśauca of the Preta.

निवर्त्तयेरंस्तस्मात्तु सम्भाषणसहासनम्।
दायादस्य प्रमाणं च यात्रामेवं च लौकिकीम्॥६४॥
ज्येष्ठाभावन्निवर्त्तेत ज्येष्ठ्यावासं च यत्पुनः।
ज्येष्ठांशं प्राप्नुयाच्चास्य यवीयान्गुणतोऽधिकः॥६५॥

The friends of the fallen man should not address him or sit with him or travel with him. Nor should they express that he is their near relative. This is the social rule. He should only get enough for his sustenance. He should not be made to entitle himself to his share as an elder brother inspite of his being senior, but the biggest share should go to the most deserving among the remaining ones.

स्थापितां चापि मर्यादां ये भिन्द्युः पापकर्मिणः।
सर्वे पृथग्दण्डनीया राज्ञा प्रथमसाहसम्।। ६ ६ ।।
शतं ब्राह्मणमाक्रुश्य क्षत्रियो दण्डमर्हति।
वैश्यस्तु द्विशतं गजञ्छूद्रस्तुवधमर्हति।। ६ ७।।
पञ्चाशद्ब्राह्मणो दण्ड्यः क्षत्रियस्याभिशंसने।
वैश्यस्याप्यर्द्धपञ्चाशच्छूद्रे द्वादशको दमः।। ६ ८।।

A sinner, who injures the right code of conduct should be fined by the king a Prathama Sāhasa (270 Paṇas). A Kṣatriya who abuses a Brāhmaṇa should be fined 100 Paṇas, a Vaiśya doing so should be fined 200 Paṇas and a Śūdra if he does so should be sentenced to capital punishment. A Brāhmaṇa who abuses a Kṣatriya should be fined 50 Paṇas, if he abuses a Vaiśya, he should be fined 25 Paṇas and if he abuses a Śūdra, the fine should be 12 Paṇas.

क्षत्रियस्याप्नुयाद्वैश्यः साहसं पुनरेव च।
शूद्रः क्षत्रियमाक्रुश्य जिह्वाच्छेदनमाप्नुयात्।। ६ ९।।
पञ्चाशत्क्षत्रियो दंड्यस्तथा वैश्याभिशंसने।
शूद्रे चैवार्द्धपञ्चाशत्तथा धर्मो न हीयते।। ७०।।
वैश्यस्याक्रोशने दंड्यः शूद्रश्चोत्तमसाहसम्।
शूद्राक्रोशे तथा वैश्यः शतार्द्धं दण्डमर्हति।। ७ १।।

A Vaiśya abusing a Kṣatriya should be fined Prathama Sāhasa; if a Śūdra abuses a Kṣatriya his penalty should be that his tongue would be severed. If a Kṣatriya abuses a Vaiśya he would be fined 50 Paṇas; and if he abuses a Śūdra, he should be fined 25 Paṇas. If a Śūdra abuses a Vaiśya he should be fined 1080 Paṇas (Uttama Sāhasa), but a Vaiśya abusing a Śūdra should be fined only 50 Paṇas.

सवर्णाक्रोशने दण्ड्यस्तथा द्वादशकं स्मृतम्।
वादेष्ववचनीयेषु तदेव द्विगुणं भवेत्।। ७ २।।
एकजातिर्द्विजातिं तु वाचा दारुणया क्षिपन्।
जिह्वायाः प्राप्नुयाच्छेदं जघन्यः प्रथमो हि सः।। ७ ३।।
नामजातिगृहं तेषामभिद्रोहेण कुर्वतः।
निक्षेप्योऽयोमयः शङ्कुर्ज्वलन्नास्ये दशाङ्गुलः।। ७ ४।।

People abusing men of their own community should be fined only 12 Paṇas and those who indulge in most foul abuse should be fined twice the amount prescribed. A Śūdra should be deprived of his tongue if he abuses violently a twice-born, if his offence be moderate; if his offence be highest, he is to be fined Uttama Sāhasa. A king should put a red, hot iron spike ten Aṅgulas long in the mouth of a Śūdra who vilifies violently one, taking his name, caste and house.

धर्मोपदेशं शूद्रस्तु द्विजानामभिकुर्वतः।
तस्मासेचयेत्तैलं वक्त्रे श्रोत्रे च पार्थिवः।। ७ ५।।
श्रुतिं देशं च जातिं च कर्म शारीरमेव च।
वितथं च ब्रुवन्दण्ड्यो राज्ञा द्विगुणसाहसम्।। ७ ६।।

A Śūdra who teaches Dharma to the twice-born should also be punished by a sovereign by getting hot oil poured into his ears and mouth. The person who speaks a lie about his Veda, his country, his caste and corporeal duties, should be fined twice the Uttama Sāhasa (2,160 Paṇas).

यस्तु पातकसंयुक्तः क्षिपेद्वर्णान्तरं नरः।
उत्तमं साहसं दण्डः पात्यस्तस्मिन्यथाक्रमम्।। ७ ७।।
राज्ञो निवेशनियमं वितथं यान्ति वै मिथः।
सर्वे द्विगुणदण्ड्यास्ते विप्रलम्भान्नृपस्य तु।। ७ ८।।

A sinful person who abuses a high class man ought to be fined Uttama Sāhasa (1080 Paṇas), one who violates the ordinance of a king ought to be fined double amount of the same for he is really a man who tries to upset the determination of the king.

प्रीत्या मयास्याभिहितं प्रमादेनाथवा वदेत्।
भूयो न चैवं वक्ष्यामि स तु दण्डार्द्धभाग्भवेत्।। ७ ९।।
काणं वाप्यथवा खञ्जमन्यं चापि तथाविधम्।
तथ्येनापि ब्रुवन्दाप्यो दण्डं कार्षापणं धनम्।। ८०।।

If a person abuses another man and then says that he did this in a joke, or without any intention through love or intoxication and would never do so again, ought to be fined only half of the amount codified. A man who speaks ill towards the one-eyed, the blind, the bald-headed and the crippled by addressing them as such should be fined one tolā of silver (Kārṣāpaṇa Daṇḍa).

मातरं पितरं ज्येष्ठं भ्रातरं श्वशुरं गुरुम्।
आक्रोशयञ्छतं दण्ड्यः पन्थानं चार्दयन्गुरोः॥८१॥

One who does not pay respect his mother, father, elder brother, father in law and teacher and one who injures the way of his preceptor, should be fined 100 paṇas.

गुरुवर्ज्यं तु मानार्हं यो हि मार्गं न यच्छति।
स दाप्यः कृष्णलं राज्ञस्तस्य पापस्य शान्तये॥८२॥
एकजातिर्द्विजातिं तु येनाङ्गेनापराध्नुयात्।
तदेव च्छेदयेत्तस्य क्षिप्रमेवाविचारयन्॥८३॥
अवनिष्ठीवतो दर्पाद्वावोष्ठौ च्छेदयेन्नृपः।
अवमूत्रयतो मेढ्रमपशब्दयतो गुदम्॥८४॥

One who does not show the way for another respected person other than his Guru should be fined one rattī of silver (one Kṛṣṇala). A king should get that limb of a Śūdra severed from his body which he uses in causing pain to the twice-born. The lips of the man who haughtily spits on another should be cut down. One who mischievously makes water facing another should be deprived of his organ and similarly the hind part of the man should be dealt with who maliciously makes wind in the face of another.

सहासनमभिप्रेप्सुरुत्कृष्टस्यापकृष्टजः।
कट्यां कृताङ्को निर्वास्य स्फिचं वाप्यस्य कर्त्तयेत्॥८५॥
केशेषु गृह्णतो हस्तं छेदयेदविचारयन्।
पादयोर्नासिकायां च ग्रीवायां वृषणेषु च॥८६॥

The lips of a low class man occupying the seat of a high class man should be chopped off with a mark sealed on his lip. The hands of the one who extends them to catch hold of the hair, feet, nose, neck, scrotum of a high class man should be lopped off by a king.

त्वग्भेदकः शतं दण्ड्यो लोहितस्य च दर्शकः।
मांसभेत्ता च षण्निष्कान्निर्वास्यस्त्वस्थिभेदकः॥८७॥
अङ्गभङ्गकरस्याङ्गं तदेवापहरेन्नृपः।
दण्डपारुष्यकृद्दण्ड्यः समुत्थानव्ययं तथा॥८८॥

The one who makes another bleed by his blows should be fined 100 paṇas and the one who pricks into the others flesh should be fined 24 tolās of gold or silver according to the seriousness of the offence. The one who breaks anyone's bone should be exiled from the country. The king should get that limb of one's body annihilated by which he breaks another's bone; he should also be fined as much as would be necessary for the aggrieved person to spend in getting himself released from the court.

अर्द्धपादकरः कार्यो गोगजाश्वोष्ट्रघातकः।
पशुक्षुद्रमृगाणां च हिंसायां द्विगुणो दमः॥८९॥
पञ्चाशच्च भवेद्दण्ड्यस्तथैव मृगपक्षिषु।
कृमिकीटेषु दण्ड्यः स्याद्रजतस्य च माषकम्॥९०॥
तस्यानुरूपं मूल्यं च प्रदद्यात्स्वामिने तथा।

Half portion of leg and hand of a man should be chopped off, who kills a cow, elephant, horse and camel. One who kills small animals should be fined twice Damas. One who kills deers and birds should be fined five hundred panas; and a man who kills insects and worms should be fined one māṣā of silver and the owner of the animals should be paid his price.

स्वस्वामिकानां सकलं शेषाणां दण्डमेव तु॥९१॥
वृक्षं तु सफलं छित्त्वा सुवर्णं दण्डमर्हति।
द्विगुणं दण्डयेच्चैनं पथिसीम्नि जलाशये॥९२॥

Now I tell about punishment for things which are free from ownership. One who cuts off the fruitful trees, should be fined one gold coin and double the fine should be imposed on those who cut a tree near a tank, a thoroughfare or a boundary line.

छेदनादफलस्यापि मध्यमं साहसं स्मृतम्।
गुल्मवल्लीलतानां च सुवर्णस्य च माषकम्॥ ९३॥

If one cuts trees void of fruits, he should be fined with Madhyama Sāhasa. One who cuts arbours, creepers and floral plants should be fined one māṣā of gold.

वृथाच्छेदी तृणस्यापि दण्ड्यः कार्षापणं भवेत्।
त्रिभागं कृष्णला दण्ड्याः प्राणिनस्ताडने तथा॥ ९४॥

Even a man chopping grass unnecessarily should be made liable to pay a fine of Kārṣāpaṇa; one who beats another should be fined three rattis of Kṛṣṇalas.

देशकालानुरूपेण मूल्यं राजा द्रुमादिषु।
तत्स्वामिनस्तथा दण्ड्या दण्डमुक्तस्तु पार्थिव॥ ९५॥

Out of the fines levied for cutting trees, the king should use his own discretion; he must pay the owner of the trees the price for them and the rest should go to the royal exchequer.

यत्रातिवर्त्तति युग्यं वैगुण्यात्प्राजकस्य तु।
तत्र स्वामी भवेद्दण्ड्यो नासश्चेत् प्राजको भवेत्॥ ९६॥
प्राजकश्च भवेदासः प्राजको दण्डमर्हति।
नास्ति दण्डश्च तस्यापि तथा वै हेतुकल्पकः॥ ९७॥

If any harm accrues through an untrained driver of a conveyance the fault lies with the master, but if any such thing occurs through a skilful man the fault lies with the driver for which he should be punished. If perchance anything happens through sheer accident none is to blame.

द्रव्याणि यो हरेद्यस्य जानतोऽजानतोऽपि वा।
स तस्योत्पादयेत्तुष्टिं राज्ञो दद्यात्ततो दमम्॥ ९८॥
यस्तु रज्जुं घटं कूपाद्धरेद्भिन्द्याच्च तां प्रपाम्।
सदण्डं प्राप्नुयान्माषं तच्च सम्प्रतिपादयेते॥ ९९॥

One who knowingly or unknowingly usurps the properly of another should appease the man whose property he usurps and pay a fine to the sovereign. One who steals away a rope from a well or breaks away the place where drinking water is supplied to the passers-by should be fined one māṣā of gold and the stolen articles should be made good and he should satisfy the master of the well.

धान्यं दशभ्यः कुम्भेभ्यो हरतोऽभ्यधिकं वधः।
शेषेऽप्येकादशगुणं तस्य दण्डं प्रकल्पयेत्॥ १००॥
तथा भक्ष्यान्नपानानां न तथाप्यधिके वधः।
सुवर्णरजतादीनामुत्तमानां च वाससाम्॥ १०१॥
पुरुषाणां कुलीनानां नारीणां च विशेषतः।
महापशूनां हरणे शस्त्राणामौषधस्य च॥ १०२॥
मुख्यानां चैव रत्नानां हरणे वधमर्हति।

A persons stealing more than ten jars of grain should be killed and the one who steals less than that should be fined eleven times more the value of the stolen grain. The man stealing more than 10 jars of eatables should also be fined eleven times the value of the stolen things; but he should not be killed and a man stealing gold, silver, fine raiments, wife of a high class man, oxen, arms, medicines and principal jewels should be subjected to death.

दध्नः क्षीरस्य तक्रस्य पानीयस्य रसस्य च॥ १०३॥
वेणुवैदलभाण्डानां लवणानां तथैव च।
मृन्मयानां च सर्वेषां मृदो भस्मन एव च॥ १०४॥
कालमासाद्य कार्यं च राजा दण्डं प्रकल्पयेत्।
गोषु ब्राह्मणसंस्थासु महिषीषु तथैव च॥ १०५॥

A king should adequately punish one who steals curds, milk, water, juice, bamboos, utensils, clay pots, powders, according to the gravity of the offence. A man stealing cows, buffaloes and horses of a Brāhmaṇa should have half his leg cut off immediately.

अश्वापहारकश्चैव सद्यः कार्योऽर्द्धपादकः।
सूत्रकार्पासकिण्वानां गोमयस्य गुडस्य च॥ १०६॥
मत्स्यानां पक्षिणां चैव तैलस्य च घृतस्य च।
मांसस्य मधुनश्चैव यच्चान्यद्वस्तुसम्भवम्॥ १०७॥

अन्येषां लवणादीनां मद्यानामोदनस्य च।
पक्वान्नानां च सर्वेषां तन्मूल्याद्द्विगुणो दमः॥१०८॥

Those who steal cotton bales, cotton, wines, cowdung, molasses, fish, birds, oil, clarified butter, flesh, honey, salt, rice and cooked food should be fined twice the amount of the price of these articles.

पुष्पेषु हरिते धान्ये गुल्मवल्लीलतासु च।
अन्नेषु परिपूर्णेषु दण्डः स्यात्पञ्चमाषकम्।
परिपूर्णेषु धान्येषु शाकमूलफलेषु च॥१०९॥
निरन्वये शतं दण्ड्यः सान्वये द्विशतं दमः।
येन येन यथाङ्गेन स्तेनोऽन्येषु विचेष्टते॥११०॥
तत्तदेव हरेत्तस्य प्रत्यादेशाय पार्थिवः।
द्विजोऽध्वगः क्षीणवृत्तिर्द्वाविक्षू द्वे च मूलके॥१११॥

A man who steals grain out of a field, flowers, creepers and rice should be fined five māṣās of gold or silver and the theft of ripe crop, vegetables, berries and fruits, should be punished with a fine of 100 Paṇas if the thief has no sons and if the thief has son than 200 Daṇḍas. The limbs of a thief employed in the accomplishment of his mission should be cut off. There is no sin if a Brāhmaṇa who is not carrying anything, through hunger plucks a couple of sugarcanes or berries on his way.

त्रपुसोर्वारुकौ द्वौ च तावन्मात्रं फलेषु च।
तथां च सर्वधान्यानां मुष्टिग्राहेण पार्थिव॥११२॥
शाके शाकप्रमाणेन गृह्यमाणे न दुष्यति।
वानस्पत्यं फलं मूलं दार्वग्न्यर्थं तथैव च॥११३॥
तृणं गोऽभ्यवहारार्थमस्तेयं मनुरब्रवीत्।
अदेववाटिजं पुष्पं देवतीर्थं तथैव च॥११४॥
आददानः परक्षेत्रान्न दण्डं दातुमर्हति।

Manu has said that there is no crime in taking a couple of cucumbers, two melons in fact any two fruits, two handfuls of grain, as well as the taking of śāka in an equally small quantity, the fruits growing on forest trees, forest berries, a small quantity of firewood, grass, the plucking of flowers from elsewhere in the absence of a flower garden for divine worship. A man found doing any of these things should not be punished.

शृङ्गिणं नखिनं राजन्दंष्ट्रिणं च वधोद्यतम्॥११५॥
यो हन्यान्न स पापेन लिप्यते मनुजेश्वर।

O king! O best among the men! a man who kills any animals having horns, nails and fangs and wishing to slay lions, snakes, etc. does not commit any sin.

गुरुं वा बालवृद्धं वा ब्राह्मणं वा बहुश्रुतम्॥११६॥
आततायिनमायान्तं हन्यादेवाविचारयन्।
नाततायिवधे दोषो हन्तुर्भवति कश्चन॥११७॥

If a Brāhmaṇa, a preceptor, a child, a learned man, who comes to attack and kills an Ātatāyi, then there is no sin in ḳilling of that. (endeavouring to kill some one, a murderer)

प्रकाशं वाऽप्रकाशं वा मन्युस्तं मन्युमृच्छति।
गृहक्षेत्राभिहर्त्तारस्तथागम्याभिगामिनः॥११८॥
अग्निदो गरदश्चैव तथा चाभ्युद्यतायुधः।
अभिचारं तु कुर्वाणो राजगामि च पैशुनम्॥११९॥
एते हि कथिता लोके धर्मज्ञैराततायिनः।

One, who commits the sin openly or hidely, becomes sinner. Those who deprive others of their houses and fields, those who indulge with the other class of women whom they ought to avoid, those who set fire to others property, those who give poison, those who treacherously kill another with a weapon, those who act mercilessly against a king are known as Ātatāyins by the knowers of Dharma.

भिक्षुकोऽप्यथवा नारी योऽपि वा स्यात् कुशीलवः॥
प्रविशेत्प्रतिषिद्धस्तु प्राप्नुयाद्द्विगुणं दमः।
परस्त्रीणां तु सम्भाषे तीर्थेऽरण्ये गृहेऽपि वा॥१२१॥
नदीनां चैव सम्भेदैः स संग्रहणमाप्नुयात्।

If a beggar, a woman, or a vicious person, though prohibited, enters the house of someone, he should be fined double. Those who are found talking to another woman in a sacred place, forest, or in their own house, those who are detected in breaking a river dam should be punished by the sentence named Saṅgrahaṇa.

न सम्भाषेत्परस्त्रीभिः प्रतिषिद्धः समाचरेत्॥ १२२॥
प्रतिषिद्धे समाभाष्य सुवर्णं दण्डमर्हति।
नैशाचारणदारेषु विधिरात्मोपजीविषु॥ १२३॥
सज्जयन्ति मनुष्यैस्ता निगूढं वा चरन्त्युत।
किंचिदेव तु दाप्यः स्यात्सम्भाषेणापचारयन्॥ १२४॥
प्रेष्यासु चैव सर्वासु गृहप्रव्रजितासु च।

Nobody should talk to another's woman and it should be prohibited by the king. If anyone is found talking to women he should be fined a tolā of gold, but there is no serious crime in talking to actresses in private or walking with them in private for it is their profession and they should therefore be given a little punishment for doing so. This should be applied for those who earn their livelihood by prostituting going outside from their homes.

योऽकामां दूषयेत्कन्यां स सद्यो वधमर्हति॥ १२५॥
सकामां दूषमाणस्तु प्राप्नुयाद्द्विशतं दमम्।
यश्च संचारकस्तत्र पुरुषः स तथा भवेत्॥ १२६॥
पारदारिकवदण्ड्यो योऽपि स्यादवकाशदः।
बलात्सन्दूषयेद्यस्तु परभार्य्यां नरः क्वचित्॥ १२७॥

One who forcibly violates the modesty of a girl without her desire should be killed speedily. If some one does so with her permission he should be fined two hundred Paṇas and the person who is assisting, taking share therein, should also be punished with a equal penalty (i.e., death). One who allows another to commit such a thing in his house is also punishable like above man.

वधो दण्डो भवेत्तस्य नापराधो भवेत्स्त्रियाः।
रजस्तृतीयं या कन्या स्वगृहे प्रतिपद्यते॥ १२८॥
अदण्ड्या सा भवेद्राज्ञा वरयन्ती पतिं स्वयम्।

The person who forcibly commits such an act with another woman is worthy of being killed outright, but the woman so outraged is faultless. If a virgin after getting menses for the third time in her father's house, seeks a husband for herself, should not be punished by a sovereign.

स्वदेशे कन्यकां दत्त्वा तामादाय तथा व्रजेत्॥ १२९॥
परदेशे भवेद्वध्यः स्त्रीचोरः स यतो भवेत्।
अद्रव्या मृतपत्नीं तु संगृह्णन्नापराध्यति॥ १३०॥
सद्रव्यां तां संग्रहीता दण्डं तु क्षिप्रमर्हति।

One who takes the girl away to a foreign land after marrying her in his own country is a thief and should be killed. If one is carrying away a woman who is without ornaments or property, and is widow, then he is not guilty; but if one carries away a widow with property, he is liable to be punished instantly.

उत्कृष्टं या भजेत्कन्या देया तस्यैव सा भवेत्।१३१॥
यच्चान्यं सेवमानां च संयतां वासयेद्गृहे।

A girl who desires to marry a high class man should be given to him according to prescribed rites; but if a girl wants to marry a lower class person, she be confined in the house only.

उत्तमां सेवमानस्तु जघन्यो वधमर्हति।
जघन्यमुत्तमा नारी सेवमाना तथैव च॥ १३२॥

If a person of low caste wishes to marry a high class woman and does so would be punished with death; similarly a high class woman marrying a low caste man should also be punished with death.

भर्त्तारं लङ्घयेद्या स्त्री ज्ञातिभिर्बलदर्पिता।
तां च निष्कासयेद्राजा संस्थाने बहुसंस्थिते॥ १३३॥

If a woman disobedient to her husband on account of being proud of her community, should be driven out of the house and should be kept within resort of many people by the king.

हताधिकारां मलिनं पिण्डमात्रोजीविनाम्।
वासयेत्स्वैरिणीं नित्यं सवर्णेनाभिदूषिताम्॥ १३४॥

She should be deprived of her authority and given dirty clothes and food just enough for her to live upon when defiled by a man of her caste. She should be lodged in one's own house in that condition.

ज्यायसा दूषिता नारी मुण्डनं समवाप्नुयात्।
वासश्च मलिनं नित्यं शिखां संप्राप्नुयाद्दश॥ १३५॥

The head of the woman defiled by a superior man should be shaved and ten locks of hair left on her head and she should be given dirty clothes to put on.

ब्राह्मणः क्षत्रियो वैश्यः क्षत्रविट्शूद्रयोषितः।
व्रजन्दाप्यो भवेद्राज्ञा दण्डमुतमसाहसम्॥ १३६॥
वैश्यागमे च विप्रिस्य क्षत्रियस्यान्त्यजागमे।
मध्यमं प्रथम वैश्यो दण्ड्यः शूद्रगमाद्भवेत्॥ १३७॥

A Brāhmaṇa, Kṣatriya and a Vaiśya who indulges with a Kṣatriya, Vaiśya and Śūdra woman in lower order should be punished Uttama Sāhasa (1080 Paṇas); and if a Brāhmaṇa indulges with a Vaiśya woman, or a Kṣatriya with a Śūdra woman, they should be fined Madhyama Sāhasa and if a Vaiśya indulges with a Śūdra woman, he would be fined Prathama Sāhasa.

शूद्रः सवर्णागमने शतं दण्ड्यो महीक्षिता।
वैश्यस्तुद्विगुणं राजन्क्षत्रस्तु त्रिगुणं तथा॥ १३८॥
ब्राह्मणश्च भवेद्दण्ड्यस्तथा राजंश्चतुर्गुणम्।
अगुप्तासु भवेद्दण्डः स्वगुप्तास्वधिको भवेत्॥ १३९॥

O king! a Śūdra should be fined 100 Paṇas for having illicit connection with a woman of his own community. If a Vaiśya does so with a Vaiśya woman will be fined twice, if a Kṣatriya does so with a woman of his caste will be fined triple of that amount and four times the amount in case of a Brāhmaṇa when he does illicit connection with a Brāhmaṇa woman. This amount of fine is said for those women who are without any guardianship; but it should be increased if the crime committed with a woman who is under guardianship.

मातापितृष्वसा श्वश्रूर्मातुलानी पितृव्यजा।
पितृव्यसखिशिष्यस्त्री भगिनी तत्सखी तथा।
भ्रातृभार्यागमे पूर्वाद्दण्डस्तु द्विगुणो भवेत्॥ १४०॥

One who has illicit connection with the sister of his father or mother, mother-in-law, maternal uncle's wife, uncle's daughter, aunt, sister, wife of a friend or a disciple, a brother's wife, should be fined twice the amount of fine as above mentioned.

भागिनेयी तथा चैव राजपत्नी तथैव च।
तथा प्रव्रजिता नारी वर्णोत्कृष्टा तथैव च॥ १४१॥
इत्यगम्याश्च निर्दिष्टास्तासां तु गमने नरः।
शिश्नस्योत्कर्त्तनं कृत्वा ततस्तु वधमर्हति॥ १४२॥

The daughter of a sister, the wife of a king, the exiled woman and a high class woman are not fit to be approached. He who indulges with these, must have his penis cut off and killed.

चण्डालीं च श्वपाकीं च गच्छन्वधमवाप्नुयात्॥ १४३॥
तिर्यग्योनिं च गोवज्जर्यं मैथुनं यो निषेवतो।
वपनं प्राप्नुयाद्दण्डं तस्याश्च यवसोदकम्॥ १४४॥

One who indulges with a Cāṇḍāla's wife, who eats dog's flesh, should be killed; and one who has illicit connection with animals except cow, should be shaved his head and that animal should be served with food and water etc.

सुवर्णं च भवेद्दण्ड्यो गां व्रजन्मनुजोत्तम।
वेश्यागामी द्विजो दण्ड्यो वेश्याशुल्कसमं पणम्॥ १४५

If a person indulges with a cow should be fined a gold piece and a twice-born indulging with a prostitute should be fined equal to her wages.

गृहीत्वा वेतनं वेश्या लोभादन्यत्र गच्छति।
वेतनं द्विगुणं दद्याद्दण्डं च द्विगुणं तथा॥ १४६॥

If a prostitute after getting her wages from anyone, goes to another person she should be fined double the amount paid to her in advance, besides the twice punishment.

अन्यमुद्दिश्य यो वेश्यां नयेदन्यस्य कारयेत्।
तस्य दण्डो भवेद्राजन्सुवर्णस्य च माषकम्॥ १४७॥

O king! If a man takes a call-girl to another person after promising her to some particular individual should be fined a māṣā of gold.

नीत्वा भोगान्न यो दद्याद्दाप्यो द्विगुणवेतनम्।
राज्ञश्च द्विगुणं दण्डं ततो धर्मो न हीयते॥ १४८॥

One who after taking a whore does not indulge with her, the king should make him pay her twice as much and should levy a similar amount of fine for himself. Dharma will not thereby be upset.

बहूनां व्रजतामेकां सर्वे ते द्विगुणं दमम्।
दद्युः पृथक् पृथक् सर्वे दण्डं च द्विगुणं परम्॥ १४९॥

If many people forcibly indulge with a concubine at once, the king should make each one of them pay her double the amount of her wages.

न माता न पिता, न स्त्री न ऋत्विग् याज्यमानवाः।
अन्योन्यं पतितास्त्याज्या योगे दण्ड्याः शतानि षट्॥

Fallen father, mother, wife, preceptor, priests should not be abandoned, but a man doing so otherwise should be fined six hundred gold coins.

पतिता गुरवस्त्याज्या न तु माता कथंचन।
गर्भधारणपोषाभ्यां तेन माता गरीयसी॥ १५१॥

Fallen Gurus are to be abandoned; and fallen mother should never be neglected. She is superior to all on account of her bearing the child in her womb and nourishing him.

अपीयानोऽप्यनध्याये दण्ड्यः कार्षापणत्रयम्।
अध्यापकश्च द्विगुणं तथाचारस्य लङ्घने॥ १५२॥
अनुक्तस्य भवेद्दण्डः सुवर्णस्य च कृष्णलम्।

If a student reads in a particular prohibited day, he should be fined of three Kārṣāpaṇa and the teacher is be fined doubled amount. If one is regardless of customs or law, he should be fined similarly. Where no fine is specifically mentioned, gold Kṛṣṇalas ought to be inferred.

भार्या पुत्रश्च दासश्च शिष्यो भ्राता च सोदरः॥ १५३॥
कृतापराधास्ताड्याः स्यू रज्ज्वा वेणुदलेन वा।
पृष्ठतस्तु शरीरस्य नोतमाङ्गं कथंचन॥ १५४॥

Wife, sons, servants, disciples, brothers should be beaten on their back with a rope or a cane when they commit a fault. They should never be beaten on their heads.

अतोऽन्यथा प्रहरतः प्राप्तं स्याच्चोरकिल्बिषम्।
दूतीं समाह्वयंश्चैव यो निषिद्धं समाचरेत्॥ १५५॥
आच्छन्नं वा प्रकाशं वा स दण्ड्यः पार्थिवेच्छया।

One who does so should be punished like a thief. If a person sets animals to fight with each other or gambles he shóuld be punished by the sovereign according to his discretion.

वासांसि फलकैः श्लक्ष्णैर्निर्णिज्याद्रजकः शनैः॥ १५६॥
अतोऽन्यथा हि कुर्वंस्तु दण्ड्यः स्याद्रुक्ममाषकम्।
रक्षास्वधिकृतैश्चैव प्रदेयं यैर्विलुप्यते॥ १५७॥
कर्षकेभ्योऽर्थमादाय यः कुर्यात् करमन्यथा।
तस्य सर्वस्वमादाय तं राजा विप्रवासयेत्॥ १५८॥

A washerman should very carefully and cautiously wash fine clothes, on a wooden-plate or on a good stonepiece, he should be fined a māṣā of gold if he does not do so. If a thing is found missing under the custody of its custodians, they should be made to make it good. If the revenue obtained by servant from the cultivators be not paid to the king's coffer or to the proprietor, his property is to be ruined and he should be exiled.

ये नियुक्ताः स्वकार्येषु हन्युः कार्याणि कार्थिणाम्।
निर्घृणाः क्रूरमनसः सर्वे कर्मापराधिनः॥ १५९॥
धनोष्मणा पच्यमानास्तान् निःस्वान् कारयेन्नृपः।

The officials of any estate who spoil the interests of the subjects and who are found to be void of sympathy and full of wickedness should be deprived of all their wealth. Those who persecute the subjects by misrepresenting the mandates of the sovereign should also be similarly dealt with.

कूटशासनकर्त्तुश्च प्रकृतीनां च दूषकान्॥ १६०॥
स्त्रीबालब्राह्मणघ्नांश्च वध्याद्विट्सेविनस्तथा।
अमात्यः प्राड्विवाको वा यः कुर्यात् कार्यमन्यथा॥ १६१॥
तस्य सर्वस्वमादाय तं राजा विप्रवासयेत्।

Those who govern intricately who kill women, children, Brāhmaṇa and who eat fishes, should be hanged and the minister or any other official of the state be he a minister or a chief of the judiciary (Prāḍvivāka) if he is working contrary to the policy of the crown should be banished after being deprived of all his wealth.

ब्रह्मघ्नश्च सुरापश्च तस्करो गुरुतल्पगः॥ १६२॥
एतान् सर्वान्पृथग्विंस्यान्महापातकिनो नरान्।
महापातकिनो वध्या ब्राह्मणं तु विवासयेत्॥ १६३॥
कृतचिह्नं स्वदेशाच्च शृणु चिह्नाकृतिं ततः।

Those who kill Brāhmaṇa, indulge in drinking, thieves and those who indulge with preceptor's wife should be killed. If such a man be a Brāhmaṇa he should be banished; with a mark on his body; or they might be branded with different marks and then exiled.

गुरुतल्पे भगः कार्यः सुरापाने सुराध्वजः॥ १६४॥
स्तेने तु श्वपदं तद्वद्ब्रह्महन्यशिराः पुमान्।
असम्भाष्या ह्यसम्भोज्या असंवाह्या विशेषतः॥ १६५॥
त्यक्तव्याश्च तथा राजज्ञातिसम्बन्धिबान्धवैः।

Those who have illicit connection with preceptor's wife should be marked resembling the female privacy, those who drink should be marked with the sign of a flag hung at a tavern, a thief should be branded with the sign of dog feet and a man killing a Brāhmaṇa with the sign of a headless human body. O king, great sinners are not be taken in society of their community. None should speak with them, none should live with them and none should maintain the relation of marriage with them in any condition.

महापातकिनो वित्तमादाय नृपतिः स्वयम्॥ १६६॥
अप्सु प्रवेशयेद्दण्डं वरुणायोपपादयेत्।

The sovereign should undertake all their wealth in his custody and plunge it into the waters in the name of Lord Varuṇa.

सहोढं न विना चोरं घातयेद्धार्म्मिको नृपः॥ १६७॥
सहोढं सोपकरणं घातयेदविचारयन्।
ग्रामेष्वपि च ये केचिच्चोराणां भक्ष्यदायकाः॥ १६८॥
भाण्डावकाशदाश्चैव सर्वांस्तानपि घातयेत्।

A noble sovereign should not punish a thief having a wife. But when he is caught with all the stolen things with his wife he should be punished without any hesitation. In village those people are also to be punished who help thieves by providing them with food, utensils and shelter.

राष्ट्रेषु राज्ञाधिकृताः सामन्ताश्चैव दूषकाः॥ १६९॥
अभ्यघातेषु मध्यस्थाः क्षिप्रं शास्यास्तु चोरवत्।

The officials of the state who may have created a depravity among the subjects should also be punished like a thief instantly.

ग्रामघाते मठाभङ्गे पथि मोषाभिमर्दने॥ १७०॥
शक्तितो नाभिधावन्तो निर्वास्याः सपरिच्छदाः।

If the officials do not run and rescue according to their might, where there is a danger in a village, say a house fallen or when a woman is attacked on the way, should be deprived of all their wealth by the sovereign and then exiled with his family.

राज्ञः कोशापहर्तृंश्च प्रतिकूलेषु संस्थितान्॥ १७१॥
अरीणामुपकर्तृंश्च घातयेद्विविधैर्वधैः।
सन्धिं कृत्वा तु ये चौर्य्यं कुर्वन्ति तस्कराः॥ १७२॥
तेषां छित्त्वा नृपो हस्तौ तीक्ष्णशूले निवेशयेत्।

Those who plunder a royal treasure or assist the enemies of the sovereign should also be killed. Those who commit thefts by housebreaking or other similar devices in course of the night should be punished by their hands being cut and they should be hụng on a trident.

तडागभेदकं हन्यादप्सु शुद्धवधेन च॥ १७३॥
यस्तु पूर्वं निविष्टं स्यात्तडागस्योदकं हरेत्।

One who breaks the pond should be punished by being drowned, or by any other means thus punished. Those who stop the course of water in a tank, should also be similarly punished.

आगमं चाप्यपां भिन्द्यात्स दाप्यः पूर्वशासनम्॥ १७४॥
कोष्ठागारायुधागारदेवागारविभेदकान्।
पापान्पापसमाचारान्घातयेच्छीघ्रमेव च॥ १७५॥
समुत्सृजेद्राजमार्गे यस्त्वमेध्यमनापदि।
स हि कार्षापणं दण्ड्यस्तत्त्वमेध्यं च शोधयेत्॥ १७६॥

Those who break into a royal arsenal or a temple should be killed outright. Those who, in times of no danger, throw unholy things on the royal road, should be fined one Kārṣāpaṇa and the king should make them clear off the road.

अजङ्गमोऽथवा वृद्धो गर्भिणी बाल एव च।
परिभाषणमर्हन्ति न च शोध्यमिति स्थितिः॥ १७७॥
प्रथमं साहसं दण्ड्यो यश्च मिथ्यां चिकित्सते।
परुषे मध्यमं दण्डमुत्तमं च तथोत्तमे॥ १७८॥

If these be crupple, old persons, pregnant women and children; a lame man, they will be chastised by mere speech. A physician who purposely spoils the treatment of a patient should be fined with 1060 Paṇas. Those whose treatment is blameable should be fined Madhyama Sāhasa and the false ones should be fined Prathama Sāhasa.

छत्रस्य ध्वजयष्टीनां प्रतिमानां च भेदकाः।
प्रतिकुर्युस्ततः सर्वे पञ्च दण्ड्याः शतानि च॥ १७९॥
अदूषितानां द्रव्याणां दूषणे भेदने तथा।
मणिनामपि भेदेन दण्ड्यः प्रथमसाहसम्॥ १८०॥

Those who break a state umbrella, banner or an idol should be fined 500 gold pieces and made to repair them. Those who break pure articles and also those who break jewels should be fined Prathama Sāhasa.

समं च विषमं चैव कुरुते मूल्यतोऽपि वा।
समाप्नुयात्स वै पूर्वं दममध्यममेव च।१८१॥
बन्धनानि च सर्वाणि राजमार्गे निवेशयेत्।
कर्षन्तो यत्र दिश्यन्ते विकृताः पापकारिणः॥ १८२॥

One who increases or decreases unjustly the value of anything should be fined accordingly. The prison and the place of capital punishment should be made on a public road at such a place as to enable the sovereign to have an eye on the culprits.

प्राकारस्य च भेत्तारं परिखाणां च भेदकम्।
द्वाराणां चैव भेत्तारं क्षिप्रं निर्वासयेत्पुरात्॥ १८३॥

Those who break the city walls, ditches or gates should be exiled as well; those who plough not well and instruct the vicious should be exiled.

मूलकर्म्माभिचारेषु कर्त्तव्यो द्विशतीदम्।
अबीजविक्रयी यश्च बीजोत्कर्षक एव च॥ १८४॥
मर्यादाभेदकश्चापि विकृतं वधमाप्नुयात्।

One who practices Vaśīkaraṇa and Abhicāra practices, etc., should be fined 200 Paṇas. One who sells bad seeds calling them to be good and also one who interferes with the authority of the sovereign should be killed, after being disfigured.

सर्वसङ्करपापिष्ठं हेमकारं नराधिप॥ १८५॥
अन्याये वर्त्तमानं च च्छेदयेल्लवशः क्षुरैः।
द्रव्यमादाय वणिजामनर्घेणावरुन्धताम्॥ १८६॥
द्रव्याणां दूषको यस्तु प्रतिच्छन्नस्य विक्रयी।
मध्यमं प्राप्नुयाद्दण्डं कूटकर्त्ता तथोत्तमम्॥ १८७॥

The goldsmith who adulterates the articles of manufacture with mischief should be cut down to pieces by weapons and one who taking things from a trader does not pay the price or sells privately those things should be fined Madhyama Sāhasa. A man found selling things by speaking a lie, should also be similarly dealt with.

राजा पृथक् पृथक् कुर्याद्दण्डं चोत्तमसाहसम्।
शास्त्राणां यज्ञतपसां देशानां क्षेपकी नरः॥१८८॥
देवतानां सतीनां च उत्तमं दण्डमर्हति।
एकस्य दंडपारुष्ये बहूनां द्विगुणो दमः॥१८९॥
कलहो यद्गतो दाप्यो दंडश्च द्विगुणस्ततः।
मध्यमं ब्राह्मणं राजा विषयाद्विप्रवासयेत्॥१९०॥

If a man finds fault with and blames weapons, sacrifices, asceticism, country idol, chaste woman should be fined 1060 Paṇas (Uttama Sāhasa) and if a similar offence is committed by a group of persons, each one of them should be severally fined twice as much and one who gives rise to quarrels should also be punished.

लशुनं च पलांडुं च शूकरं ग्रामकुक्कुटम्।
तथा पञ्चनखं सर्वं भक्ष्यादन्यत्तु भक्षयेत्॥१९१॥
विवासयेत्क्षिप्रमेव ब्राह्मणं विषयात्स्वकात्।
अभक्ष्यभक्षणे दण्ड्यः शूद्रो भवति कृष्णलम्॥१९२॥

A Brāhmaṇa who eats garlic, onions, ham, chicken and animals of five nails and other uneatablea should be banished by a sovereign; and a Śūdra doing so should be fined one rattī (Kṛṣṇala) of gold.

ब्राह्मणक्षत्रियविशां चतुस्त्रिद्विगुणं स्मृतम्।
यः साहसं कारयति स दंड्यो द्विगुणं दमम्॥१९३॥
यस्त्वेवमुक्त्वाहं दाता कारयेत्स चतुर्गुणम्।
सन्दिष्टस्याप्रदाता च समुद्रगृहभेदक्ः॥१९४॥
पञ्चाशत्पणिको दंडस्तत्र कार्यो महीक्षिता।

Whereas Brāhmaṇas, Kṣatriyas and Vaiśyas doing so are to be fined fourfold, threefold and twofold respectively greater than Śūdra; the one who excites them should be fined twice as much. If one volunteers to finance and thus help them to eat uneatable should be fined four times, one who does not pay where ordered by a donor to do so and one who breaks open a lock or crosses an ocean should be fined 50 paṇas.

अस्पृश्यं चास्पृशन्नार्यो ह्ययोग्योऽयोग्यकर्मकृत्॥१९५॥
पुंस्त्वहर्त्ता पशूनां च दासीगर्भविनाशकृत्।
शूद्रप्रव्रजितानां च दैवे पैत्रे च भोजकः॥१९६॥
अव्रजन् बाढमुक्त्वा तु तथैव च निमन्त्रणे।
एते कार्षापणशतं सर्वे दंड्या महीक्षिता॥१९७॥

One who is holy and of a superior class if he touches anything which he ought not, or attempts to do a hard thing, which he is unable to do, or gelds animals, or procures abortion to a maid, or eats in a Śūdra's Daiva and Pitṛ Karmas and does not attend the invitation after accepting it should be fined 100 Kārṣāpaṇas.

दुःखोत्पादि गृहे द्रव्यं क्षिपन्दण्डस्तु कृष्णलम्।
पितापुत्रविरोधे च साक्षिणां द्विशतो दमः॥१९८॥
तुलाशासनमानानां कूटकृन्मानकस्य च।
एभिश्च व्यवहर्त्ता च स दण्ड्यो दममुत्तमम्॥१९९॥

One who throws about stones or thorns in the house of a good man should be fined one Kṛṣṇala of gold and one who gives evidence in a dispute between father and son should be fined 200 Damas, and if he be a honourable man, he should be fined 800 Daṇḍas and one who gives a false evidence inspite of his being aware of the laws should be fined 800 Paṇas and one who uses false weights should be fined 1060 paṇas, (Uttama Sāhasa).

विषाग्निदां पतिगुरुनिजापत्यप्रमापणीम्।
विकर्णनासिकां व्योष्ठीं कृत्वा गोभिः प्रमापयेत्॥२००॥
ग्रामस्य दाहका ये च ये च क्षेत्रस्य वेश्मनः।
राजपत्न्यभिगामी च दग्धव्यास्ते कटाग्निना॥२०१॥

One who kills his wife, son, husband, preceptor with poison or fire, etc., should be punished by his nose being clipped and ears and lips being chopped and then killed near a cow yard. One who sets fire to the farm, crops, stocks or house or indulges with a queen should be burnt in the fire of straw.

ऊनं वाप्यधिकं चापि लिखेद्यो राजशासनम्।
पारदारिकचौरं वा मुंचतो दण्ड उत्तमः॥२०२॥

अभक्ष्येण द्विजं दूष्य दण्ड्य उत्तमसाहसम्।
क्षत्रियं मध्यमं वैश्यं प्रथमं शूद्रमर्द्धकम्।। २०३।।
मृताङ्गलग्नविक्रेतुर्गुरुं ताडयतस्तथा।
राजयानासनारोढुर्दण्ड उत्तमसाहसः।। २०४।।
यो मन्येताजितोऽस्मीतिन्यायेनापि पराजितः।
तमायान्तं पुनर्जित्वा दण्डयेद्द्विगुणं दमम्।। २०५।।

A king's writer, if he by some defects more and less, in his writing on a stamp-paper frees a thief, would be fined Uttama Sāhasa (1060 Paṇas). If he be a Kṣatriya, he would be fined Madhyama Sāhasa; if a Vaiśya, he would be fined Prathama Sāhasa and if a Śūdra he would be fined half of it. One who defiles a Brāhmaṇa by making him eat anything unworthy should also be fined 1060 Paṇas, if he does so with a Kṣatriya the fine should be 405 Paṇas, if he does so with a Vaiśya, the fine should be 270 Paṇas and in case of a Śūdra it should be 135 Paṇas.

आह्वानकरो मध्यः स्यादनाह्वाने तथाह्वयन्।
दण्डिकस्य च यो हस्तादभियुक्त पलायते।। २०६।।
हीनः पुरुषकारेण तं दण्ड्याद्दाण्डिको धनम्।
प्रेष्यापराधात्प्रेष्यस्तु स दण्ड्यश्चार्द्धमेव च।। २०७।।
दण्डार्थं नियमार्थं च नीयमानेषु बन्धनम्।
यदि कश्चित्पलायेत दण्डश्चाष्टगुणो भवेत्।। २०८।।

One who does not present himself in obedience to a writ-royal or comes unasked and the man who being sentenced effects his escape from the judge and those who are without any manhood should be made liable to a fine of silver or gold as the case may be. A messenger for his fault should be fined half of the above mentioned fine. One who escapes from the lock-up where he is confined to meet his deserts or receive the award of his quota of punishment as codified, should be punished with eight times the punishment above prescribed.

अनिन्दिते विवादे तु नखरोमावतारणम्।
कारयेद्यः स पुरुषो मध्यमं दण्डमर्हति।। २०९।।

One who gets another's hair or nails clipped in course of innocent discussions should be fined 405 Paṇas.

बन्धनं चाप्यवध्यस्य बलान्मोचयते तु यः।
वध्यं विमोचयेद्यस्तु दण्डाद्द्विगुणभाग्भवेत्।। २१०।।
दुर्दृष्टव्यवहाराणां सभ्यानां द्विगुणो दमः।
राज्ञा त्रिंशद्गुणो दण्डः प्रक्षेप्य उदके भवेत्।। २११।।

One who sets at liberty a man kept in confinement or a culprit worthy of being set to the gallows should be punished twice as much as prescribed for the real culprit. If the countries of a king do anything unmindfully they should be fined thirty times the amount prescribed which the king should offer to God Varuṇa.

अल्पदण्डेऽधिकं कुर्याद्विपुले चाल्पमेव च।
ऊनाधिकं तु तं दण्डं सभ्यो दद्यात्स्वकाद्गृहात्।। २१२।।
यावानवध्यस्य वधे तावान्वध्यस्य रक्षणे।
अधर्मो नृपतेर्दृष्टस्तथा वध्यस्य मोक्षणे।। २१३।।

If an official of the state inflicts less or more fine than prescribed, he should be made to recoup the shortcomings out of his own pocket. The sin that a sovereign commits in taking the life of an innocent person is just the same as is accrued in protecting a man worthy of being condemned to death.

ब्राह्मणं नैव हन्यात्तु सर्वपापेष्ववस्थितम्।
प्रवासयेत्स्वकाद्राष्ट्रात्समग्रधनसंयुतम्।। २१४।।

A Brāhmaṇa, commiter of any crime, howsoever serious it may be, should not be condemned to death. He should only be deprived of his wealth and exiled.

न जातु ब्राह्मणं वध्यात्पातकं त्वधिकं भवेत्।
यस्मात्तस्मात्प्रयत्नेन ब्रह्महत्यां विवर्ज्जयेत्।। २१५।।

A Brāhmaṇa should never be killed for there is a great sin in doing so, one should therefore avoid doing that.

अदण्ड्यान्दण्डयन्राजा दण्ड्यांश्चैवाप्यदण्डयन्।
अयशो महदाप्नोति नरकं चाधिगच्छति।। २१६।।

The king who does not punish a man worthy of being condemned and punishes an innocent man merits enormous discredit and goes to hell.

ज्ञात्वापराधं पुरुषस्य राजा
कालं तथा चानुमतं द्विजानाम्।
दण्ड्येषु दण्डं परिकल्पयेत्तु
यो यस्य युक्तः स समीक्ष्य कुर्यात्।। २१७।।

A king should always punish a guilty person after knowing his crime and thinking over all aspects of the offence, in consultation with a twice-born.

इति श्रीमात्स्ये महापुराणे राजधर्मे दण्डप्रणयनं नाम
सप्तविंशत्यधिकद्विशततमोऽध्यायः।। २२७।।

* * *

CHAPTER 228

The propitiatory rites or Śāntis

मनुरुवाच

दिव्यान्तरिक्षभौमेषु या शान्तिरभिधीयते।
तामहं श्रोतुमिच्छामि महोत्पातेषु केशव।। १।।

Manu said– "O Keśava! please tell me how peace-offerings (Śānti) are made to avert the ominious signs seen in the celestial, intermediate and terrestrial regions."

मत्स्य उवाच

अथातः संप्रवक्ष्यामि त्रिविधामद्भुतादिषु।
विशेषेण तु भौमेषु शान्तिः कार्या तथा भवेत्।। २।।

The Lord Matsya said– "O King! I shall enumerate you the ceremonies of three types that one ought to perform when the evils appear there. Out of them those relating to the terrestrial region should be performed without delay."

अभया चान्तरिक्षेषु सौम्या दिव्येषु पार्थिव।
विजिगीषुः परं राजन्भूतिकामस्तु यो भवेत्।। ३।।
विजिगीषुः परानेवमभियुक्तस्तथा परैः।

O king, Abhayā ceremony should perform for the evils of the intermediate region and the Saumyā ceremony for the celestial region. An ambitious man persecuted by another and desirous of prosperity and of conquering his enemies should perform Abhayā rites to obtain his desires and annihilate his enemies.

तथाभिचारशङ्कायां शत्रूणामभिनाशनः।४।।
भये महति सम्प्राप्ते अभया शान्तिरिष्यते।

When one becomes afraid in his abhicāra practises (magic or charm for a malevolent purposes) or when one wants to destroy enemies, or when great danger comes up, Abhayā peace-offering should be performed.

राजयक्ष्माभिभूतस्य क्षतक्षीणस्य चाप्यथ।। ५।।
सोम्या प्रशस्यते शान्तिर्यज्ञकामस्य चाप्यथ।
भूकम्पे च समुत्पन्ने प्राप्ते चान्नक्षये तथा।। ६।।

Saumyā-Śāntī should be performed by the people suffering from diseases. People used to the performance of sacrifices and those wounded should perform also Saumyā-Śāntī.

अतिवृष्ट्यामनावृष्ट्यां शलभानां भयेषु च।
प्रमत्तेषु च चोरेषु वैष्णवी शान्तिरिष्यते।। ७।।

Vaiṣṇavī-Śānti is to be performed when there is an earthquake or scarcity of grain, famine; excessive rain, drought, visitation of locusts or raid by daring thieves.

पशुनां मारणे प्राप्ते नराणामपि दारुणे।
भूतेषु दृश्यमानेषु रौद्री शान्तिस्तथेष्यते।। ८।।

Raudrī-Śānti should be performed when lower animals and men being mostly to die and when terrestrial portentous signs become visible.

वेदनाशे समुत्पन्ने जने जाते च नास्तिके।
अपूज्यपूजने जाते ब्राह्मी शान्तिस्तथेष्यते।। ९।।

Brāhmī-Śānti should be performed during the time when the Vedic lore begins to decline, atheists begin to multiply and the unworthy ones begin to occupy the position of the worthy.

भविष्यत्यभिषेके च परचक्रभयेऽपि च।
स्वराष्ट्रभेदेऽरिवधे रौद्री शान्तिः प्रशस्यते॥ १०॥

When a sovereign ascends his throne, when there is a fear from any hostile monarch, when the country is disunited and when the destruction of enemies is intended, then Raudrī-Śānti is the best to be performed.

त्र्यहातिरिक्ते पवने भक्ष्ये सर्वविगर्हिते।
वैकृते वातजे व्याधौ वायवी शान्तिरिष्यते॥ ११॥

Vāyavī-Śānti should be performed when an uncommonly high wind blows for three days and all the eatable things become harmful and diseases arising from wind crop up.

अनावृष्टिभये जाते प्राप्ते विकृतिवर्षणे।
जलाशयविकारेषु वारुणी शान्तिरिष्यते॥ १२॥

Vāruṇī-Śānti should be performed when there rain hold off, agricultural prospects get ruined or when the tanks become impure.

अभिशापभये प्राप्ते भार्गवी च तथैव च।
जाते प्रसववैकृत्ये प्राजापत्या महाभुज॥ १३॥

O king, when one has to obviate the effects of a curse or spell, Bhārgavī-Śānti should be performed and Prājāpatyā-Śānti is to be performed when there is any irregularity in the time of pregnancy.

उपस्कराणां वैकृत्ये त्वाष्ट्री पार्थिवनन्दन।
बलानां शान्तिकामस्य कौमारी च तथा नृप॥ १४॥
कुर्याच्छान्तिमथाग्नेयीं संप्राप्ते वह्निवैकृते।
आज्ञाभङ्गे तु सञ्जाते तथा भृत्यादिसंक्षये॥ १५॥

O king, when the vegetables become polluted, Tvāṣṭrī-Śānti should be performed. Kaumārī-Śānti is very beneficial for the young ones, Āgneyī-Śānti is necessary to subdue fire, and when commands are not duly executed by the servants, when servants begin to perish.

अश्वानां शान्तिकामस्य तद्विकारे समुत्थिते।
अश्वानां कामयानस्य गान्धर्वी शान्तिरिष्यते॥ १६॥

Gāndharvī-Śānti is to be performed when horses begin to get unruly and when horses are desired.

गजानां शान्तिकामस्य तद्विकारे समुत्थिते।
गजानां कामयानस्य शान्तिराङ्गिरसी भवेत्॥ १७॥

When there is an epidemic among the elephants or when elephants are desired, then Āṅgirasī-Śānti should be performed.

पिशाचादिभये जाते शान्तिर्वै नैर्ऋती स्मृता।
अपमृत्युभये जाते दुःस्वप्ने च तथा स्थिते॥ १८॥
याम्यां तु कारयेच्छान्तिं प्राप्ते तु नरके तथा।
धननाशे समुत्पन्ने कौबेरी शान्तिरिष्यते॥ १९॥

Nairṛtya-Śānti should be performed when evil-spirits cause danger, Yāmyā-Śānti should be performed when there is a fear of an untimely death, when one has bad dreams and when there is a fear of hell. Kauberī-Śānti should be performed when riches begin to decline.

वृक्षाणां च तथार्थानां वैकृते समुपस्थिते।
भूतिकामस्तथा शान्तिं पार्थिवीं प्रतियोजयेत्॥ २०॥

Wishing prosperity a man should perform Pārthivī-Śānti ceremony at the time when the trees and their fruits and riches begin to decline.

प्रथमे दिनयामे च रात्रौ वा मनुजोत्तम।
हस्ते स्वातौ च चित्रायामादित्ये चाश्विने तथा॥ २१॥
अर्यम्णि सौम्यजातेषु वायव्यां त्वद्भुतेषु च।
द्वितीये दिनयामे तु रात्रौ च रविनन्दन॥ २२॥
पुष्याग्नेये विशाखासु पित्र्यासु भरणीषु च।
उत्पातेषु तथा भाग्ये आग्नेयीं तेषु कारयेत्॥ २३॥

On happening portentous things, one should perform Āgneyī-Śānti when any untoward things happen before daybreak or during the night time in the first *Prahara* when Hasta, Svāti, Citrā or Aśvinī asterisms are seen with the Sun in the north-western side; or when in the second *Prahara* of day or night Puṣyā, Viśākhā, Kṛtikā, Maghā and Bharaṇī stars go with the Sun and ominous signs are seen in the south-eastern corner.

तृतीये दिनयामे च रात्रौ च रविनन्दन।
रोहिण्यां वैष्णवे ब्राह्मे वासवे वैश्वदेवते॥ २४॥
ज्येष्ठायां च तथा मैत्रे ये भवन्त्यद्भुताः क्वचित्।
ऐन्द्री तेषु प्रयोक्तव्या शान्ती रविकुलोद्वह॥ २५॥

O son of Ravi, Aindrī-Śānti should be performed when any ominous signs are seen in the third Yama of night or day when Rohiṇī or Jyeṣṭhā star is seen with the Sun and ominous sign occurs in the south-east corner.

चतुर्थे दिनयामे च रात्रौ वा रविनन्दन।
सार्पे पौष्णे तथार्द्रायामहिर्बुध्न्ये च दारुणे॥ २६॥
मूले वारुणदैवत्ये ये भवन्त्यद्भुतास्तथा।
वारुणी तेषु कर्त्तव्या महाशान्तिर्महीक्षिता॥ २७॥

O son of the sun, a king should perform Mahā-Śānti ceremony when any portents happen in the fourth Yāma, night or day when Aśleṣā, Ārdrā, Puṣya or Mūlā star is seen with the Sun and ominous signs occur in the west.

मित्रंमण्डलवेलासु ये भवन्त्यद्भुताः क्वचित्।
तत्र शान्तिद्वयं कार्यं निमित्तेषु च नान्यथा।
निर्निमित्तकृता शान्तिर्निमित्तेनोपयुज्यते॥ २८॥

If any portents appear during the noon time, two propitiatory (Śānti) rites should be performed. If rites are performed without any cause, they beget no result.

बाणप्रहारा न भवन्ति यद्व-
द्राजन् नृणां सन्नहनैर्युतानाम्।
दैवोपघाता न भवन्ति तद्व-
द्धर्मात्मनां शान्तिपरायणानाम्॥ २९॥

O king! The rites performed for propitiatory remove the calamity of religious and tranquil-minded person as an armour saves one from a volley of arrows.

इति श्रीमात्स्ये महापुराणेऽद्भुतशान्ति-
र्नामाष्टाविंशत्यधिकद्विशततमोऽध्यायः॥२२८॥

CHAPTER 229

The Śānti Offerings

मनुरुवाच

अद्भुतानां फलं देव शमनं च तथा वद।
त्वं हि वेत्सि विशालाक्ष ज्ञेयं सर्वमशेषतः॥ १॥

Manu said– "O Lord! O large-eyed one, please tell me everything about the bad or good results of those portents and the ways of averting them. You know all the things."

अत्र ते वर्णयिष्यामि यदुवाच महातपाः।
अत्रये वृद्धगर्गस्तु सर्वधर्मभृतां वरः॥ २॥
सरस्वत्यां सुखासीनं गर्गं स्रोतसि पार्थिव।
पप्रच्छासौ महातेजा अत्रिर्मुनिजनप्रियम्॥ ३॥

Matsya said– I shall now describe to you what the great ascetic Garga, who was best among all religious persons, told to Atri. O King! when sage Garga, much beloved to all hermitages, was sitting on the banks of the river Sarasvatī, the fiery sage Atri asked him.

अत्रिरुवाच

नश्यतां पूर्वरूपाणि जनानां कथयस्व मे।
नगराणां तथा राज्ञां त्वं हि सर्वं वदस्व माम्॥ ४॥

Atri asked– "O Sage! what forms of men, as well as cities and kings were before their destruction, please tell me everything."

गर्ग उवाच

पुरुषापचारान्नियतमपरज्यन्ति देवताः।
ततोऽपरागाद्देवानामुपसर्गः प्रवर्तते॥ ५॥

Garga said– "The gods become enraged at the constant evil doings of men and then by cause of aversion of Devas, unfavourable things crop up.

दिव्यान्तरिक्षभौमं च त्रिविधं संप्रकीर्तितम्।
ग्रहर्क्षवैकृतं दिव्यमान्तरिक्षं निबोध मे॥ ६॥
उल्कापातो दिशां दाहः परिवेषस्तथैव च।
गन्धर्वनगरं चैव वृष्टिश्च विकृता तु या॥ ७॥

एवमादीनि लोकेऽस्मिन्नान्तरिक्षं विनिर्दिशेत्।

They are of three kinds, viz. ills pertaining to (1) Celestial, (2) Intermediate and (3) Terrestrial regions. When stars and planets are malefic, celestial and intermediate portents become visible, e.g., the shooting of stars, the preternatural redness of the sky, modifications in the halo of the Sun and Moon, the sight of the city of the Gandharvas in the sky, the unnatural rains, etc., are the portents in the intermediate regions.

चरस्थिरभवो भौमो भूकम्पश्चापि भूमिजः॥८॥
जलाशयानां वैकृत्यं भौमं तदपि कीर्त्तितम्।
भौमे त्वल्पफलं ज्ञेयं चिरेण च विपच्यते॥९॥

Inauspicious visitations among the movable and the immovable beings, earthquakes, changes in the waters of the rivers, etc., are the portents of the earthly or terrestrial region. The terrestrial portents show a little result and get fructified within a short time.

अभ्रजं मध्यफलदं मध्यकालफलप्रदम्।
अद्भुते तु समुत्पन्ने यदि वृष्टिः शिवा भवेत्॥१०॥
सासाहाभ्यन्तरे ज्ञेयमद्भुतं निष्फलं भवेत्।
अद्भुतस्य विपाकश्च विना शान्त्या न दृश्यते॥११॥
त्रिभिर्वर्षैस्तथा ज्ञेयं सुमहद्भयकारकम्।

The celestial portents produce middling effects; and get fructified within a comparatively longer time. If there is good rain within seven days of the happening of any kind of portent the latter becomes void of all effects. All the ills should be averted by the performance of the propitiatory rites, otherwise they are bound to produce their effect; the very terrible ones last for three years by endangering the king, his preceptor and city.

राज्ञः शरीरे लोके च पुरद्वारे पुरोहिते॥१२॥
पाकमायाति पुत्रेषु तथा वै कोशवाहने।

Their fructification takes place on the body of the kings, ordinary men, in the entrance of the city, in priest, in the sons or in the treasury.

ऋतुस्वभावाद्राजेन्द्र भवन्त्यद्भुतसंज्ञिताः॥१३॥
शुभावहास्ते विज्ञेयास्तांश्च मे गदतः शृणु।
वज्राशनिमहीकम्पसन्ध्यानिर्घातनिःस्वनाः॥१४॥
परिवेषरजोधूमरक्तार्कास्तमयोदयाः।
द्रुमोद्भेदकरस्नेहो बहुशः सफलद्रुमः॥१५॥
गोपक्षिमधुवृद्धिश्च शुभानि मधुमाधवे।

O king! I shall also explain to you that the various portents are giver of good-results by the influence of the various seasons of the year, as for instance, the falling of a thunder-bolt, earthquake, the thunder in the evening, loss of agricultural prospects, the Sun and Moon being circled by a halo, the sky being covered with dust or smoke, the directions assuming a red hue at the time of sunrise or sunset, the gush of myrrh from a large number of trees, the increase of cattle, birds and honey are all very favourable signs during the vernal season, the months of Caitra, Vaiśākha.

ऋक्षोल्कापातकलुषं कपिलार्केन्दुमण्डलम्॥१६॥
कृष्णश्वेतं तथा पीतं धूसरध्वान्तलोहितम्।
रक्तपुष्पारुणं सान्ध्यं नभः क्षुब्धार्णवोपमम्॥१७॥
सरितां चांबुसंशोषं दृष्ट्वा ग्रीष्मे शुभं वदेत्।

The appearance of a comet or a malignant star, the falling of meteorites, the Sun and sky in the evening turning tawny, the sky getting dark, tawny, red or ocean like, the loss of water in rivers are very lucky during the summer season.

शक्रायुधपरिवेषं विद्युदुल्काधिरोहणम्॥१८॥
कंपोद्वर्त्तनवैकृत्यं हसनं दारणं क्षितेः।
नद्योदपानसरसां विधूनतरणप्लवाः॥१९॥
शृङ्गिणां च वराहाणां वर्षासु शुभमिष्यते।

The visibility of a rainbow, the falling of a thunderbolt, lightning and meteors, the sound of laughter, the crackings in the earth, the shaking of bridges, earthquake, the overflow of rivers and tanks, the excitement among the horned animals and boars during the rainy season are very auspicious.

शीतानिलतुषारत्वं नर्दनं मृगपक्षिणाम्॥ २०॥
रक्षोभूतपिशाचानां दर्शनं वागमानुषी।
दिशो धूमान्धकाराश्च सनभोवनपर्वताः॥ २१॥
उच्चैः सूर्योदयास्तौ च हेमन्ते शोभनाः स्मृताः।

Chilly breeze, frost, the loud speaking of deer and birds, the sight of Rākṣasas, phantoms and Piśācas and voice speaking in the Heavens, the extent of smoky darkness in the directions, the blowing of high air, the sunrise and sunset at great altitudes are very good signs during the Hemanta season.

दिव्यस्त्रीरूपगन्धर्वविमानाद्भुतदर्शनम्॥ २२॥
ग्रहननक्षत्रताराणां दर्शनं वागमानुषी।
गीतवादित्रनिर्घोषो वनपर्वतसानुषु॥ २३॥
शस्यवृद्धी रसोत्पत्तिः शरत्काले शुभाःस्मृताः।

The vision of Divine women, Gandharvas, phenomenal things seen in the Vimānas, stars, planets, the celestial speech, the sound of music coming from the hills and wood, the increase in agricultural produce, the production of juices, in crops are very lucky signs during the autumnal season.

हिमपातानिलोत्पातविरूपाद्भुतदर्शनम्॥ २४॥
कृष्णाञ्जनाभमाकाशं तारोल्कापातपिञ्जरम्।
चित्रगर्भोद्भवः स्त्रीषुगोऽजाश्वमृगपक्षिषु।
पत्राङ्कुरलतानां च विकाराः शिशिरे शुभाः॥ २५॥

Frost, wind, the production of young ones by the she-goats, birds and mares, the sprouting of leaves in the trees, the shooting of meteors, the sight of extraordinary forms, the sky looking black, the falling of stars are good signs during Śiśira, the cold season.

ऋतुस्वभावेन विनाद्भुतस्य
जातस्य दृष्टस्य तु शीघ्रमेव।
यथागमं शान्तिरनन्तरं तु
कार्या यथोक्ता वसुधाधिपेन॥ २६॥

According to the nature of the season, these all are the auspicious signs. If anything otherwise happens, a king should perform the propitiatory rites or Śāntis to avert those ills as per prescribed rules.

इति श्रीमात्स्ये महापुराणेऽद्भुतशान्तिकोत्पत्तिर्नामैकोनत्रिंशदधिकद्विशततमोऽध्यायः॥ २२९॥

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CHAPTER 230

The propitiations for the bad omens

गर्ग उवाच

देवतार्च्चाः प्रनृत्यन्ति वेपन्ते प्रज्वलन्ति च।
वमन्त्यग्निं तथा धूमं स्नेहं रक्तं तथा वसाम्॥ १॥
आरटन्ति रुदन्त्येताः प्रस्विद्यन्ति हसन्ति च।
उत्तिष्ठन्ति निषीदन्ति प्रधावन्ति धमन्ति च॥ २॥
भुञ्जते विक्षिपन्ते वा कोशप्रहरणध्वजान्।
अवाङ्मुखा वै भवन्ति स्थानात्स्थानं भ्रमन्ति च॥ ३॥
एवमाद्या हि दृश्यन्ते विकाराः सहसोत्थिताः।
लिङ्गायतनविप्रेषु तत्र वासं न रोचयेत्॥ ४॥
राज्ञो वा व्यसनं तत्र स च देशो विनश्यति।
देवयात्रासु चोत्पातान्दृष्ट्वा देशभयं वदेत्॥ ५॥
पितामहस्य हर्म्येषु तत्र वासं न रोचयेत्।

Garga said– Where the idols of the gods begin to dance, shiver, shine like fire; vomit smoke, blood, any unctuous substance, fat : weep, laugh, perspire, stand up, walk, breathe, terrify, eat, throw away the banner, etc., at a long distance, cast their head down; or move from one place to another one should not stay there for the king with his Empire where such things occur, or sins increase, are ruined. Such things forebode ill of the country where they happen. Such portents manifest through Liṅgas of the Devas or through the temple where the Deva is installed or through the Brāhmaṇas in the temples. Know that the country is in danger where evil signs are seen when the Devas march in procession in Deva Yātrās. One would quit that place even if it be the place of the grandfathers.

पशूनां रुद्रजं ज्ञेयं नृपाणां लोकपालजम्।।६।।
ज्ञेयं सेनापतीनां तु यत्स्यात्स्कन्दविशाखजम्।
लोकानां विष्णुवस्विन्द्रविश्वकर्म्मसमुद्भवम्।।७।।

Any injury seen amongst animals are caused by Rudra; the dangers amongst kings are caused by Lokapālas; and the mischiefs amongst the commanders of an army are caused by Skanda Kārttikeya. Thus Viṣṇu, Vasu, Indra and Viśvakarmā cause the mischiefs among the rest of the creation.

विनायकोद्भवं ज्ञेयं गणानां ये तु नायकाः।
देवप्रेष्यान्नृपप्रेष्या देवस्त्रीभिर्नृपस्त्रियः।।८।।

Gaṇeśa causes them amongst the chieftains; the Divine spies cause mischief among the spies of a sovereign; and the Divine ladies cause mischief amongst the ladies of a sovereign.

वासुदेवोद्भवं ज्ञेयं ग्रहाणामेव नान्यथा।
देवतानां विकारेषु श्रुतिवेत्ता पुरोहितः।।९।।
देवतार्च्चां तु गत्वा वै स्नानमाच्छाद्य भूषयेत्।
पूजयेच्च महाभाग गन्धमाल्यान्नसम्पदा।।१०।।
मधुपर्केण विधिवदुपतिष्ठेदनन्तरम्।
पुरोधा जुहुयाद्वह्नौ सप्तरात्रमतन्द्रितः।।११।।

These evil portents by the *grahas* are caused by Vāsudeva. When the Divine images and idols undergo such uncommon changes, the learned in the Vedas, the preceptors of a sovereign should worship the Divine images with incense, flowers, madhuparka, etc., and then decorate them with ornaments and should sacrifice and offer oblations in the Fire for a week without giving way to laziness.

विप्राश्च पूज्या मधुरान्नपानैः
सदक्षिणं सप्तदिनं नरेन्द्र।
प्राप्तेऽष्टमेऽह्नि क्षितिगोप्रदानैः
सकाञ्चनैः शांतिमुपैति पापम्।।१२।।

They should also respect the Brāhmaṇas offering them sweet food and other things for a week and on the eighth day give away cows, land, gold, etc., which then averts all evils.

इति श्रीमात्स्ये महापुराणेऽद्भुतशांतावर्च्चाधिकारा नाम
त्रिंशदधिकद्विशततमोऽध्याय:।। २३०।।

* * *

CHAPTER 231

Śānti rites

गर्ग उवाच

अनग्निर्दीप्यते यत्र राष्ट्रे यस्य निरिन्धनः।
न दीप्यते चेन्धनवांस्तद्राष्ट्रं पीड्यते नृपैः।।१।।
प्रज्वलेदप्सु मांसं वा तदर्धं वापि किञ्चन।
प्राकारं तोरणं द्वारं नृपवेश्म सुरालयम्।।२।।
एतानि यत्र दीप्यन्ते तत्र राज्ञो भयं भवेत्।
विद्युता वा प्रदह्यन्ते तदापि नृपतेर्भयम्।।३।।

Garga said– The country where the burning takes place without fire and fuel and where fuel fails to produce it, is sure to be harassed by some foreigners. Where flesh is cooked only in water; where a part of a kingdom is burnt, where forts, arched doorways, palaces, temples, catch fire or be struck by lighting; the king is in trouble.

अनैशानि तमांसि स्युर्विना पांसुरजांसि च।
धूमश्चानग्निजो यत्र तत्र विन्द्यान्महाभयम्।।४।।
तडित्त्वनभ्रे गगने भयस्यादृक्षवर्ज्जिते।
दिवा सतारे गगने तथैव भयमादिशेत्।।५।।

Where darkness pervades without night, the sky becomes covered with dust without a duststorm, smoke pervades without fire; great calamity befalls there. Where flashes of lightning are visible without clouds, stars are visible during the day time, great fear is sure to happen.

ग्रहनक्षत्रवैकृत्ये ताराविषमदर्शने।
पुरवाहनयानेषु चतुष्पान्मृगपक्षिषु।।६।।

आयुधेषु च दीप्तेषु धूमायत्सु तथैव च।
निर्गमत्सु च कोशाच्च संग्रामस्तुमुलो भवेत्॥७॥

When stars, planets become mortified and change their colour or positions; where the stars become unusually mortified, where quardruped deer and birds are seen in cities, Vāhanas and conveyances; where fiery weapons become pale; where wealth is being taken away from the treasury, this is the indication for a great battle.

विनाग्निं विष्फुलिङ्गाश्च दृश्यते यत्र कुत्रचित्।
स्वभावाच्चापि पूर्यंते धनूंषि विकृतानि च॥८॥
विकारश्चायुधानां स्यात् तत्र संग्राममादिशेत्।
त्रिरात्रोपोषितश्चात्र पुरोधाः सुसमाहितः॥९॥
समिद्भिः क्षीरवृक्षाणां सर्षपैश्च घृतेन च।
होमं कुर्यादग्निमन्त्रैर्ब्राह्मणांश्चैव भोजयेत्॥१०॥

Where without fire, sparks appear anywhere, where arrows are fixed in bows in an unusual way, where weapons get deranged, war is sure to ensue. When these bad omens appear, the royal priest should fast for three days and pour offerings of sesamum and clarified butter into the fire kindled up by the wood of milky trees and afterwards the Brāhmaṇas should be fed.

दद्यात् सुवर्णं च तथा द्विजेभ्यो
गाश्चैव वस्त्राणि तथा भुवं च।
एवं कृते पापमुपैति नाशं
यदग्निवैकृत्यभवं द्विजेन्द्र॥११॥

They should give the gold, cows, cloths and lands to the Brāhmaṇas. O best of the kings, doing thus it will destroy all the bad omens that befall by the rage of fire.

इति श्रीमात्स्ये महापुराणेऽद्भुतशांतावग्निवैकृत्यं
नामैकत्रिंशदधिकद्विशततमोऽध्यायः॥२३१॥

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CHAPTER 232

Graha Śāntis

गर्ग उवाच

पुरेषु येषु दृश्यंते पादपा देवचोदिताः।
रुदंतो वा हसंतो वा स्रवंतो वा रसान्बहून्॥१॥
अरोगा वा विना वातं शाखां मुंचत्यथ द्रुमाः।
फलं मूलं तथा कालं दर्शयंति त्रिहायनाः॥२॥
पूर्ववत्स्वं दर्शयंति फलं पुष्पं तथान्तरे।
क्षीरं स्नेहं तथा रक्तं मधु तोयं स्रवंति च॥३॥
शुष्यन्त्यरोगाः सहसा शुष्का रोहंति वा पुनः।
उत्तिष्ठतीह पतिताः पतंति च तथोत्थिताः॥४॥
तत्र वक्ष्यामि ते ब्रह्मन् विपाकं फलमेव च।
रोदने व्याधिमभ्येति हसने देशविभ्रमम्॥५॥

Garga said– The cities where the trees, inhabited by the Devas, begin to cry, laugh, eject, sap, drop their branches without any cause or high wind; the plants that are only three years old bear fruit; trees begin to overflow with milk, oily substances, blood, honey, or water; they suddenly dry up without disease; the dried ones begin to sprout; the fallen ones stand up, the standing ones fall down; all such things forebode ill of them. The weeping of the trees indicates the approach of some epidemic and the country becomes annihilated by their laughing.

शाखाप्रपतनं कुर्यात्संग्रामे योधपातनम्।
बालानां मरणं कुर्याद् बालानां बालपुष्पिता॥६॥
स्वराष्ट्रभेदं कुरुते फलपुष्पमथांतरे।
क्षयः सर्वत्र गोक्षीरे स्नेहे दुर्भिक्षलक्षणम्॥७॥

The breaking down of their branches foretells a war, the bearing of fruits by the three years' old plants means the death of babies; plethora of fruit and flowers means the disunion in the empire, the flow of milk indicates the loss of milk in cows and that of oil forebodes a famine.

वाहनापचयं मद्ये रक्ते संग्राममादिशेत्।
मधुस्त्रावे भवेद्व्याधिर्जलस्त्रावे न वर्षति॥ ८॥

The flow of wine indicates the destruction of vehicles, the flow of blood foretells war; the flow of honey means diffusion of great diseases and the flow of water means drought.

अरोगशोषणं ज्ञेयं ब्रह्मन्दुर्भिक्षलक्षणम्।
शुष्केषु सम्प्ररोहस्तु वीर्यमन्नं च हीयते॥ ९॥
उत्थाने पतितानां च भयं भेदकरं भवेत्।
स्थानात्स्थानं तु गमने देशभङ्गस्तथा भवेत्॥ १०॥
ज्वलत्स्वपि च वृक्षेषु रुदत्स्वपि धनक्षयम्।
एतत्पूजितवृक्षेषु सर्वं राज्ञो विपद्यते॥ ११॥

The drying up of trees without disease means famine; the sprouting of the dried up trees means the loss of vitality and grain. There is danger of disunion foretold by the fallen trees standing up and the standing ones falling down and their moving from one place to another means the annihilation of the country. There is loss of wealth where the trees begin to weep or laugh and their barks are burnt. These are the portents which transpire through adorable trees.

पुष्पे फले वा विकृते राज्ञो मृत्युं तथादिशेत्।
अन्येषु चैव वृक्षेषु वृक्षोत्पातेष्वतन्द्रितः॥ १२॥
आच्छादयित्वा तं वृक्षं गन्धमाल्यैर्विभूषयेत्।
वृक्षोपरि तथा च्छत्रं कुर्यात्पापप्रशान्तये॥ १३॥
शिवमभ्यर्च्चयेद्देवं पशुं चास्मै निवेदयेत्।
रुद्रेभ्य इति वृक्षेषु हुत्वा रुद्रं जपेत्ततः॥ १४॥

When the fruits and flowers of trees undergo unnatural change, the king is sure to die. Such ill-forebodings should be averted. The tree in which the above signs appear should be covered with clothe and adored with sandal, incense and then an umbrella should be stretched over it. Then Lord Śiva should be worshipped and an animal should be sacrificed near the tree.

मध्वाज्ययुक्तेन तु पायसेन
संपूज्य विप्रांश्च भुवं च दद्यात्।
गीतेन नृत्येन तथार्च्चयेत्तु
देवं हरं पापविनाशहेतोः॥ १५॥

Then the mantra "*Rudrebhyo*, etc." should be uttered and oblations offered unto Fire and the Rudra Mantra is to be muttered. Afterwards Brāhmaṇas should be worshipped and fed with clarified butter, rice cooked in milk and sugar, etc., and then give them presents of land. Then rejoicings should be held in the house and Lord Śiva should be worshipped with music and dancing.

इति श्रीमात्स्ये महापुराणेऽद्भुतशांतौ वृक्षोत्पातप्रशमनंनाम
द्वात्रिंशदधिकद्विशततमोऽध्याय:॥ २३२॥

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CHAPTER 233

Śānti rites

गर्ग उवाच

अतिवृष्टिरनावृष्टिर्दुर्भिक्षादिभयं मतम्।
अनृतौ तु दिवानन्ता वृष्टिर्ज्ञेया भयानका॥ १॥
अनभ्रे वैकृताच्चैव विज्ञेया राजमृत्यवे।
शीतोष्णानां विपर्यासे नृपाणां रिपुजं भयम्॥ २॥

Garga said– There is always fear of a famine by excess of rain as well as by drought or want of rain. Copious rain at an improper time other than the rainy season is dangerous. Rain without clouds means death of a sovereign and the weather getting warm and cold at unusual times means danger to the sovereign from his foes.

शोणितं वर्षते यत्र तत्र शस्त्रभयं भवेत्।
अङ्गारपांसुवर्षेषु नगरं तद्विनश्यति॥ ३॥

Where there is a downpour of blood, there is always fear from weapons and war and the city where there is a rain of dust and cinders perishes.

मज्जास्थिस्नेहमांसानां जनमारभयं भवेत्।
फलं पुष्पं तथा धान्यं परेणातिभयाय तु॥ ४॥
पांशुजन्तूपलानां च वर्षते रोगजं भयम्।

छिद्रे वान्नप्रवर्षेण सस्यानां भीतिवर्द्धनम्॥ ५॥

Showers of marrow, bones, oily substances mean the increase in the death-rate of men. Showers of fruits, flowers, grain mean a great danger and a downpour of dust, stones and small beings indicate the approach of an epidemic and a shower of bored grains foretells the loss of agricultural prospects.

विरजस्के रवौ व्यब्भ्रे यदाच्छाया न दृश्यते।
दृश्यते तु प्रतीपा वा तत्र देशभयं भवेत्॥ ६॥
निरब्भ्रे वाथ रात्रौ वा श्वेतं याम्योत्तेरण तु।
इन्द्रायुधं तथा दृष्ट्वा उल्कापातं तथैव च॥ ७॥
दिग्दाहपरिवेषौ च गन्धर्वनगरं तथा।
परचक्रभयं ब्रूयाद्देशोपद्रवमेव च॥ ८॥

If there be no shadow seen while the sun shines brilliantly, there being no clouds or dust in the sky, it means ill-luck to the country. If a rainbow is visible towards the north-west during the night in the absence of clouds, if meteors shoot and the directions become unusually red and the Gandharva regions are visible and the Sun and Moon surrounded by halos; then there is sure to happen some unrest in the land and fear from some foreign power.

सूर्येन्दुपर्जन्यसमीरणानां
    यागस्तु कार्यो विधिवद्द्विजेन्द्र।
धनानि गौः कांचनदक्षिणा च
    देया द्विजानामघनाशहेतो॥ ९॥

To avert these ills, sacrifices should be performed in the name of the Sun, the Moon and the Wind and money, cows and gold should be given to Brāhmaṇas.

इति श्रीमात्स्ये महापुराणेऽद्भुतशान्तौ वृष्टिवैकृतिप्रशमनं नाम त्रयस्त्रिंशदधिकद्विशततमोऽध्याय:॥ २३३॥

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CHAPTER 234

The extraordinary peace offering when reservoirs of water go bad

गर्ग उवाच

नगरादपसर्पन्ते समीपमुपयान्ति च।
नद्यो ह्रदप्रस्रवाणि विरसाश्च भवन्ति च॥ १॥
विवर्णं कलुषं तप्तं फेनवज्जन्तुसङ्कुलम्।
स्नेहं क्षीरं सुरां रक्तं वहन्ते वाकुलोदका:॥ २॥
षण्मासाभ्यन्तरे तत्र परचक्रभयं भवेत्।
जलाशया नदंते वा प्रज्वलन्ति कथंचन॥ ३॥
विमुंचन्ति तथा ब्रह्मज्ज्वालाधूमरजांसि च।
अखाते वा जलोत्पत्तिः सुसत्त्वा वा जलाशया:॥ ४॥
सङ्गीतशब्दाः श्रूयन्ते जनमारभयं भवेत्।
दिव्यमम्भोमयं सर्पिमधुतैलावसेचनम्॥ ५॥
जप्तव्या वारुणा मन्त्रास्तैश्च होमो जले भवेत्॥ ६॥

Garga said– If rivers, lakes or cascades advance close to the town or recede to a great distance away from it, and if the waters of the tanks and streamlets, etc., become tasteless and if the water of the rivers turns warm, dark, of an unnatural colour and full of froth and sand if it turns milky, oily, winy or bloody; the empire where such things happen is bound to pass into the hands of another sovereign within six months from the time of such happenings. When reservoirs make unusual noise and kindle up, or look as if smoke, fire and dust are coming out of them or water suddenly springs up, without there being dug a well or so, or a multitude of beings plunge into water and when all the reservoirs begin to produce musical sounds; there is always a great danger of dreadful epidemics. To avert the calamity, Gaṅgā water or other holy water, clarified butter, honey and oil should be poured into the waters and the head should be turned on the mantra sacred to Lord Varuṇa and sacrificial offerings should be performed in the water.

मध्वाज्ययुक्तं परमान्नमत्र
देयं द्विजानां द्विजभोजनार्थम्।
गावश्च देयाः सितवस्त्रयुक्ता-
स्तथोदकुम्भाः सलिलाघशान्त्यै॥७॥

Thereafter Brāhmaṇas should be fed with clarified butter, honey and given cows covered with white cloth and jars full of water.

इति श्रीमात्स्ये महापुराणेऽद्भुतशान्तौ सलिलाशयवैकृत्यं नाम
चतुस्त्रिंशदधिकद्विशततमोऽध्यायः॥२३४॥

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CHAPTER 235

The extraordinary Śānti during pregnancy

गर्ग उवाच

अकालप्रसवाः नार्यः कालातीतप्रजास्तथा।
विकृतप्रसवाश्चैव युग्मसंप्रसवास्तथा॥१॥
अमानुषा ह्यतुण्डाश्च सञ्जातव्यसनास्तथा।
हीनाङ्गा अधिकाङ्गाश्च जायन्ते यदि वा स्त्रियः॥२॥
पशवः पक्षिणश्चैव तथैव च सरीसृपाः।
विनाशः तस्य देशस्य कुलस्य च विनिर्दिशेत्॥३॥

Garga said– The women giving birth to children at improper periods or after an usual time, their giving birth to twins, the birth of other beings from human foetus, the birth of mouthless offspring as well as of those having large limbs, or of the lower beings, birds, scorpions, snakes are signs for the ruin of that country and family in which such birth takes place.

विवासयेत्तान्नृपतिः स्वराष्ट्रा-
त्स्त्रियश्च पूज्याश्च ततो द्विजेन्द्राः।
कस्येच्छकैर्ब्राह्मणतर्पणं च
लोके ततः शान्तिमुपैति पापम्॥४॥

The women giving birth to such progeny should be sent out of the country by the sovereign and he should then adore the women and the Brāhmaṇas are to be fed satisfactorily.

इति श्रीमात्स्ये महापुराणेऽद्भुतशान्तौ स्त्रीप्रसववैकृत्य नाम
पञ्चत्रिंशदधिकद्विशततमोऽध्यायः॥२३५॥

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CHAPTER 236

Unusual peace offerings

गर्ग उवाच

यान्ति यानान्ययुक्तानि युक्तान्यपि न यान्ति च।
चोद्यमानानि तत्र स्यान्महद्भयमुपस्थितम्॥१॥

Garga said– It is a most unlucky sign when first class horses and other similar conveyances do not move in an orderly manner, when made to do so while they go regularly when not intended so. A great danger is sure to come.

वाद्यमाना न वाद्यन्ते वाद्यन्ते चात्यनाहताः।
अचलाश्च चलन्त्येव न चलन्ति चलानि च॥२॥
आकाशे तूर्यनादश्च गीतगन्धर्वनिःस्वनः।
काष्ठदर्वीकुठारादि विकारं कुरुते यदि॥३॥
गावो लांगूलसङ्घश्च स्त्रियः स्त्री च विघातयेत्।
उपस्कारादिविकृतौ घोरं शस्त्रभयं भवेत्॥४॥

The drums and other sounding instruments not giving any sound when beat or struck or emitting sounds without being struck, the moving of the immovables, the not going of the movable objects when made to move, the sound of the drums, etc., coming from the sky as well as the singing of the Gandharvas, the wooden ladles, axes, etc., undergoing unusual changes, cows fighting among themselves with their tails cocked up and women kill women and changes occur in young ones; these indicate a war.

वायोस्तु पूजां द्विज सक्तुभिश्च
कृत्वा नियुक्तांश्च जपेच्च मन्त्रान्।
दद्यात्प्रभूतं परमान्नमत्र
सदक्षिणं तेन शमोऽस्य भूयात्॥५॥

Brāhmaṇas should be made to worship Lord Vāyu with barley meal and the head should be turned on the formula sacred to Vāyu.

Afterwards presents should be given to Brāhmaṇas and they should be fed with excellent food and be given fees in abundance.

इति श्रीमात्स्ये महापुराणेऽद्भुतशान्तावुपस्करवैकृत्यं नाम
षट्त्रिंशदधिकद्विशततमोऽध्यायः॥ २३६॥

* * *

CHAPTER 237

The extraordinary Śāntis due to birds and deer, etc.

गर्ग उवाच
प्रविशन्ति यदा ग्राममारण्या मृगपक्षिणः।
अरण्यं यान्ति वा ग्राम्याः स्थलं यान्ति जलोद्भवाः॥ १॥
स्थलजाश्च जलं यान्ति घोरं वाशन्ति निर्भया।
राजद्वारे पुरद्वारे शिवा चाप्यशिवप्रदा॥ २॥

Garga said– The emigration of wild deer and jackals from the jungles into the town is a bad omen; so is the emigration of village birds and deer from village into the jungles. The inauspicious howling of jackals fearlessly in front of a royal mansion and the entrance gate of the city is most unlucky. When the land animals go to water and when the aquatic animals come over to land, the time is very inauspicious.

दिवा रात्रिञ्चरा वापि रात्रावपि दिवाचराः।
ग्राम्यास्त्यजन्ति ग्रामं च शून्यतां तस्य निर्दिशेत्॥ ३॥

The roaming about freely of the animals in course of the night, that usually prowl in the day and vice versa as well as the desertion of their usual habitation by the village animals forebode the desolation of the place where such place where such things occur.

दीप्ता वाशान्ति सन्ध्यासु मण्डलानि च कुर्वते।
वाशान्ति विस्वरं यत्र तदाप्येतत्फलं लभेत्॥ ४॥

The sauntering about of the dogs and other animals of habitation in a circle in the evening and their waiting in an unpleasant chorus, also forebode the desolation of the place where they do so.

प्रदोषे कुक्कुटो वाशेद्धेमन्ते वापि कोकिलः।
अर्कोदयेऽर्काभिमुखी शिवा रौति भयं वदेत्॥ ५॥

The crowing of the cock in the evening hoarsely, the laughing of the cuckoos and the howling of the she-jackal facing the rising sun are also most inauspicious signs.

गृहं कपोतः प्रविशेत्क्रव्यादो मूर्ध्नि लीयते।
मधु वा मक्षिकाः कुर्युर्मृत्युर्गृहपतेर्भवेत्॥ ६॥
प्राकारद्वारगेहेषु तोरणापणवीथिषु।
केतुच्छत्रायुधाद्येषु क्रव्यादं प्रपतेद्यदि॥ ७॥
जायन्ते वाथ वल्मीका मधु वा स्यन्दते यदि।
स देशो नाशमायाति राजा च म्रियते तथा॥ ८॥

The swarming of pigeons in a dwelling-house, the coming down of fire on a man's head, the laying of the honeycomb by the bees within the house, foretell the death of the owner. If fire occurs on an enclosure entrance gate or within a house or on any entrance, or on a shop, mart, banner or weapon and if any such place or things be covered with an anthill or if the honey flows out of a honeycomb in their places, the desolation of the country and the death of its ruler are certain.

मूषकाञ्छलभान्दृष्ट्वा प्रभूतं क्षुद्भयं भवेत्।
काष्ठोल्मुकास्थिशृङ्गाढ्याः श्वानो मर्कटवेदनाः॥ ९॥
दुर्भिक्षवेदना ज्ञेया काका धान्यमुखा यदि।
जनानभिभवन्तीह निर्भया रणवेदिनः॥ १०॥
काको मैथुनसक्तश्च श्वेतस्तु यदि दृश्यते।
राजा वा म्रियते तत्र स च देशो विनश्यति॥ ११॥

If a place be infested with too many rats and locusts, disease arises out of hunger or when there are seen charred pieces of wood bones, and dogs with horns, the diseases of the monkeys occur, where crows are seen with grains in their mouths and those who are skilled in the arts of warfare fearlessly subdue all people then a dire famine is sure to occur; and the people are doomed to bear the sufferings of a great war. If a monarch chances upon a white crow in course of his amorous pastimes he is either destined to die or his country and wealth are on the verge of ruin.

उलूको दृश्यते यत्र नृपद्वारे तथा गृहे।
ज्ञेयो गृहपतेर्मृत्युर्धननाशस्तथैव च॥ १२॥
मृगपक्षिविकारेषु कुर्याद्धोमं सदक्षिणम्।
देवाः कपोता इति वा जप्तव्याः पञ्चभिर्द्विजैः॥ १३॥

The king in front of whose gateway or in whose palace an owl is visible, is doomed to die or lose his treasure. To drive away the ill-effects of such unlucky forebodings a sacrifice should be performed and terrestrial Śānti is to be performed; and fees, presents should be given to the Brāhmaṇas and five Brāhmaṇas should be made to turn their heads on the prescribed *mantras* viz., *Devākapotāḥ*, etc."

गावश्च देया विधिवद्द्विजानां
सकांचना वस्त्रयुगोत्तरीयाः।
एवं कृते शान्तिमुपैति पापं
मृगैर्द्विजैर्वा विनिवेदितं यत्॥ १४॥

Afterwards some cows adorned with gold and cloth should be given away to obviate the impending disaster.

इति श्रीमात्स्ये महापुराणेऽद्भुतशान्तौ मृगपक्षिवैकृत्यं नाम
सप्तत्रिंशदधिकद्विशततमोऽध्यायः॥ २३७॥

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CHAPTER 238

Śāntis on unlucky signs

गर्ग उवाच

प्रासादतोरणाट्टालद्वारप्राकारवेश्मनाम्।
निर्निमित्तं तु पतनं दृढानां राजमृत्यवे॥ १॥
रजसा वाथ धूमेन दिशो यत्र समाकुलाः।
आदित्यचन्द्रताराश्च विवर्णा भयवृद्धये॥ २॥

Garga said– The palace of a king, gateway, balcony, fort, etc., if fall down suddenly, are the signs of sovereign's death. The directions being covered with dust and smoke, the waning of the Sun, the Moon and the stars foretell the impending danger of a sovereign.

राक्षसा यत्र दृश्यन्ते ब्राह्मणाश्च विधर्म्मिणः।
ऋतवश्च विपर्यस्ता अपूज्यः पूज्यते जनैः॥ ३॥
नक्षत्राणि वियोगीनि तन्महद्भयलक्षणम्।

When Rākṣasas put on their appearance, when Brāhmaṇas become void of their duties, when seasons are subverted, the unworthy ones are worshipped by people, when stars fall, know these are signs of danger for a sovereign.

केतूदयोपरागौ च च्छिद्रं वा शशिसूर्ययोः॥ ४॥
ग्रहर्क्षविकृतिर्यत्र तत्रापि भयमादिशेत्।

When the Sun and Moon are eclipsed, when the halos of the Sun and the Moon appears porous; when Ketu rises and when the stars and planets look pale they forebode ills and great danger.

स्त्रियश्च कलहायन्ते बाला निघ्नन्ति बालकान्॥ ५॥
क्रियाणामुचितानां च विच्छित्तिर्यत्र जायते।
हूयमानस्तु यत्राग्निर्दीप्यते न च शान्तिषु॥ ६॥
पिपीलिकाश्च क्रव्यादा यान्ति चोत्तरतस्तथा।
पूर्णकुम्भाः स्रवन्ते च हविर्वा विप्रलुप्यते॥ ७॥
मङ्गल्याश्च गिरो यत्र न श्रूयन्ते समन्ततः।
क्षवथुर्बाधते वाथ प्रहसन्ति नदन्ति च॥ ८॥
न च देवेषु वर्त्तन्ते यथावद्ब्राह्मणेषु च।
मन्दघोषाणि वाद्यानि वाद्यन्ते विस्वराणि च॥ ९॥
गुरुमित्रद्विषो यत्र शत्रुपूजारता नराः।
ब्राह्मणान्सुहृदो मान्यान् जनो यत्रावमन्यते॥ १०॥
शान्तिमङ्गलहोमेषु नास्तिक्यं यत्र जायते।
राजा वा म्रियते तत्र स देशो वा विनश्यति॥ ११॥

Where ladies are ill-natured, where boys kill boys, where prescribed duties are not practised, where fire in course of propitiatory offerings does not shine well, where the marching of ants from the north into fire takes place, where jars full of water become empty or where the loss of clarified butter occurs or where there is the absence of propitious formulae, the waning of the voice of the Brāhmaṇas, the dimness of the musical instruments in the temples, the hatred towards the preceptors and friends and the worship of the enemies, the loss of the prestige of the Brāhmaṇas and friends and honoured persons occur, where atheism prevails as to the auspicious effects of Homa and other sacred ceremonies and the destruction of the country or the death of its sovereign is at hand.

राज्ञो विनाशे सम्प्रासे निमित्तानि निबोध मे।
ब्राह्मणान् प्रथमं द्वेष्टि ब्राह्मणैश्च विरुध्यते॥ १२॥
ब्राह्मणस्वानि चादत्ते ब्राह्मणांश्च जिघांसति।
न च स्मरति कृत्येषु याचितश्च प्रकुप्यति॥ १३॥
रमते निन्दया तेषां प्रशंसां नाभिनन्दति।
अपूर्वं तु करं लोभात्तथा पातयते जने॥ १४॥

There is fear from portents that are seen on the impending decline of a king, listen to it. The finding of faults of the Brāhmaṇas by the king, the distressing Brāhmaṇas and seizing their wealth, the wish of killing Brāhmaṇas, the disrespect of Brāhmaṇas in the performance of religious rites, the presence of anger when anybody asks for cutting, the love for decrying them, the disinclination to praise them, the causing of pain to them out of avarice; not paying attention to one's own duties, the levying of fresh taxes out of avarice.

एतेष्वभ्यर्चयेच्छक्रं सपत्नीकं द्विजोत्तम।
भोज्यानि चैव कार्याणि सुराणां बलयस्तथा।
सन्तो विप्राश्च पूज्याः स्युस्तेभ्यो दानं च दीयताम्॥ १५॥

These are all most unlucky signs. To avert all these, Indra with Indrāṇī should be worshipped, Brāhmaṇas should be fed and sacrificial offerings should be made to the gods. The Brāhmaṇas and virtuous men should be worshipped and gifted also.

गावश्च देया द्विजपुङ्गवेभ्यो
भुवस्तथा कांचनमम्बराणि।
होमश्च कार्योऽमरपूजनं च
एवं कृते पापमुपैति शान्तिम्॥ १६॥

The foremost Brāhmaṇas should be gifted with cows, gold and lands, sacrifices should be performed and deities should be worshipped. By doing such deeds the effect of the sins will be removed.

इति श्रीमात्स्ये महापुराणेऽद्भुतशान्तावुत्पातप्रशमनं
नामाष्टत्रिंशदधिकद्विशततमोऽध्याय:॥ २३८॥

* * *

CHAPTER 239

Description of Graha-yajñas, etc.

मनुरुवाच

ग्रहयज्ञः कथं कार्यो लक्षहोमः कथं नृपैः।
कोटिहोमोऽपि वा देव सर्वपापप्रणाशनः॥ १॥
क्रियते विधिना येन यदृष्टं शान्तिचिन्तकैः।
तत्सर्वं विस्तराद्देव कथयस्व जनार्दन॥ २॥

Manu said– O Lord, How should a king perform the sacrifice relating to Grahas, as well as Lakṣa-homa and Koṭi-homa the dispeller of all sins? By which method they who desirous of Śānti perform these sacrifices. O Janārdana, explain me all about them in detail.

मत्स्य उवाच

इदानीं कथयिष्यामि प्रसङ्गादेव ते नृप।
राज्ञां धर्मप्रसक्तेन प्रजानां च हितेप्सुना॥ ३॥
ग्रहयज्ञः सदा कार्यो लक्षहोमसमन्वितः।
नदीनां सङ्गमे चैव सुराणामग्रतस्तथा॥ ४॥

Lord Matsya said– "O king! now I shall describe you in detail, please listen to me." A sovereign who has the well-being of his subjects at heart should always perform Graha-yajña and Lakṣa-homa. Graha-yajña should be performed at the confluence of rivers as well as before the Divine images and on the plains.

सुसमे भूमिभागे च दैवज्ञाधिष्ठितो नृपः।
गुरुणा चैव ऋत्विग्भिः सार्द्धं भूमिं परीक्षयेत्॥५॥
खनेत्कुण्डं च तत्रैव सुषमं हस्तमात्रकम्।
द्विगुणं लक्षहोमे तु कोटिहोमे चतुर्गुणम्॥६॥

First a king should find out a suitable spot in company of his preceptor and Ṛtvikas which should be a level piece of ground. A sacrificial pit measuring one hand in length and breadth should be dug then. The sacrificial pit for a Lakṣa-homa should be made of double the size (i.e., two hands in length and breadth) and that for a Koṭi-homa, four times (i.e. four hands in length and breadth).

युग्मासु ऋत्विजः प्रोक्ता अष्टौ वै वेदपारगाः।
कन्दमूलफलाहारा दधिक्षीराशिनोऽपि वा॥७॥
वेद्यां निधापयेच्चैव रत्नानि विविधानि च।
सिकतापरिवेषाश्च ततोऽग्निं च समिन्धयेत्॥८॥

There should be two Ṛtvikas and eight Brāhmaṇas well-versed in the Vedas who should live on fruits or curds and milk before they perform the sacrifice. Various kinds of gems should be thrown by them on the Vedī, this should be covered with sand and afterwards sacrificial fire is to be lit.

गायत्र्या दशसाहस्रं मानस्तोकेन षड्गुणः।
त्रिंशद्ग्रहादिमन्त्रैश्च चत्वारो विष्णुदैवतैः॥९॥
कूष्माण्डैर्जुहुयात्पञ्च कुसुमाद्यैस्तु षोडश।
होतव्या दशसाहस्रं बादरैर्जातवेदसि॥१०॥
श्रियो मन्त्रेण होतव्याः सहस्राणि चतुर्दश।
शेषाः पञ्चसहस्रास्तु होतव्यास्त्विन्द्रदैवतैः॥११॥

Ten thousand sacrificial offerings should be made by reciting the sacred Gāyatrī-mantra, six thousand offerings by reciting the formulae "*mānastokena*," thirty thousand by reciting the prescribed mantras of the *Navagrahas* (nine planets), four thousand by reciting the formulae sacred to Viṣṇu, five thousand by reciting the *Kuṣmāṇḍa* ṛcās, sixteen thousand by reciting the *Kusumādi* mantras and ten thousand by reciting the *Bādara* mantras and fourteen thousand by reciting the mantras sacred to Lakṣmī and other five thousand by reciting the mantras, sacred to Indra.

हुत्वा शतसहस्रं तु पुण्यस्नानं समाचरेत्।
कुम्भैः षोडशसंख्यैश्च सहिरण्यैः सुमङ्गलैः॥१२॥
स्नापयेद्यजमानं तु ततः शान्तिर्भविष्यति।
एवं कृते तु यत्किंचिद्ग्रहपीडासमुद्भवम्॥१३॥
तत्सर्वं नाशमायाति दत्त्वा वै दक्षिणां नृप।
तस्मात्सर्वप्रयत्नेन प्रधाना दक्षिणा स्मृता॥१४॥

Thus, one lakh offerings should be made after which one should bathe out on the sixteen pitchers of the consecrated water containing a piece of gold. Such a bath brings peace to the devotee and then presents given to the Brāhmaṇas avert all the ills of the household. The sacrificial fees given on such occasions are considered of high merit.

हस्त्यश्वरथयानानि भूमिवस्त्रयुगानि च।
अनडुद्गोशतं दद्यादृत्विजां चैव दक्षिणाम्॥१५॥
यथा विभवसारं तु वित्तशाठ्यं न कारयेत्।
मासे पूर्णे समाप्तस्तु लक्षहोमो नराधिप॥१६॥
लक्षहोमस्य राजेन्द्र विधानं परिकीर्त्तितम्।
इदानीं कोटिहोमस्य शृणु त्वं कथयाम्यहम्॥१७॥
गङ्गातटेऽथ यमुनासरस्वत्योर्नरेश्वर।
नर्मदादेविकायास्तु तटे होमो विधीयते॥१८॥

Elephants, horses, chariots, lands, clothes, oxen and one hundred cows and buffaloes should be given to the Ṛtvijas. Presents should be given according to the means of the devotee and he should never be miserly here. Lakṣa-homa should be concluded within a month. Now I tell you about Koṭi-homa, listen to it. This sacrifice should be performed on the banks of holy Gaṅgā, on the confluence of the Yamunā and the Sarasvatī or on the confluence of the Narmadā and Devikā.

तत्रापि ऋत्विजः कार्या रविनन्दन षोडश।
सर्वहोमे तु राजर्षे दद्याद्विप्रेऽथवा धनम्॥ १९॥
ऋत्विगाचार्यसहितो दीक्षां सांवत्सरीं स्थितः।
चैत्रे मासे तु सम्प्राप्ते कार्त्तिके वा विशेषतः॥ २०॥
प्रारम्भः करणीयो वा वत्सरं वत्सरं नृप।
यजमानः पयोभक्षी फलाशी च तथाऽनघ॥ २१॥

There should be sixteen Ṛtvijas in this Lakṣa-homa and presents should be given to Brāhmaṇas on the occasions of each sacrifice. A devotee should first commence the preliminary rites in the month of Caitra, especially in the month of Kārtika; then he should remain initiated for one year with Ṛtvijas and Ācāryas and then sacrifice should be performed or he should perform it once every year. The devotee should live on fruits or milk.

यवादिव्रीहयो माषास्तिलाश्च सह सर्षपैः।
पालाशाः समिधः शस्ता वसोर्धारा तथोपरि॥ २२॥
मासेऽथ प्रथमे दद्यादृत्विग्भ्यः क्षीरभोजनम्।
द्वितीये कृसरां दद्याद्धर्मकामार्थसाधनीम्॥ २३॥

Barley, rice, sesamum, mustard, Māṣa and Palāśa fuel are best for the sacrificial fuel and streamlets of clarified butter should also be run on walls. The priests should be fed with milk during the first month and rice and pulses cooked together, which helps one in Dharma, Kāma and Artha, should be used during the next month.

तृतीये मासि संयावो देयो वै रविनन्दन।
चतुर्थे मोदका देया विप्राणां प्रीतिमावहन्॥ २४॥
पञ्चमे दधिभक्तं तु षष्ठे वै सक्तुभोजनम्।
पूपाश्च सप्तमे देया ह्यष्टमे घृतपूपकाः॥ २५॥
षष्ट्योदनं च नवमे दशमे यवषिष्टका।
एकादशे समाषं तु भोजनं रविनन्दन॥ २६॥

During the third month they should live on barley gruel and in the fourth month Modakas (sweet balls) should be given to the Brāhmaṇa priests. During the fifth month they should be given curds and rice, Saktu[1] during the sixth month, *mālapuās* during the seventh month, *ghevara* during the eighth month, Ṣaṣṭikā[2] rice during the ninth month, barley during the tenth month and *urada* (Kidney been) during the eleventh month. The Ṛtvijas should thus be fed.

द्वादशे त्वथ सम्प्राप्ते मासे रविकुलोद्वह।
षड्रसैः सह भक्ष्यैश्च भोजनं सार्वकामिकम्॥ २७॥
देया द्विजानां राजेन्द्र मासि मासि च दक्षिणाः।
अहतवासः संवीतो दिनार्द्धे होमयेच्छुचि॥ २८॥
तस्मात् सदोत्थितैर्भाव्यं यजमानैः सह द्विजैः।
इन्द्राद्यादिसुराणां च प्रीणनं सार्वकामिकम्॥ २९॥
कृत्वा सुराणां राजेन्द्र पशुघातसमन्वितम्।
सर्वदानानि देवानामग्निष्टोमं च कारयेत्॥ ३०॥

During the twelfth month they should be given all the various kinds of eatables and fees should be given to them every month. The Brāhmaṇas should put on pure clothes (never torn clothes) and perform sacrifice in the noon and devotee should always remain with the Brāhmaṇas which pleases Indra and other gods, and for the satisfaction of the gods, animal sacrifice should also be made. Afterwards Agniṣṭoma sacrifice should also be performed.

एवं कृत्वा विधानेन पूर्णाहुतिः शते शते।
सहस्रे द्विगुणा देया यावच्छतसहस्रकम्॥ ३१॥
पुरोडाशस्ततः साध्यो देवतार्थे च ऋत्विजैः।
युक्तो वसन् मानवैश्च पुनः प्राप्ताच्र्चनान् द्विजान्॥ ३२॥
प्रीणयित्वा सुरान् सर्वान् पितृनेव ततः क्रमात्।
कृत्वा शास्त्रविधानेन पिण्डानां च समर्पणम्॥ ३३॥

Afterwards Pūrṇāhuti is to be duly performed. In one hundred Homas, two hundred Pūrṇāhutis are to be performed; in one thousand

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[1] Coarsely ground meal, prepered by gram mixed with barley.

[2] गर्भस्था एव ये पाकं यान्ति ते षष्टिका मताः। षष्टिकः शतपुष्पश्च प्रमोदकमुकुन्दकौ। महाषष्टिक इत्याद्याः षष्टिका समुदाहृताः। भावप्रकाशः

Homas twice that i.e., (2,000) Pūrṇāhutis are to be performed; thus up to one lakh Homas, this rule of offering is to be followed. The Brāhmaṇas should then offer the sacrificial offerings for the Puroḍāśa[1] for the satisfaction of the Devas. Afterwards the devotee should adore the manes and offer libations as prescribed. Thus the ceremony is completed.

समाप्तौ तस्य होमस्य विप्राणामथ दक्षिणाम्।
समां चैव तुलां कृत्वा बद्ध्वा शिक्यद्वयं पुनः॥ ३४॥
आत्मानं तोलयेत् तत्र पत्नीं चैव द्वितीयकाम्।
सुवर्णेन तथात्मानं रजतेन तथा प्रियाम्॥ ३५॥
तोलयित्वा ददेद्राजा वित्तशाठ्यविवर्जितः।
ददेच्छतसहस्रं तु रूप्यस्य कनकस्य च॥ ३६॥
सर्वस्वं वा ददेत् तत्र राजसूयफलं लभेत्।
एवं कृत्वा विधानेन विप्रांस्तांश्च विसर्ज्जयेत्॥ ३७॥

A king should give suitable Dakṣiṇā to the Brāhmaṇas on the conclusion of this sacrifice. He should give his weight in gold and queen's weight in silver. He should not be led away by avarice. He should give one lakh umbrellas of gold or silver. In fact if anyone gives away everything in this sacrifice, he will get the benefits of the Rājasūya sacrifice. The Ṛtvijas should then be dismissed.

प्रीयतां पुण्डरीकाक्षः सर्वयज्ञेश्वरो हरिः।
तस्मिंस्तुष्टे जगत् तुष्टं प्रीणिते प्रीणितं भवेत्॥ ३८॥

Then the following is to be recited. Let the lotus eyed Hari, the Lord of sacrifices be pleased. When Hari is pleased, the whole world becomes satisfied.

एवं सर्वोपघाते तु देवमानुषकारिते।
इयं शान्तिस्तवाख्याता यां कृत्वा सुकृती भवेत्॥ ३९॥
न शोचेज्जन्ममरणे कृताकृतविचारणे।
सर्वतीर्थेषु यत्स्नानं सर्वयज्ञेषु यत्फलम्।
तत्फलं समवाप्नोति कृत्वा यज्ञत्रयं नृप॥ ४०॥

Thus I have described to you all the ills due to Devas, men or other beings and show they ought be appeased and the devotee, the performer of these three sacrifices becomes virtuous when he does not grieve even in death. In fact nothing more is left for him to accomplish. He gets the benefit of having bathed in all the sacred tīrthas.

इति श्रीमात्स्ये महापुराणे ग्रहयज्ञविधानं
नामैकोनचत्वारिंशदधिकद्विशततोऽध्यायः॥ २३९॥

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CHAPTER 240

The march of a King

मनुरुवाच

इदानीं सर्वधर्मज्ञ सर्वशास्त्रविशारद।
यात्राकालविधानं मे कथयस्व महीक्षिताम्॥ १॥

Manu said– O well-versed in all the scriptures and religions! now enumerate me about the time and preparations of king for march towards war?

मत्स्य उवाच

यदा मन्येत नृपतिराक्रन्देन बलीयसा।
पार्ष्णिग्राहाभिभूतोऽरिस्तदा यात्रां प्रयोजयेत्॥ २॥
योधान्मत्वा प्रभूतांश्च प्रभूतं च बलं मम।
मूलरक्षासमर्थोऽस्मि तदा यात्रां प्रयोजयेत्॥ ३॥

Matsya said– A king should march when he finds his enemy pressed by some valiant king or his tributary chiefs. He should first see that he has abundance of strength and fighting men and materials and then he should leave a powerful guard to protect his stronghold before starting to face his enemy, without which he should never set out. To protect his own country, the base of all operations, there should be many more fighting persons and generals than the other kings and chiefs engaged in conquering his enemy.

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[1] A kind of cake made of rice meal.

अशुद्धपार्ष्णिर्नृपतिर्न तु यात्रां प्रयोजयेत्।
पार्ष्णिग्राहाधिकं सैन्यं मूले निक्षिप्य च व्रजेत्॥४॥
चैत्र्यां वा मार्गशीर्ष्यां वा यात्रां यायान्नराधिपः।
चैत्र्यां पश्येच्च नैदाघं हन्ति पुष्टिं च शारदीम्॥५॥
एतदेव विपर्यस्तं मार्गशीर्ष्यां नराधिपः।
शत्रोर्वा व्यसने यायात्काल एव सुदुर्लभः॥६॥

He should never start when his tributary chiefs and the neighbouring kings are not subject to him. It becomes very hot during the month of Caitra, so Caitra should be chosen for an expedition as far as possible; or the month of Agrahāyana when rains cease might be chosen otherwise he should take every advantage of his enemies' adverse circumstances.

दिव्यान्तरिक्षक्षितिजैरुत्पातैः पीडितं परम्।
षडक्षपीडासंतप्तं पीडितं च तथा ग्रहैः॥७॥

A king should take every advantage of the planets and celestial, intermediate and terrestrial influences that completely harass for his enemy; or when his enemy has broken his hands or legs or has become defective in any of his organs.

ज्वलन्ती च तथैवोल्का दिशं या च प्रपद्यते।
भूकम्पोल्का दिशं याति यां च केतुः प्रसूयते॥८॥
निर्घातश्च पतेद्यत्र तां यायाद्वसुधाधिपः।
स बलव्यसनोपेतं तथा दुर्भिक्षपीडितम्॥९॥
सम्भूतान्तरकोपं च क्षिप्रं प्रायादरिं नृपः।
यूकामाक्षीकबहुलं बहुपङ्कं तथाविलम्॥१०॥
नास्तिकं भिन्नमर्यादं तथाऽमंगलवादिनम्।
अपेतप्रकृतिं चैव निःसारं च तथा जयेत्॥११॥
विद्विष्टनायकं सैन्यं तथा भिन्नं परस्परम्।
व्यसनासक्तनृपतिं बलं राजाभियोजयेत्॥१२॥
सैनिकानां न शस्त्राणि स्फुरन्त्यङ्गानि यत्र च।
दुःस्वप्नानि च पश्यन्ति बलं तदभियोजयेत्॥१३॥

He should set out to the direction that gets unusually red where there are myriads of falling meteors, or thunderbolts when there has been an earthquake and meteors come out of the earth when a comet is visible. He should also go to fight against the country when people lead a vicious life, where there are too many flies and insects, where the king is addicted to some particular hobby and is oblivious of his affairs, where the people are atheists and disrespectful, the country that is under the rage of diseases, plague or famine. He should certainly encounter foe upset with rage. A king is undoubtedly victorious when he invades the country of the infidels, of the thoughtless and of those who have bad generals in the army. Where the people are divided against themselves. A king is to start against his enemy whose soldiers have no weapons and fighting materials, whose bodies tremble and who see bad dreams.

उत्साहबलसम्पन्नः स्वानुरक्तबलस्तथा।
तुष्टपुष्टबलो राजा परानभिमुखो व्रजेत्॥१४॥
शरीरस्फुरणे धन्ये तथा दुःस्वप्ननाशने।
निमित्ते शकुने धन्ये जाते शत्रुपुरं व्रजेत्॥१५॥

A king who is full of ambition, hilarity and has valiant generals in his army and his soldiers energetic and glad; should face his foe. He should at once set out against his foe when his auspicious limb vibrates and when there are other similar auspicious signs, when the sweet peacocks echo, etc.

ऋक्षेषु षट्सु शुद्धेषु ग्रहेष्वनुगुणेषु च।
प्रश्नकाले शुभे जाते परान्यायान्नराधिपः॥१६॥

He should start to conquer his foe when he is under the influence of the six lucky stars presiding over birth-time etc., when the planets are auspicious and when the astrologers predict auspicious times.

एवं तु दैवसपन्नस्तथा पौरुषसंयुतः।
देशकालोपपन्नां तु यात्रां कुर्यान्नराधिपः॥१७॥
स्थले नक्रस्तु नागस्य तस्यापि सजले वशे।
उलूकस्य निशि ध्वांशः स च तस्य दिवा वशे॥१८॥
एवं देशं च कालं च ज्ञात्वा यात्रां प्रयोजयेत्।
पदातिनागबहुलां सेनां प्रावृषि योजयेत्॥१९॥

A king should be blessed by the Devas, after worshipping them and he should consider the time, place and circumstances and he should feel himself sufficiently powerful. An ambitious king should not lose the opportunity of vanquishing his foe who is under unlucky stars and has his country and times against him. As a crocodile is subdued by an elephant on land, an elephant by a crocodile in water, a crow by an owl during the night, an owl by a crow during the day; so should a king start against his foe taking a measure of the current circumstances.

हेमन्ते शिशिरे चैव रथवाजिसमाकुलाम्।
खरोष्ट्रबहुलां सेनां तथा ग्रीष्मे नराधिप:॥ २०॥
चतुरङ्गबलोपेतां वसन्ते वा शरद्यथ।
सेना पदातिबहुला यस्य स्यात्पृथिवीपते:॥ २१॥
अभियोज्या भवेत्तेन शत्रुर्विषममाश्रित:।
गम्ये वृक्षावृते देशे स्थितं शत्रुं तथैव च॥ २२॥

He should march with a good force of infantry and elephants during the rainy season; of cavalry and chariots during the dewy and cold season; he should march with camels and mules during the hot weather; and with fourfold forces during the vernal season. A king whose infantry is strong can attack his foe with great vigour.

किंचित्पङ्के तथा यायाद्बहुनागो नराधिप:।
रताश्वबहुलो यायाच्छत्रुं समपथस्थितम्॥ २३॥
तमाश्रयन्तो बहुलास्तांस्तु राजा प्रपूजयेत्।
खरोष्ट्रबहुलो राजा शत्रुर्बन्धेन संस्थित:॥ २४॥
बन्धनस्थोऽभियोज्योऽरिस्तथा प्रावृषि भूभुजा।
हिमपातयुते देशे स्थितं ग्रीष्मेऽभियोजयेत्॥ २५॥

An elephant corps can win a foe situated in a muddy surrounding or in a woody country and a cavalry and chariots can vanquish a foe on even land. If the king be helped by a number of allies, he should respect them by presents and kindness. If a king who has a strong mule and camel corps should be subdued during the rains and taken prisoner, he should still fight on as there is chance of his recovery.

यवसेन्धनसंयुक्त: काल: पार्थिव हैमन:।
शरद्वसन्तौ धर्मज्ञ कालौ साधारणौ स्मृतौ॥ २६॥

During the winter season, a king should have a good store of straw and fire wood to enable him to vanquish his foe. Vernal season is known as the best time. A king should set out in the summer season against a country that is moisty and covered with snow.

विज्ञाय राजा हितदेशकालौ
दैवं त्रिकालं च तथैव बुद्ध्वा।
यायात्परं कालविदां मतेन
संचिन्त्य सार्द्धं द्विजमन्त्रविद्भि:॥ २७॥

A king should always think well over the present circumstances, past and future and take the advice of his minister and Brāhmaṇas before setting out against his enemy.

इति श्रीमात्स्ये महापुराणे यात्रानिमित्तकालयोज्यचिन्तानाम
चत्वारिंशदधिकद्विशततमोऽध्याय:॥ २४०॥

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CHAPTER 241

Vibration of different limbs and their effects

मनुरुवाच

ब्रूहि मे त्वं निमित्तानि अशुभानि शुभानि च।
सर्वधर्मभृतां श्रेष्ठ त्वं हि सर्वविदुच्यसे॥ १॥

Manu asked– "O Lord! you are the knower of all and foremost among the righteous persons so be pleased to tell me the auspicious and the inauspicious omens."

मत्स्य उवाच

अङ्गदक्षिणभागे तु शस्तं प्रस्फुरणं भवेत्।
अथ शस्तं तथा वामे पृष्ठस्य हृदयस्य च॥ २॥

Matsya said– The vibration of the right limbs is said to be generally auspicious. The left sides of the back and heart are also auspicious.

मनुरुवाच

अङ्गानां स्पन्दनं चैव शुभाशुभविचेष्टितम्।
तन्मे विस्तरतो ब्रूहि येन स्यां तद्विदो भुवि॥ ३॥

Manu asked– "O Lord! the vibration of the several limbs of the body indicate lucky or unlucky signs. How should one know what is going to happen on? Please explain all that to me fully."

मत्स्य उवाच

पृथ्वीलाभो भवेन्मूर्ध्नि ललाटे रविनन्दन।
स्थानं विवृद्धिमायाति भ्रूनसोः प्रियसङ्गमः॥ ४॥

Matsya replied– "O son of the Sun! the vibration of the head in dreams means the acquirement of another empire; that of the forehead means acquisition of further lands; that of the eyebrows and the nose means the prospect of meeting some dear friend.

भृत्यलब्धिश्चाक्षिदेशे दृगुपान्ते धनागमः।
उत्कण्ठोपगमो मध्ये दृष्टं राजन् विचक्षणैः॥ ५॥
दृग्बन्धने सङ्गरे च जयं शीघ्रमवाप्नुयात्।
योषिद्भोगोऽपाङ्गदेशे श्रवणान्ते प्रियश्रुतिः॥ ६॥
नासिकायां प्रीतिसौख्यं प्रजाप्तिरधरोष्ठजे।
कण्ठे तु भोगलाभः स्याद्भोगवृद्धिरथांसयोः॥ ७॥

The throbbing of the eye means death; near about the eye begets wealth, if the centre of the eye vibrates, one becomes very anxious; the closing of the eyes begets an early victory and of the outer corner of the eye means the enjoyment with a handsome lady. The vibration of the ears makes one to bear good thing, that of the nose brings happiness, of the upper and lower lips begets progeny, of the neck begets worldly pleasures and if that of the shoulders means the increase of enjoyments.

सुहृत्स्नेहश्च बाहुभ्यो हस्ते चैव धनागमः।
पृष्ठे पराजयः सद्यो जयो वक्षःस्थले भवेत्॥ ८॥
कुक्षिभ्यां प्रीतिरुद्दिष्टा स्त्रियाः प्रजननं स्तने।
स्थानभ्रंशो नाभिदेशे अन्ते चैव धनागमः॥ ९॥
जानुसन्धौ परैः सन्धिर्बलवद्भिर्भवेन्नृप।
दिशैकदेशनाशोऽथ जङ्घाभ्यां रविनन्दन॥ १०॥

The vibration of the arm indicates the affection of a friend, of the hand brings in wealth, of the back means defeat, of the chest means victory instantly. O king, the vibration of the belly means affection, the vibration of the breast indicates the impregnation, that of the navel means the loss of one's position, that within the navel begets wealth, that of the knees means the union with some powerful enemy and that of the ankles forebodes the destruction of some portion of the country.

उत्तमं स्थानमाप्नोति पद्भ्यां प्रस्फुरणान्नृप।
सलाभं चाध्वगमनं भवेत्पादतले नृप॥ ११॥

O king! the vibration of the feet begets good position, that of the sole begets auspicious journey with all kind of wealth.

लाञ्छनं पिटकं चैव ज्ञेयं स्फुरणवत्तथा।
विपर्ययेण विहितः सर्वः स्त्रीणां फलागमः॥ १२॥

The marks and spots on different parts of the body beget auspicious and inauspicious merits like the vibration of limbs. These are meant for men; that of the women are contrary.

अप्रशस्ते तदा वामे त्वप्रशस्तं विशेषतः।
दक्षिणेऽपि प्रशस्तेऽङ्गे प्रशस्तं स्याद्विशेषतः॥ १३॥

The vibration of the inferior limbs of leftside is very unlucky, but the results will be favourable if praised limbs of right vibrate.

अतोऽन्यथा सिद्धिप्रजल्पनात्तु
फलस्य शस्तस्य च निन्दितस्य।
अनिष्टचिह्नोपगमे द्विजानां
कार्यं सुवर्णेन तु तर्पणं स्यात्॥ १४॥

Vibrations of the limbs contrary to those mentioned above are unlucky. To avert the evils arising out of their throbbing, a gift of gold should be given to Brāhmaṇas.

इति श्रीमात्स्ये महापुराणे यात्रानिमितकदेहस्पन्दनं
नामैकचत्वारिंशदधिकद्विशततंमोऽध्याय:॥ २४१॥

CHAPTER 242

Dreams and Marching

मनुरुवाच

स्वप्नाख्यानं कथं देव गमने प्रत्युपस्थिते।
दृश्यन्ते विविधाकारः कथं तेषां फलं भवेत्॥ १॥

Manu asked– "O Lord! kindly explain me all about the bad or good effects of the dreams at the time of going somewhere, as well as the auspicious signs seen there and what result should be of those portents?"

मत्स्य उवाच

इदानीं कथयिष्यामि निमित्तं स्वप्नदर्शने।
नाभिं विनान्यगात्रेषु तृणवृक्षसमुद्भवः॥ २॥
चूर्णनं मूर्ध्नि कांस्यानां मुण्डनं नग्नता तथा।
मलिनाम्बरधारित्वमभ्यङ्गः पङ्कदिग्धता॥ ३॥
उच्चात्प्रपतनं चैव दोलारोहणमेव च।
अर्ज्जनं पक्वलोहानां हयानामपि मारणम्॥ ४॥
रक्तपुष्पद्रुमाणां च मण्डलस्य तथैव च।
वराहर्क्षखरोष्ट्राणां तथा चारोहणक्रिया॥ ५॥
भक्षणं पक्षिमत्स्यानां तैलस्य कृसरस्य च।
नर्त्तनं हसनं चैव विवाहो गीतमेव च॥ ६॥
तन्त्रीवाद्यविहीनानां वाद्यानामभिवादनम्।
स्रोतोऽवगाहगमनं स्नानं गोमयवारिणा॥ ७॥
पङ्कोदकेन च तथा महीतोयेन चाप्यथ।
मातुः प्रवेशो जठरे चितारोहणमेव च॥ ८॥
शक्रध्वजाभिपतनं पतनं शशिसूर्ययोः।
दिव्यान्तरिक्षभौमानामुत्पातानां च दर्शनम्॥ ९॥
देवद्विजातिभूपालगुरूणां क्रोध एव च।
आलिङ्गनं कुमारीणां पुरुषाणां च मैथुनम्॥ १०॥
हानिश्चैव स्वगात्राणां विरेकवमनक्रिया।
दक्षिणाशाभिगमनं व्याधिनाभिभवस्तथा॥ ११॥
फलापहानिश्च तथा पुष्पहानिस्तथैव च।
गृहाणां चैव पातश्च गृहसम्मार्ज्जनं तथा॥ १२॥
क्रीडा पिशाचक्रव्यादवानरर्क्षनरैरपि।
परादभिभवश्चैव तस्माच्च व्यसनोद्भवः॥ १३॥
काषायवस्त्रधारित्वं तद्वत् स्त्रीक्रीडनं तथा।
स्नेहपानावगाहौ च रक्तमाल्यानुलेपनम्॥ १४॥
एवमादीनि चान्यानि दुःस्वप्नानि विनिर्दिशेत्।
एषां संकथनं धन्यं भूयः प्रस्वापनं तथा॥ १५॥

Matsya said– "Now I shall enumerate the calamities of the various kinds of dreams. If one dreams that grass has grown all over the body except the navel, or that pieces of bell-metal have been pasted on the head, or that his head is clean shaven, or that he is naked or that he has put on poor clothings or that he has fallen down from a height, or that he is besmeared with mud or oil, or that he is collecting molten iron, or sees the carcass of horses, red flowers, red trees, red halos, or riding on a boar, bear, donkey or a camel, or that eating cooked flesh, oil, or *khicari* (rice and pulse cooked together), or sees dancing, merry-making, marriage, hears songs, etc., or the playing of musical instruments other than the Vīṇā or the guitar, or one is plunging himself in the source of a river, or bathing after rubbing himself in waters dirty with cowdung, or bathing in muddled water, or that he is in his mother's womb, or that he is on a burning pole, or that the banner set up in honour of Indra has fallen, or the fall of the Sun and the Moon, or the various ills that arise in the Celestial, Intermediate or Terrestrial regions, or that the gods, the twice born, the king or the preceptor are angry, or that he is embracing virgins, or the males committing unnatural offence, or that he has lost a limb of his body, or that he is besmeared with vomit or stool, or that he is doing towards the south, or that is laid up with some disease, or that the fruits and flowers are on the decline, or that the houses have tumbled down, or the houses are being swept, or that he is playing with demons, monkeys, bears or men, or that he is discarded by his enemies, the sight of one wearing brown-red (dyed of a reddish colour) cloth, or drinking oil or bathing in it, or wearing red garlands; or pasting red sandal over the body etc., are all unlucky signs. Such bad dreams should be reported to other people and then he should go to sleep again.

कल्कस्नानं तिलैर्होमो ब्राह्मणानां च पूजनम्।
स्तुतिश्च वासुदेवस्य तथा तस्यैव पूजनम्॥ १६॥
नागेन्द्रमोक्षश्रवणं ज्ञेयं दुःस्वप्ननाशनम्।

Bathing after rubbing over his body some tenacious paste, performing a sacrifice with sesamums or worshipping the Brāhmaṇas, worshipping Viṣṇu and listening to the story of the liberation of the elephant by the Lord (Gajamokṣaṇa), are dispeller of the evil effects of bad dreams.

स्वप्नास्तु प्रथमे यामे संवत्सरविपाकिनः॥ १७॥
षड्भिर्मासैर्द्वितीये तु त्रिभिर्मासैस्तृतीयके।
चतुर्थे मासमात्रेण पश्यतो नात्र संशयः॥ १८॥

The dreams become fruitful in a year, if one sees it in the first part of the night. One who sees the dream in the second part of the night, he gains its fruit in six months; if one occurs it in the third part of the night; it gives fruit in three months and if it occurs in the fourth part of the night, it gives its fruit within a month, there is no doubt in this.

अरुणोदयवेलानां दशाहेन फलं भवेत्।
एकस्यां यदि वा रात्रौ शुभं वा यदि वाऽशुभम्॥ १९॥
पश्चाद्दृष्टस्तु यस्तत्र तस्य पाकं विनिर्दिशेत्।
तस्माच्छोभनके स्वप्नो पश्चात् स्वप्ने न शस्यते॥ २०॥

If one gets a dream just before sunrise, it gives fruit within ten days. If one dreams twice in the night bad or good, the last one bears fruit consequently one should not go to sleep after he has dreamt a good dream.

शैलप्रासादनागाश्च वृषभारोहणं हितम्।
द्रुमाणां श्वेतपुष्पाणां गमने च तथा द्विज॥ २१॥
द्रुमतृणोद्भवो नाभौ तथैव बहुबाहुता।
तथैव बहुशीर्षत्वं फलितोद्भव एव च॥ २२॥
सुशुक्लमाल्यधारित्वं सुशुक्लाम्बरधारिता।
चन्द्रार्कताराग्रहणं परिमार्ज्जनमेव च॥ २३॥
शक्रध्वजालिङ्गनं च तदुच्छ्रायक्रिया तथा।
भूम्यम्बुधीनां ग्रसनं शत्रूणां च वधक्रिया॥ २४॥

O twice-born one, riding on a horse, an elephant or an ox or climbs a hill or a palace or on a tree bearing white flowers, is very auspicious. It is also equally auspicious to see in dream that a tree or some grass has grown in one's navel, or that he has several arms, heads, or the luxuriance of fruits, or that he is wearing white raimants and withered garlands, or that he sees the eclipse of the Sun, the Moon or the stars or that he catches hold of the rainbow, or that he sweeps a floor or so, or that the heaven and the earth are under his subjugation, or that he has killed his enemies.

जयो विवादे द्यूते च संग्रामे च तथा द्विज।
भक्षणं चार्द्रमांसानां मत्स्यानां पायसस्य च॥ २५॥
दर्शनं रुधिरस्यापि स्नानं वा रुधिरेण च।
सुरारुधिरमद्यानां पानं क्षीरस्य चाथ वा॥ २६॥
अन्त्रैर्वा वेष्टनं भूमौ निर्मलं गगनं तथा।
मुखेन दोहनं शस्तं महिषीणां तथा गवाम्॥ २७॥
सिंहीनां हस्तिनीनां च वडवानां तथैव च।
प्रसादो देवविप्रेभ्यो गुरुभ्यश्च तथा शुभः॥ २८॥

The seeing of these dreams brings victory in battle and gambling. If in a dream, a man eats raw flesh, fish, or Pāyasa (rice cooked in milk) and sugar, or he sees a flow of blood, or that he is bathing in blood, or that he is drinking wine, blood, or milk, or that he is intwined in the intestines, or sees a clear sky, or the lioness, the she-elephant and the mare or cow yields milk from their mouths, or that he is getting favours from the Devas, Brāhmaṇas or his preceptor or spiritual teacher, all these are auspicious dreams.

अम्भसा त्वभिषेकस्तु गवां शृङ्गश्रितेन वा।
चन्द्राद्भ्रष्टेन वा राजन् ज्ञेयो राज्यप्रदो हि सः॥ २९॥

O king, when a man dreams that he is being sprinkled with waters from the cow's horns or moon, he will have chance of getting a kingdom.

राज्याभिषेकश्च तथा छेदनं शिरसस्तथा।
मरणं वह्निदाहश्च वह्निदाहो गृहादिषु॥ ३०॥
लब्धिश्च राज्यलिङ्गानां तन्त्रीवाद्याभिवादनम्।
तथोदकानां तरणं तथा विषमलङ्घनम्॥ ३१॥
हस्तिनीवडवानां च गवां च प्रसवो गृहे ।
आरोहणमथाश्वानां रोदनं च तथा शुभम्॥ ३२॥
वरस्त्रीणां तथा लाभस्तथालिङ्गनमेव च ।
निगडैर्बन्धनं धन्यं तथा विष्ठानुलेपनम्॥ ३३॥
जीवतां भूमिपालानां सुहृदामपि दर्शनम्।
दर्शनं देवतानां च विमलानां तथाम्भसाम्॥ ३४॥

When a man dreams that he is being installed in a throne or that he is beheaded, or that he is burnt in a fire and dead, or that his house or person is on fire, or that he has been blessed with the regalia of kingship, or that he is hearing the playing of guitar these also indicate the getting of sovereignty. The dream of crossing the water by swimming or of crossing an uneven country, or that a mare, a cow or a she-elephant is giving birth in his house, or that he is riding on horses, these are auspicious; or that he is weeping, or that he has obtained good women, or that he is embracing beautiful women, or that he is fettered, or that he is besmeared with filth, or is being visited by a living king or friends, or the sight of the Devas or crystal waters, these are auspicious.

शुभान्यथैतानि नरस्तु दृष्ट्वा
प्राप्नोत्ययत्नाद्ध्रुवमर्थलाभम्।
स्वप्नानि वै धर्मभृतां वरिष्ठ
व्याधेर्विमोक्षं च तथातुरोऽपि॥ ३५॥

O best among the religious men! if a man sees such auspicious dreams, he readily gets wealth without any effort and if a sick person sees such dreams he will surely recover from his disease rapidly.

इति श्रीमात्स्ये महापुराणे यात्रानिमित्ते स्वप्नाध्यायो नाम
द्विचत्वारिंशदधिकद्विशततमोऽध्यायः॥ २४२॥

CHAPTER 243

The auspicious signs at the time going out

मनुरुवाच

गमनं प्रति राज्ञां तु सम्मुखादर्शने च किम्।
प्रशस्तांश्चैव सम्भाष्य सर्वनितांश्च कीर्त्तय॥ १॥

Manu said– "O Lord! During the journey of a king which things are favourably presented before him, kindly explain me all these good or bad omens.

मत्स्य उवाच

औषधानि त्वयुक्तानि धान्यं कृष्णं च यद्भवेत्।
कार्पासश्च तृणं राजन् शुष्कं गोमयमेव च॥ २॥
इन्धनं च तथाङ्गारं गुडं तैलं तथाऽशुभम्।
अभ्यक्तं मलिनं मुण्डं तथा नग्नं च मानवम्॥ ३॥
मुक्तकेशं रुजार्त्तं च काषायाम्बरधारिणम्।
उन्मत्तकं तथा सत्त्वं दीनं चाथ नपुंसकम्॥ ४॥
अयः पङ्कस्तथा चर्म केशबन्धनमेव च।
तथैवोद्धृतसाराणि पिण्याकादीनि यानि च॥ ५॥
चण्डालश्वपचाश्चैव राजबन्धनपालकाः।
वधकाः पापकर्माणो गर्भिणी स्त्री तथैव च॥ ६॥
तुषभस्मकपालास्थिभिन्नभाण्डानि यानि च।
रिक्तानि चैव भाण्डानि मृतं शार्ङ्गिकमेव च॥ ७॥

Matsya replied– "O king, the following omens create the troubles at the time of a journey, viz., the sight of worthless medicinal herbs, black grain, cotton, hay, dried up cowdung, firewood, cinders, molasses, oil, dirty men anointed with oil, naked, poor head dress, with loose hair, a sick, hermit clad in red, coloured robes, mad man, afflicted person, eunuch, Cāṇḍāla, iron, mud, hide, refuse, fowler, sinner, pregnant women, husks, ashes, skulls, broken utensils, empty vessels, dead body and animals having horns.

एवमादीनि चान्यानि अशस्तान्यभिदर्शने।
अशस्तो बाह्यशब्दश्च भिन्नभैरवजर्जरः॥ ८॥
पुरतः शब्द एहीति शस्यते न तु पृष्ठतः।

गच्छेति पश्चाद्धर्मज्ञ पुरस्तात् तु विगर्हितः॥ ९॥
क्व यासि तिष्ठ मा गच्छ किं ते तत्र गतस्य तु।
अन्ये शब्दाश्च येऽनिष्टास्ते विपत्तिकरा अपि॥ १०॥

And many others omens are inauspicious. The dreadful and indistinct sound of a broken musical instrument heard is auspicious. The word 'Come' heard in front, is auspicious but if heard from the back, it is unlucky. Similarly the word 'Go' heard in front is auspicious but on the other hand is most inauspicious, if it comes from the back. "Where do you go." "Do not go" "Stay" "what is the use in going there," these are all inauspicious words for creating the troubles.

ध्वजादिषु तथा स्थानं क्रव्यादानां विगर्हितम्।
स्खलनं वाहनानां च वस्त्रसङ्गस्तथैव च॥ ११॥
निर्गतस्य तु द्वारादौ शिरश्चाभिघातिता।
छत्रध्वजानां वस्त्राणां पतनं च तथाऽशुभम्॥ १२॥

Sitting on a banner of flesh-eating birds and the falling down of the vehicles, the overlapping of the dress, the striking of the head against the door, the falling down of the banner, umbrella, cloth at the time of departure are also bad omens towards the journey.

दृष्टे निमित्ते प्रथममङ्गल्यविनाशनम्।
केशवं पूजयेद्विद्वान् स्तवेन मधुसूदनम्॥ १३॥
द्वितीये तु ततो दृष्टे प्रतीपे प्रविशेद्गृहम्।
अथेष्टानि प्रवक्ष्यामि मङ्गल्यानि तथानघ॥ १४॥

When a bad omen is visible first time on departure, a wise man should adore Viṣṇu and praise Madhusūdana (slayer of Madhu demon) and then should proceed, but if there is seen another one for the second time, he should return home. O sinless one, now I relate you about auspicious signs.

श्वेताः सुमनसः श्रेष्ठा पूर्णकुम्भास्तथैव च।
जलजाः पक्षिणश्चैव मांसमत्स्याय पार्थिव॥ १५॥
गावस्तुरङ्गमा नागा बुद्ध एकः पशुस्त्वजः।
त्रिदशाः सुहृदो विप्रा ज्वलितश्च हुताशनः॥ १६॥
गणिका च महाभाग दूर्वा चार्द्रं च गोमयम्।
रुक्मं रूप्यं तथा ताम्रं सर्वरत्नानि चाप्यथ॥ १७॥
औषधानि च धर्मज्ञ यवाः सिद्धार्थकास्तथा।
नृवाह्यमानं यानं च भद्रपीठं तथैव च॥ १८॥
खड्गं छत्रं पताका च मृदश्चायुधमेव च।
राजलिङ्गानि सर्वाणि सर्वे रुदितवर्ज्जिताः॥ १९॥
घृतं दधि पयश्चैव फलानि विविधानि च।
स्वस्तिकं वर्द्धमानं च नन्द्यावर्त्तं सकौस्तुभम्॥ २०॥
वादित्राणां सुखः शब्दः गम्भीरः सुमनोहरः।
गान्धारषड्जऋषभा ये च शस्तास्तथा स्वराः॥ २१॥

These are the followings– the sight of white flowers, pitchers full of water, aquatic animals, bird's flesh, fish, cows, horses, elephants, goats, Devas, idols, friends, Brāhmaṇas, blazing fire, dancing girls, green grass, wet cowdung, gold, silver, copper, all the gems, all the medicines, barley, sesamum, *bhadrapītha* sword, umbrella, banner, clay, weapons, emblems of regality, clarified butter, curds, milk, various kinds of fruits, the eddy of a river, Kaustubha gem, melodious sound of musical instruments, nice and deep songs, the tunes Gāndhāra, Ṣadaja, Ṛṣabha. These are said very auspicious.

वायुः सशर्करो रूक्षः सर्वत्र समुपस्थितः।
प्रतिलोमस्तथा नीचो विज्ञेयो भयकृद्विज॥ २२॥
अनुकूलो मृदुः स्निग्धः सुखस्पर्शः सुखावहः।
रूक्षा रूक्षस्वरा भद्राः क्रव्यादाः परिगच्छताम्॥ २३॥
मेघाः शस्ता घनाः स्निग्धा गजबृंहितनिःस्वनाः।
अनुलोमास्ताडिच्छन्नाः शक्रचापं तथैव च॥ २४॥
अप्रशस्ते तथा ज्ञेये परिवेषप्रवर्षणे।
अनुलोमा ग्रहाः शस्ता वाक्पतिस्तु विशेषतः॥ २५॥
आस्तिक्यं श्रद्दधानत्वं तथा पूज्याभिपूजनम्।
शस्तान्येतानि धर्मज्ञ यच्च स्यान्मनसः प्रियम्॥ २६॥

The harsh wind covered with dust blows round the earth in opposite direction is fearful for all and very unlucky, but blowing in good direction, soft and cold is blissful in touch. The sight of Sun's and Moon's halo is inauspicious as well the rains; the good influence of stars particularly the rising of Bṛhaspati (Jupiter) in natural consequences, mind full of devotion, the adoration of the worthy, the sight of the things very dear to one's mind are all auspicious signs at the time of departure.

मनसस्तुष्टिरेवात्र परमं जयलक्षणम्।
एकतः सर्वलिङ्गानि मनसस्तुष्टिरेकतः॥ २७॥

The satisfaction of mind at the time of tour is the sign of victory and infact it equals all the good omens in point of good luck.

यानोत्सुकत्वं मनसः प्रहर्षः
शुभस्य लाभो विजयप्रवादः।
मङ्गल्यलब्धिः श्रवणं च राजन्
ज्ञेयानि नित्यं विजयावहानि॥ २८॥

The desirous of conveyances, happiness in mind, sight of auspicious signs, hearing the words of victory, attainment of auspicious things and hearing about them at his departure, O king, these are bestower of victory always.

इति श्रीमात्स्ये महापुराणे यात्रानिमित्ते मङ्गलाध्यायो नाम
त्रिचत्वारिंशदधिकद्विशततमोऽध्यायः॥ २४३॥

* * *

CHAPTER 244

The story of Vāmana incarnation

ऋषय ऊचुः

राजधर्मस्त्वया सूत कथितो विस्तरेण तु।
तथैवाद्भुतमङ्गल्यं स्वप्नदर्शनमेव च॥ १॥
विष्णोरिदानीं माहात्म्यं पुनर्वक्तुमिहार्हसि।
कथं स वामनो भूत्वा बबन्ध बलिदानवम्।
क्रमतः कीदृशं रूपमासील्लोकत्रये हरेः॥ २॥

The Ṛṣis asked– "O Sūta! you have described about the duties of a sovereign in detail, as well as the various auspicious signs and effects of dreams; now we are desirous of hearing the glory of Lord Viṣṇu. You may tell us again, why the Lord Viṣṇu in his form of Dwarf made demon-king Bali, captive? How did He make His Vāmana form increase all over the three worlds?"

सूत उवाच

एतदेव पुरा पृष्टः कुरुक्षेत्रे तपोधनः।
शौनकस्तीर्थयात्रायां वामनायतने पुरा॥ ३॥
यदा समयभेदित्वं द्रौपद्याः पार्थिवं प्रति।
अर्जुनेन कृतं तत्र तीर्थयात्रां तदा ययौ॥ ४॥
धर्मक्षेत्रे कुरुक्षेत्रे वामनायतने स्थितः।
दृष्ट्वा स वामनं तत्र अर्जुनो वाक्यमब्रवीत्॥ ५॥

Sūta said– "O sages! In ancient time, in Vāmanāyatana, the same question was asked by Arjuna to the Muni Śaunaka, when he (Arjuna) was on a pilgrimage. When Arjuna violated his promise with Yudhiṣṭhira about living with Draupadī, he went on pilgrimage for the atonement of his sin. The image of Vāmana was installed in Kurukṣetra. Looking the image of Vāmana, Arjuna asked him these words.

अर्जुन उवाच

किं निमित्तमयं देवो वामनाकृतिरिज्यते।
वराहरूपी भगवान्कस्मात्पूज्योऽभवत्पुरा।
कस्माच्च वामनस्येदमिष्टं क्षेत्रमजायत॥ ६॥

Arjuna said– What is the merit in worshipping the image of lord Vāmana? and why the illustrious form of Varāha (Boar) was adored in days of gone? and how this Kṣetra (place) became so dear to Vāmana?"

शौनक उवाच

वामनस्य च वक्ष्यामि वराहस्य च धीमतः।
त्यक्त्वातिविस्तरं भूयो माहात्म्यं कुरुनन्दन॥ ७॥
पुरा निवारिते शक्रे सुरेषु विजितेषु च।
चिन्तयामास देवानां जननी पुनरुद्भवम्॥ ८॥

Śaunaka replied– "O son of Kuru! I shall tell you in brief the glories of Vāmana and virtuous Varāha." In the past decade, when Indra was discharged from his throne and gods were vanquished by the Demons, Aditi the mother of the Devas thought for creation again.

अदितिदेवमाता च परमं दुश्चरं तपः।
तीव्रं चचार वर्षाणां सहस्त्रं पृथिवीपते॥ ९॥
आराधनाय कृष्णस्य वाग्यता वायुभोजना।
दैत्यैर्निराकृतान्दृष्ट्वा तनयान्कुरुनन्दन॥ १०॥
वृथापुत्राहमस्मीति निर्वेदात् प्रणता हरिम्।
तुष्टाव वाग्भिरिष्टाभिः परमार्थावबोधिनी।
देवदेवं हृषीकेशं नत्वा सर्वगतं हरिम्॥ ११॥

O king, The God-mother Aditi began to practise hard penance for one thousand years gratifying Lord Kṛṣṇa by living on air alone. On seeing her children oppressed by the Demons, she said Herself that Her sons were born in vain and due to the cause of distress she saluted Lord. She, knowing the everlasting, fruit adored Hari who is the lord of gods and residing in all beings.

अदितिरुवाच

नमः स्मृतार्त्तिनाशाय नमः पुष्करमालिने।
नमः परमकल्याण कल्याणायादिवेधसे॥ १२॥

Aditi said– I salute you, the dispeller of all the troubles of the devotees. Salutation to the one who wears a garland of lotus flowers, Salutation to the promoter of welfare of all beings and the first creator.

नमः पङ्कजनेत्राय नमः पङ्कजनाभये।
श्रियः कान्ताय दान्ताय परमार्थाय चक्रिणे॥ १३॥
नमः पङ्कजसम्भूतिसम्भवायात्मयोनये।
नमः शंखासिहस्ताय नमः कनकरेतसे॥ १४॥

My reverence to the Lotus-eyed one. From your navel sprang the lotus; My salutation to the Lord of wealth, and One, armed with a quoit. My salutation to the One from whose lotus, navel has sprung Brahmā; O You, the self-manifested! the One armed with a conch, sword, etc., Your essence is godlike; salutations to you.

तथात्मज्ञानविज्ञानयोगिचिन्त्यात्मयोगिने।
निर्गुणायाविशेषाय हरये ब्रह्मरूपिणे॥ १५॥
जगत्प्रतिष्ठितं यत्र जगता यो न दृश्यते।
नमः स्थूलातिसूक्ष्माय तस्मै देवाय शंखिने॥ १६॥

My salutation to the Ātmayogin (united with the supreme spirit) and Āviśeṣa (having no any peculiarity) Yogacintya (conceivable by Yoga) Ātmajñāna (self-knowledge) and having doctrine of self-knowledge and who is void of qualities. My salutations to the One within whom the universe exists but whose majestic glory the universe does not realize. I salute that Being, the Deva Hari, who is the gross of the gross and the subtle of the subtle. I salute the holder of conch in his hand.

यं न पश्यंति पश्यन्तो जगदप्यखिलं नराः।
अपश्यद्भिर्जगत्यत्र न देवो हृदि संस्थितः॥ १७॥
यस्मिन्नन्नं पयश्चैव नद्यश्चैवाखिलं जगत्।
तस्मै समस्तजगतामाधाराय नमो नमः॥ १८॥

The men do not see Him by ordinary eyes inspite of they seeing whole world. He although enshrined in every heart is not accessible to the mind of the wise even, in whom exist the grain, milk, rivers and infact the whole universe. I salute repeatedly the supporter of the whole universe.

आद्यः प्रजापतिपतिर्यः प्रभूणां पतिः परः।
पतिः सुराणां यस्तस्मै नमः कृष्णाय वेधसे॥ १९॥
यः प्रवृत्तौ निवृत्तौ च इज्यते कर्मभिः स्वकैः।
स्वर्गापवर्गफलदो नमस्तस्मै गदाभृते॥ २०॥
यश्चिन्त्यमानो मनसा सद्यः पापं व्यपोहति।
नमस्तस्मै विशुद्धाय पराय हरिवेधसे॥ २१॥

Who is the very first Prajāpati, the Lord of all the creation, the Lord of all things, the Lord of all the Devas, who is Kṛṣṇa, the ordainer, who is adored both in the Pravṛtti Mārga and Nivṛtti Mārga by one's own karmas, who is the giver of heavenly pleasures and emancipation, I salute lord Hari, who holds a mace, who is purest and omniscient, Who drives away all the ills by a mere devotional mediation of Him.

यं बुद्ध्वा सर्वभूतानि देवदेवेशमव्ययम्।
न पुनर्जन्ममरणे प्राप्नुवन्ति नमामि तम्।। २२।।
यो यज्ञे यज्ञपरमैरिज्यते यज्ञसंज्ञितः।
तं यज्ञपुरुषं विष्णुं नमामि प्रभुमीश्वरम्।। २३।।
गीयते सर्ववेदेषु वेदविद्भिर्विदां पतिः।
यस्तस्मै वेदवेद्याय विष्णवे जिष्णवे नमः।। २४।।
यतो विश्वं समुत्पन्नं यस्मिंश्च लयमेष्यति।
विश्वागमप्रतिष्ठाय नमस्तस्मै महात्मने।। २५।।
ब्रह्मादिस्तम्बपर्यंतं येन विश्वमिदं ततम्।
मायाजालं समुत्तर्तुं तमुपेन्द्रं नमाम्यहम्।। २६।।

By realizing whom all beings become free from the cycle of births and deaths, Who is worshipped in the form of sacrifices by the priests, I salute that Yajñapuruṣa Viṣṇu, the almighty lord of all. I salute the One, who is said in all the Vedas by the versed in the Vedas and the lord of them. I salute glorious Viṣṇu, who is attainable by the knowledge of Vedas and from whom the universe emanates, I salute the high-souled one, in whom the universe ultimately merges, in whose infinite glory the whole universe from Brahmā downwards is sustained, I salute the Supreme lord to cross this illusory world.

यस्तु तोयस्वरूपस्थो बिभर्त्यखिलमीश्वरः।
विश्वः विश्वपतिं विष्णुं तं नमामि प्रजापतिम्।। २७।।
यमाराध्य विशुद्धेन मनसा कर्म्मणा गिरा।
तरन्त्यविद्यामखिलां तमुपेन्द्रं नमाम्यहम्।। २८।।
विषादतोषरोषाद्यैर्योऽजस्रं सुखदुःखजैः।
नृत्यत्यखिलभूतस्थस्तमुपेन्द्रं नमाम्यहम्।। २९।।
मूर्त्तं तमोऽसुरमयं तद्वधाद्विनिहन्ति यः।
रात्रिजं सूर्यरूपीव तमुपेन्द्रं नमाम्यहम्।। ३०।।
कपिलादिस्वरूपस्थो यश्चाज्ञानमयं तमः।
हन्ति ज्ञानप्रदानेन तमुपेन्द्रं नमाम्यहम्।। ३१।।
यस्याक्षिणी चन्द्रसूर्यौ सर्वलोकशुभाशुभम्।
पश्यतः कर्म सततमुपेन्द्रं तं नमाम्यहम्।। ३२।।

I salute the Lord Viṣṇu, who sustains the universe in the form of water, by devoting to whom with all heart and soul people cross over all ignorance, Who exercises His influence in the minds of all beings by dancing in forms of dismay, contentment, anger, etc. I salute the Great Deva who like the Sun destroys the demons, who destroys in the shape of wisdom and knowledge of Kapila, the darkness of ignorance, Who witnesses with His eyes the Sun and the Moon, all the actions of the beings of the universe, the Lord Viṣṇu who is true to all my sayings.

यस्मिन्सर्वेश्वरे सर्वं सत्यमेतन्मयोदितम्।
नानृतं तमजं विष्णुं नमामि प्रभवाव्ययम्।। ३३।।
यच्च तत्सत्यमुक्तं मे भूयांश्चातो जनार्दनः।
सत्येन तेन सकलाः पूर्यन्तां मे मनोरथाः।। ३४।।

In Viṣṇu, the Lord of all, all the truths that I have expressed are existing; nothing false is there. I adore that Unborn, Undecaying Hari. If what I have said in my prayer be true as I believe it to be, let all my wishes be fulfilled.

शौनक उवाच

एवं स्तुतः स भगवान्वासुदेव उवाचताम्।
अदृश्यः सर्वभूतानां तस्याः सन्दर्शने स्थितः।। ३५।।

Śaunaka said– Thus praised, the Lord Viṣṇu, not visible by all, instantly appeared before Aditi and said–

श्रीभगवानुवाच

मनोरथांस्त्वमदिते यानिच्छस्यभिवाञ्छितान्।
तांस्त्वं प्राप्स्यसि धर्मज्ञे मत्प्रसादान्न संशयः।। ३६।।
श्रृणुष्व सुमहाभागे वरो यस्ते हृदि स्थितः।
तमाशु व्रियतां कामं श्रेयस्ते सम्भविष्यति।
मद्दर्शनं हि विफलं न कदाचिद्भविष्यति।। ३७।।

"O Virtuous Aditi! you shall certainly have your desires fulfilled ere long. Ask for a thing that you may wish without delay, you will prosper for my sight never goes fruitless."

अदितिरुवाच

यदि देव प्रसन्नस्त्वं मद्भक्त्या भक्तवत्सल।
त्रैलोक्याधिपतिः पुत्रस्तदस्तु मम वासवः॥३८॥
हृतं राज्यं हृताश्चास्य यज्ञभागा महासुरैः।
त्वयि प्रसन्ने वरदे तान्प्राप्नोति सुतो मम॥३९॥
हृतं राज्यं न दुःखाय मम पुत्रस्य केशव।
सपत्नाद्दायनिर्भ्रंशो बाधां नः कुरुते हृदि॥४०॥

Aditi replied– "O one beloved to the devotees, O Lord! if you are pleased at my devotion, I wish my son Indra to become the Lord of the three realms, which boon be pleased to grant. The demons have deprived him of his realm and share of sacrificial offerings. Let all that be restored to him through your favour. O Lord! I am not so much grieved at the defeat of my son in the hand of the Asuras as I am grieved at the loss of his realm and rights and that he has been driven out of Heaven.

श्रीभगवानुवाच

कृतः प्रसादो हि मया तव देवि यथेप्सितः।
स्वांशेन चैव ते गर्भे सम्भविष्यामि कश्यपात्॥४१॥
तव गर्भसमुद्भूतस्ततस्ते ये सुरारयः।
तानहं निहनिष्यामि निवृत्ता भवनन्दिनि॥४२॥

Lord Viṣṇu said– "O Devi! I am quite pleased with your devotion; I shall therefore be born of you through Kaśyapa when I shall kill all the enemies of Devas."

अदितिरुवाच

प्रसीद देवदेवेश नमस्ते विश्वभावन।
नाहं त्वामुदरे देव वोढुं शक्ष्यामि केशव॥४३॥
यस्मिन्प्रतिष्ठितं विश्वं यो विश्वं स्वयमीश्वरः।
तमहं नोदरेण त्वां वोढुं शक्ष्यामि दुर्दुरम्॥४४॥

Aditi replied– "O Lord of gods! O protector of the Universe! I bow down, be pleased; O Keśava! I can not bear you in my womb? The Universe is established in You and you are also the Lord of the creation, I am not able to keep powerful like you in my womb."

श्रीभगवानुवाच

सत्यमात्थ महाभागे मयि सर्वमिदं जगत्।
प्रतिष्ठितं न मां शक्ता वोढुं सेन्द्रा दिवौकसः॥४५॥
किन्त्वहं सकलाँल्लोकान् सदेवासुरमानुषान्।
जङ्गमान्स्थावरान्सर्वांस्त्वां च देवि सकश्यपान्।
धारयिष्यामि भद्रं ते तदलं सम्भ्रमेण ते॥४६॥
न ते ग्लानिर्न ते खेदो गर्भस्ते भविता मयि।
दाक्षायणि प्रसादं ते करोम्यन्यैः सुदुर्लभम्॥४७॥

Viṣṇu said– "It is true as you told. Verily all the universe rests in me. Even the Devas, Indra, etc., cannot hold Me; I hold you along with the universe, the Devas and Kaśyapa etc. Do not be anxious; you will be blessed. You will feel no trouble when I will enter within your womb. The favour of Mine that is so very difficult for others to get, you have got that.

गर्भस्थे मयि पुत्राणां तव योऽरिर्भविष्यति।
तेजसस्तस्य हानिं च करिष्ये मा व्यथा कृथाः॥४८॥

"When I am in your womb I shall deprive by My glory those who dare to despise your progeny. Do not be worried."

शौनक उवाच

एवमुक्त्वा ततः सद्यो यातोऽन्तर्द्धानमीश्वरः।
सापि कालेन तं गर्भमवाप कुरुसत्तम॥४९॥

Śaunaka said– O best of Kuru race, having said thus Lord Viṣṇu vanished from sight and Aditi bore Him in Her womb in due course.

गर्भस्थिते ततः कृष्णे चचाल सकला क्षितिः।
चकम्पिरे महाशैलाः क्षोभं जग्मुस्तथाब्धयः॥५०॥
यतो यतोऽदितिर्याति ददाति ललितं पदम्।
ततस्ततः क्षितिः खेदान्ननाम वसुधाधिप॥५१॥
दैत्यानामथ सर्वेषां गर्भस्थे मधुसूदने।
बभूव तेजसां हानिर्यथोक्तं परमेष्ठिना॥५२॥

When Lord Viṣṇu entered Her womb, the whole earth began to vibrate as if to go down in that direction where Aditi walked on the mountains began to quiver and the oceans receded and all the demons began to decline due to the presence of shining lord Madhusūdana in the womb of Aditi.

इति श्रीमात्स्ये महापुराणे वामनप्रादुर्भावेऽदितिवरप्रदानं नाम
चतुश्चत्वारिंशदधिकद्विशततमोऽध्यायः॥ २४४॥

* * *

CHAPTER 245

The incarnation of Vāmana

शौनक उवाच

निस्तेजसोऽसुरान्दृष्ट्वा समस्तानसुरेश्वरः।
प्रह्लादमथ पप्रच्छ बलिरात्मपितामहम्॥ १॥

Śaunaka said– Then the demon king Bali on seeing the demons void of power asked Prahlāda, his own grandfather.

बलिरुवाच

तात निस्तेजसो दैत्या निर्दग्धा इव वह्निना।
किमेते सहसैवाद्य ब्रह्मदण्डहता इव॥ २॥
अरिष्टं किं नु दैत्यानां किं कृत्या वैरिनिर्म्मिता।
नाशायैषा समुद्भूता यया निस्तेजसोऽसुराः॥ ३॥

All Daityas have become suddenly void of their energy like the cinder burnt in fire. They therefore appear as if visited by Providential calamity. How is this? Are these the signs of their death? Have the enemies originated any weapon or Kṛtya for their destruction and because of that the demons are powerless?

शौनक उवाच

इति दैत्यपतिर्धीरः पृष्टः पौत्रेण पार्थिव।
चिरं ध्यात्वा जगादैनमसुरेन्द्रं बलिं तदा॥ ४॥

Śaunaka said– O king! Thus asked by his grandson, steady demon king Prahlāda thinking over it for some time, said to Bali.

प्रह्लाद उवाच

चलन्ति गिरयो भूमिर्जहाति सहजां धृतिम्।
सर्वे समुद्राः क्षुभिता दैत्या निस्तेजसः कृताः॥ ५॥
सूर्योदये यथापूर्वं यथा गच्छन्ति न ग्रहाः।
देवानां च परा लक्ष्मीः कारणैरनुमीयते॥ ६॥
महदेतन्महाबाहो कारणं दानवेश्वर।
न ह्यल्पमिति मन्तव्यं त्वया कार्यं सुरार्दन॥ ७॥

Prahlāda said– "All the mountains vibrate, this earth gave up firmness, the demons have become powerless day by day, the planets do not follow the Sun. I believe the lustre of the demons has been eclipsed by the glory of the Devas. The Devi Lakṣmī has become pleased with them. O Lord of the demons! great calamity is going to befall us; do not consider this to be any ordinary sign of coming misfortune.

शौनक उवाच

इत्युक्त्वा दानवपतिं प्रह्लादः सोऽसुरोत्तमः।
अत्यन्तभक्तो देवेशं जगाम मनसा हरिम्॥ ८॥

Śaunaka said– Saying thus, Prahlāda, the foremost among demons, thought in his mind with great devotion about Hari, the Lord of the gods.

स ध्यानयोगं कृत्वाथ प्रह्लादः सुमनोहरम्।
विचारयामास ततो यतो देवो जनार्दनः॥ ९॥
स ददर्शोदरेऽदित्याः प्रह्लादो वामनाकृतिम्।
अन्तःस्थान्बिभ्रतं सप्तलोकानादिप्रजापतिम्॥ १०॥
तदन्तःस्थान्वसून् रुद्रानश्विनौ मरुतस्तथा।
साध्यान्विश्वांस्तथादित्यान्गन्धर्वोरगराक्षसान्॥ ११॥
विरोचनं स्वतनयं बलिं चासुरनायकम्।
जम्भं कुजभं नरकं बाणमन्यांस्तथासुरान्॥ १२॥
आत्मानमुर्वीं गगनं वायुमम्भो हुताशनम्।
समुद्रान्वै द्रुमसरित्सरांसि च पशून् मृगान्॥ १३॥
वयोमनुष्यानखिलांस्तथैव च सरीसृपान्।
समस्तलोकस्त्रष्टारं ब्रह्माणं भवमेव च।
[illegible] दक्षाद्यांश्च प्रजापतीन्॥ १४॥

Then he meditated on Hari and thought about beautiful form of Lord Janārdana, where the Lord was then. He saw Hari, in the form of Vāmana (dwarf) in the womb of Aditi and saw within Him the seven regions, Vasus, Rudras, Aśvinīkumāras, Maruts, Sādhyadevas, Viśvedevas, Ādityas, Gandharvas, Uragas, Rākṣasas, Virocana (his own son), Bali, Jambha, Kujambha, Narakāsura, Bāṇa and other Asuras, his own soul, the seven oceans, sky, earth, air, water, fire, trees, Nandī, lower animals, deer, all the mankind, serpents, scorpions, Brahmā, Bhava (Śiva), the planets, stars, mountains, Dakṣa and other Prajāpatis.

स पश्यन्विस्मयाविष्टः प्रकृतिस्थः क्षणात्पुनः।
प्रह्लादः प्राह दैत्येन्द्रं बलिं वैरोचनिं तदा॥ १५॥

Seeing all these he became surprised; but he then came back to his senses and said to demon-king Bali, the son of Virocana.

प्रह्लाद उवाच

वत्स ज्ञातं मया सर्वं यदर्थं भवतामियम्।
तेजसो हानिरुत्पन्ना तच्छृणु त्वमशेषतः॥ १६॥

Prahlāda said– "O dear son, I have now known the reason of these demons becoming so lustreless; listen to it from me."

देवदेवो जगद्योनिरयोनिर्जगदादिकृत्।
अनादिरादिर्विश्वस्य वरेण्यो वरदो हरिः॥ १७॥
परं पराणां परमः परः परवतामपि।
प्रमाणं च प्रमाणानां सप्तलोकगुरोर्गुरुः॥ १८॥
प्रभुः प्रभूणां परमः पराणा-
मनादिमध्यो भगवाननन्तः।
त्रैलोक्यमंशेन सनाथमेष
कर्त्तुं महात्माऽदितिजोऽवतीर्णः॥ १९॥

"The Lord of the gods, the source of the universe, the Unborn, the eternal, the beginning of the universe, having no beginning, the first among all, the greatest of the great, the giver of the boon, authority of the authorities, the Guru of the Guru of the seven realms, the Lord of Lords, the one without beginning, middle and end, the Lord of the three regions, the Infinite, Lord Viṣṇu, has been born of Aditi by His one Aṁśa."

न तस्य रुद्रो न च पद्मयोनि-
र्नेन्द्रो न सूर्येन्दुमरीचिमुख्याः।
जानन्ति दैत्याधिप यत्स्वरूपं
स वासुदेवः कलयाऽवतीर्णः॥ २०॥

O Lord of the demons! He whom even Brahmā, Rudra, Indra, Sūrya, Candra and the sages like Marīci, etc., fail to know sufficiently; that Lord Vāsudeva has thus manifested Himself by His one Aṁśa.

योऽसौ कलांशेन नृसिंहरूपी
जघान पूर्वं पितरं ममेश।
यः सर्वयोगीशमनोनिवासः
स वासुदेवः कलयाऽवतीर्णः॥ २१॥

In days of gone, the lord killed my father in His form of Nṛsiṁha of His one Aṁśa, He is Vāsudeva now descended on earth, the dweller in the heart of all those best among the Yogins.

यमक्षरं वेदविदो विदित्वा
विशन्ति यं ज्ञानविधूतपापाः।
यस्मिन्प्रविष्टा न पुनर्भवन्ति
तं वासुदेवं प्रणमामि नित्यम्॥ २२॥

Those who well-versed in the Vedas, realize the imperishable one, through their knowledge are liberated from their sins and merge into the lord. Those who merge into Him are not reborn, I salute always this Vāsudeva.

भूतान्यशेषाणि यतो भवन्ति
यथोर्म्मयस्तोयनिधेरजस्त्रम्।
लयं च यस्मिन्प्रलये प्रयान्ति
तं वासुदेव प्रणमाम्यचिन्त्यम्॥ २३॥

All creatures are originated from Him, as the waves emanate from the ocean continuously and at the time of dissolution they all are ultimately absorbed into him. I salute the inconceivable Lord Vāsudeva.

न यस्य रूपं न बलप्रभावौ
न यस्य भावः परमस्य पुंसः।
विज्ञायते शर्वपितामहाद्यै-
स्तं वासुदेवं प्रणमाम्यस्त्रम्॥ २४॥

I always bow down Lord Vāsudeva, the Supreme Being whose form, power, glory and desire are not properly known even to the Devas like Brahmā and Śiva.

रूपस्य चक्षुर्ग्रहणे त्वगिष्टा
स्पर्शे ग्रहीत्री रसना रसस्य।
श्रोत्रं च शब्दग्रहणे नराणां
घ्राणं च गन्धग्रहणे नियुक्तम्॥ २५॥
येनैकदंष्ट्राग्रसमुद्धृतेयं
धराचलान् धारयतीह सर्वान्।
यस्मिंश्च शेते सकलं जगच्च
तमीशमाद्यं प्रणतोऽस्मि विष्णुम्॥ २६॥

He has given eyes to all the beings to see, the skin to feel, the tongue to enjoy the taste, the ears to hear, the nose to smell. I salute the lord Viṣṇu, the eternal one, who brought the land from Pātāla on His one tusk in the form of Varāha for the good of mankind, in whom all the universe reposes.

न घ्राणचक्षुःश्रवणादिभिर्यः
सर्वेश्वरो वेदितुमक्षयात्मा।
शक्यस्तमीड्यं मनसैव देवं
ग्राह्यं नतोऽहं हरिमीशितारम्॥ २७॥

The eternal one is the lord of universe. Who cannot be felt through the organs like the nose, eyes and the ears, etc., and this divine form can only be discerned by the mind. I salute Hari, the lord of all.

अंशावतीर्णेन च येन गर्भे
हतानि तेजांसि महासुराणाम्।
नमामि तं देवमनन्तमीश-
मशेषसंसारतरोः कुठारम्॥ २८॥

I salute Him who has made the demons void of their lustre by coming into the womb of Aditi. He is endless and is the hewer of the worldly tree (at the time of dissolution of the world).

देवो जगद्योनिरयं महात्मा
स षोडशांशेन महासुरेन्द्र।
स देवमातुर्जठर प्रविष्टो
हतानि वस्तेन बलाद्वपूंषि॥ २९॥

O mighty one! Lord, the high-souled is the origin of the universe, He has entered the womb of the mother of the Devas by His one-sixteenth part and He has taken away all your splendour and fire.

बलिरुवाच

तात कोऽयं हरिर्नाम यतो नो भयमागतम्।
सन्ति मे शतशो दैत्या वासुदेवबलाधिकाः॥ ३०॥

Bali said– "Who is Hari by whom we all are terrified? There are many demons more valiant than this Vāsudeva.

विप्रचित्तिः शिविः शङ्करयःशङ्कुस्तथैव च।
अयः शिराश्चाश्वशिरा भङ्गकारी महाहनुः॥ ३१॥
प्रतापः प्रघसः शुम्भः कुकुरश्च सुदुर्ज्जयः।
एते चान्ये च मे सन्ति दैतेया दानवास्तथा॥ ३२॥
महाबला महावीर्य्या भूभारोद्धरणक्षमाः।
एषामेकैकशः कृष्णो न वीर्यार्द्धेन सम्मितः॥ ३३॥

Vipracitti, Śibi, Śaṅku, Ayaḥśaṅku, Ayaḥaśirā, Aśvaśirā, Bhaṅgakārī, Mahātanu, Pratāpa, Praghasa, Suṁbha, Kukura and many other demons of mine are the most valiant and powerful. They are able to lift the earth even. Viṣṇu is not powerful like one of them even.

शौनक उवाच

पौत्रस्यैतद्वचः श्रुत्वा प्रह्लादो दैत्यपुङ्गवः।
धिग्धिगित्याह स बलिं वैकुण्ठाक्षेपवादिनम्॥ ३४॥

Śaunaka said– Prahlāda the best among the demons, hearing such words from his grandson, who was blaming the lord, exclaimed– "Fie, fie unto you."

प्रह्लाद उवाच

विनाशमुपयास्यन्ति मन्ये दैतेयदानवा:।
येषां त्वमीदृशो राजा दुर्बुद्धिरविवेकवान्।। ३५।।
देवदेवं महाभागं वासुदेवमजं विभुम्।
त्वामृते पापसङ्कल्प: कोऽन्य एवं वदिष्यति।। ३६।।

When there is a king like you, void of discernment, vicious, I think all the demons will begin to decline undoubtedly. Who else than you, so vicious, can utter such words regarding that Unborn, illustrious, God of the gods, the omnipresent Lord Vāsudeva.

य एते भवता प्रोक्ता: समस्ता दैत्यदानवा:।
सब्रह्मकास्तथादेवा: स्थावरानन्तभूमय:।। ३७।।
त्वं चाहं च जगच्चेदं साद्रिद्रुमनदीनदम्।
समुद्रद्वीपलोकाश्च न समं केशवस्य हि।। ३८।।

All the demons named by you, the gods like Brahmā etc., the Daityas, the world, the moveable and immoveable, the oceans, the peninsulas, yourself, myself, the rivers, the trees, all the seven regions cannot become equal to the Lord Viṣṇu.

यस्यातिवन्द्यवन्द्यस्य व्यापिन: परमात्मन:।
एकांशेन जगत्सर्वं कस्तमेवं प्रवक्ष्यति।। ३९।।
ऋते विनाशाभिमुखं त्वामेकमविवेकिनम्।
कुबुद्धिमजितात्मानं वृद्धानां शासनातिगम्।। ४०।।
शोच्योऽहं यस्य मे गेहे जातस्तव पिताऽधम:।
यस्य त्वमीदृश: पुत्रो देवदेवस्य निन्दक:।। ४१।।
तिष्ठत्वेषा हि संसारसम्भृताघविनाशिनी।
कृष्णे भक्तिरहं तावदेवेक्ष्यो भवता न किम्।। ४२।।
न मे प्रियतम: कृष्णादपि देहो महात्मन:।
इति जानात्ययं लोको न भवान्दितिजाधम।। ४३।।
जानन्नपि प्रियतरं प्राणेभ्योऽपि हरिं मम।
निन्दां करोषि तस्य त्वमकुर्वन्गौरवं मम।। ४४।।

Who else than you, who are on the road to destruction, indiscriminate, vicious and disrespectful of the sayings of the noble-minded old persons, can use such words of Lord Viṣṇu who is highly adored, all pervading, the Highest Self and on whose one foot this whole universe is established. I am awfully ashamed of your having been born in my house for you profane the name of Lord Viṣṇu. The devotion towards Viṣṇu is the dispeller of all the mundane sins. Nothing is dearer to me than the devotion to Kṛṣṇa and everyone knows about it; but you wicked do not know it. Hari is dearer to me than my life. You have the audacity to show me disrespect by despising Hari.

विरोचनस्तव गुरुर्गुरुस्तस्याप्यहं बले।
ममापि सर्वजगतां गुरोर्नारायणो गुरु:।। ४५।।
निन्दां करोषि यस्तस्मिन्कृष्णे गुरुगुरोर्गुरौ।।
यस्मात्तस्मादिहैश्वर्यादचिराद् भ्रंशमेष्यसि।। ४६।।
मम देवो जगन्नाथो बले तावज्जनार्दन:।
भवत्वहमुपेक्ष्यस्ते प्रीतिमानस्तु मे गुरु:।। ४७।।
एतावन्मात्रमप्येवं निन्दितस्त्रिजगद्गुरु:।
नावेक्षितं त्वया यस्मात्तस्माच्छापं ददामि ते।। ४८।।

O Bali! Virocana is your father and I am his father and Nārāyaṇa who is my Guru is the Lord of the universe whom you despise. You shall therefore lose your kingdom ere long. Lord Viṣṇu, Janārdana is my Deva. He is my Guru. I have abandoned you for having despised Him and I pronounce my curse on you in consequence of it. Thus Hari will be pleased with me.

यथा मे शिरसश्छेदादिदं गुरुतरं वच:।
त्वयोक्तमच्युताक्षेपि राज्यभ्रष्टस्तथा पत।। ४९।।
यथा च कृष्णान्न परं परित्राणं भवार्णवे।
तथाचिरेण पश्येयं भवन्तं राज्यविच्युतम्।। ५०।।

I feel as if you have wounded me more than if you had severed my head by using such words about the Lord. You shall now be soon bereft of your realm and I may see that. I do not know of any one else excepting Śrīkṛṣṇa who could be my protector in this ocean of the world. And as you have blamed Hari, the Lord of the three worlds, I curse you thus. Love your kingdom and be fallen.

शौनक उवाच

इति दैत्यपतिः श्रुत्वा गुरोर्वचनमप्रियम्।
प्रसादयामास गुरुं प्रणिपत्य पुनः पुनः।।५१।।

Śaunaka said– Hearing such words of Prahlāda, the demon king bowed down him again and again and made repeated attempts to pleas him.

बलिरुराच

प्रसीद तात मा कोपं कुरु मोहहते मयि।
बलावलेपमत्तेन मयैतद्वाक्यमीरितम्।।५२।।
मोहोपहतविज्ञानः पापोऽहं दितिजोत्तम।
यच्छप्तोऽस्मि दुराचारस्तत्साधु भवता कृतम्।।५३।।

Bali said– "Be pleased. Do not become angry. I uttered such words through delusion, ignorance and conceit. O best son of Diti! Delusion clouded my intellect. I am indeed a sinner. You have done well in cursing me.

राज्यभ्रंशं वसुभ्रंशं सम्प्राप्स्यामीति न त्वहम्।
विषण्णोऽस्मि यथा तात तवैवाविनये कृते।।५४।।
त्रैलोक्यराज्यमैश्वर्यमन्यद्वा नाति दुर्लभम्।
संसारे दुर्लभास्ते तु गुरवो ये भवद्विधाः।।५५।।
तत्प्रसीद न मे कोपं कर्तुमर्हसि दैत्यप।
त्वत्कोपदृष्ट्या ताताहं परितप्ये न शापतः।।५६।।

Being deprived of my kingdom and wealth, I shall not be sadder than I am by being disowned by you. It is not difficult to attain the realm of the three worlds nor is it difficult to acquire more property than that, but it is indeed very difficult to get a Guru (spiritual teacher) like your worthy self in this world; therefore "O lord of Daityas! be pleased upon me and shake off your anger. I am tormented by your wrath, but not by your curse."

प्रह्लाद उवाच

वत्स कोपो न मोहेन जनितस्तेन ते मया।
शापो दत्तो विवेकश्च मोहेनापहतो मम।।५७।।
यदि मोहेन मे ज्ञानं नक्षिप्तं स्यान्महासुर।
तत्कथं सर्वगं जानन्हरिं किञ्चिच्छपाम्यहम्।।५८।।

Prahlāda said– I have no anger. It has sprung up by your ignorance and consequently I have cursed you. If my sense had not been overshadowed by your ignorance, how could I, the knower of Hari, the all-pervader, have cursed you in whom Hari too resides?

योऽयं शापो मया दत्तो भवतोऽसुरपुङ्गव।
भाव्यमेतेन नूनं ते तस्मान्मा त्वं विषीद वै।।५९।।
अद्यप्रभृति देवेशे भगवत्यच्युते हरौ।
भवेथा भक्तिमानीशे स ते त्राता भविष्यति।।६०।।

O Best of the demon king! the curse that I have pronounced on you is bound to take its effect, but do not be worry for from today onwards make your devotion in imperishable Lord Viṣṇu and He will be your protector.

शापं प्राप्याथ मां वीर संस्मरेथाः स्मृतस्त्वया।
यथा तथा यतिष्येऽहं श्रेयसा योज्यते यथा।।६१।।
एवमुक्त्वा स दैत्येन्द्रं विरराम महामतिः।
अजायत स गोविन्दो भगवान्वामनाकृतिः।।६२।।

Under the influence of this curse you will always remember me and I shall always seek your welfare. Saying so wise Prahlāda held his peace and later on in due time Lord Viṣṇu was born in form of Vāmana.

अवतीर्णे जगन्नाथे तस्मिन्सर्वामरेश्वरे।
देवाश्च मुमुचुर्दुःखं देवमाताऽदितिस्तथा।।६३।।
ववुर्वाताः सुखस्पर्शा विरजस्कमभून्नभः।
धर्मे च सर्वभूतानां तदा मतिरजायत।।६४।।

After the birth of the Lord of universe, Aditi the mother of the gods, was freed from all her troubles. Bracing and balmy breeze began to blow, the sky became quite clear of its dusty layer and all the beings forwarded their intellect in the deeds of righteousness.

नोद्वेगश्चाप्यभूत्तत्र मनुजेन्द्रासुरेष्वपि।
तदादि सर्वभूतानां भूम्यम्बरदिवौकसाम्॥६५॥

At the time of Lords' birth all the creatures of the earth, heaven and sky and Devas, the Demons, men, all became peaceful.

तं जातमात्रं भगवान्ब्रह्मा लोकपितामहः।
जातकर्मादिकं कृत्वा कृष्णं दृष्ट्वा च पार्थिव।
तुष्टाव देवदेवशमृषीणां चैव शृण्वताम्॥६६॥

O king! On the birth of the lord, grandsire Brahmā performed the prescribed birth-ceremonies and other rites and beholding Kṛṣṇa lord of gods began to pray before the sages.

ब्रह्मोवाच

जयाद्येश जयाजेय जय सर्वात्मकात्मक।
जय जन्मजरापेत जयानन्त जयाच्युत॥६७॥
जयाजित जयामेय जयाव्यक्तस्थिते जय।
परमार्थार्थ सर्वज्ञ ज्ञानज्ञेयात्मनिःसृत॥६८॥
जयाशेषजगत्साक्षिञ्जगत्कर्त्तुर्जगद्गुरो।
जगतोऽस्य जयान्ते च स्थितो पालयितुं जय॥६९॥
जय शेष जयाशेष जयाखिलहृदिस्थित।
जयादिमध्यान्त जय सर्वज्ञाननिधे जय॥७०॥
मुमुक्षुभिरनिर्द्देश्य स्वयंदृष्ट जयेश्वर।
योगिनां मुक्तिफलद दमादिगुणभूषण॥७१॥
जयातिसूक्ष्म दुर्ज्ञेय जय स्थूल जगन्मय।
जय स्थूलातिसूक्ष्म त्वं जयातीन्द्रिय सेन्द्रिय॥७२॥
जयस्वमायायोगस्थ शेषभोगशयाक्षर।
जयैकदंष्ट्राप्रान्ताग्रसमुद्धृतवसुन्धर॥७३॥
नृकेसरिन् जयारातिवक्षःस्थलविदारण।
साम्प्रतं जय विश्वात्मन् जय वामन केशव॥७४॥

Brahma praised thus– "Victory to you Eternal Lord. O Omnipresent, free from birth, old age etc., endless, firm, etc., O Unconquerable One! O destroyer of all! Let victory attend on you! You are the Supreme object, the Supreme Knowledge, Victory, the Infinite, the great beholder of the universe, the Guru of the universe; You are immeasurable, unmanifested, You are the highest reality, You are knowable through knowledge; You always roam in self. Victory to you. You are the witness of the universe! You are the Lord of the world; You are the preceptor of the world! You are endless. Victory to you. You are the protector of the world. You are limit; You are limitless, the beginning, the middle, the end, the ocean of supreme intellect, the incomparable, the giver of emancipation of Yogis, seated in the hearts of all, having your ornament the virtues like Dama, etc; the most subtle, the incomprehensible, the image of the universe; victory to you. Corporeal, most subtle, the Cognizance of the senses, beyond the senses, fixed in the Yoga of the great illusion caused by the Self, the Imperishable, the uplifter of the earth by the tip of a single tusk; victory to you." You are all this universe; You are resting on your Māyā; You sleep on Śeṣa serpent, O Aghora! Victory to you. The opener of the hearts of the enemies, Nṛsiṁha, the Soul of the universe, Vāmana, Keśava; victory to you.

निजमायापटच्छन्न जगन्मूर्त्ते जनार्दन।
जयाचिन्त्य जयानेकस्वरूपैकविव प्रभो॥७५॥
वर्द्धस्व वर्द्धिताशेष विकारप्रकृते हरे।
त्वय्येषा जगतामीशे संस्थिता धर्मपद्धतिः॥७६॥
न त्वामहं न चेशानो नेन्द्राद्यास्त्रिदशा हरे।
न ज्ञातुमीशा मुनयः सनकाद्या न योगिनः॥७७॥

The unconquerable, covered by the Māyā of yourself, Janārdana, Prabhu, victory to you. Hari, you grow infinite by the evolution of the attributes of Māyā; all the virtues are centered in you; victory of you. O Hari! even Śiva, Indra, Devas, Seers, Sanaka and other Ṛṣis, ascetics cannot amply comprehend your nature.

त्वमेवाराधितो येन प्रसादसुमुख प्रभो।
स एव केवलो देव वेत्ति त्वां नेतरः जनाः॥७९॥

नन्दीश्वरेश्वरेशान प्रभवस्व प्रभावन।
प्रभवायास्य विश्वस्य विश्वात्मन् पृथुलोचन॥८०॥

O Lord! the whole universe is covered by your illusion; who can therefore penetrate this evil and realize you without your grace? O Deva! the one who only thinks of You and loves You can know you. None else can realize you. You are sprung of yourself for the creation of this universe, may You grow ever. Victory to you! O Nandiśvara, Īśāna, Lord Vāmana grow prosperous and sustain the universe.

शौनक उवाच

एवं स्तुतो हृषीकेशः स तदा वामनाकृतिः।
प्रहस्य भावगम्भीरमुवाचाब्जसमुद्भवम्॥८१॥
स्तुतोऽहं भवता पूर्वमिन्द्राद्यैः कश्यपेन च।
मया च वः प्रतिज्ञातमिन्द्रस्य भुवनत्रयम्॥८२॥
भूयश्चाहं स्तुतोऽदित्या तस्याश्चापि प्रतिश्रुतम्।
यथा शक्राय दास्यामि त्रैलोक्यं हतकण्टकम्॥८३॥

Śaunaka said– Vāmana thus prayed by Brahmā, smiled and gravely said to the lotus-born one. "O Brāhmaṇa! Kaśyapa had prayed to me along with you and the Devas like Indra, etc., and I knew your object. Later on when Aditi prayed, then I promised her that I shall give to Indra the throne of the three realms free from all obstacles.

सोऽहं तथा करिष्यामि महेन्द्रो जगतः पतिः।
भविष्यति सहस्राक्षः सत्यमेतद्ब्रवीमि वः॥८४॥

Again I say this truly unto you all, that I will keep my promise by making Indra the Lord of the three realms."

ततः कृष्णाजिनं ब्रह्मा हृषीकेशाय दत्तवान्।
यज्ञोपवीतं भगवान् ददौ तस्मै बृहस्पतिः॥८५॥
आषाढमददाद्दण्डं मरीचिर्ब्रह्मणः सुतः।
कमण्डलुं वसिष्ठश्च कौशं वेदमथाङ्गिरा॥८६॥
अक्षसूत्रं च पुलहः पुलस्त्यः सितवाससी।
उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणः॥८७॥
शास्त्राण्यशेषाणि तथा सांख्ययोगोक्तयश्च याः।

The Brahmā gave Vāmana a deerskin, Bṛhaspati, invested Him with the sacred thread, Marīci the son of Brahmā gave him Daṇḍa (mace), the sage Vasiṣṭha gave him Kamaṇḍalu, Aṅgirā gave Him Kuśa grass and the Vedas, the sage Pulaha gave Him Akṣasūtra, Pulastya gave Him white raiments; then all the Vedas with the most sacred Oṁkāra; the Sāṅkhya and the Yoga Śāstra and the Śākhās of the Vedas began to worship Him.

स वामनो जटी दण्डी छत्री धृतकमण्डलुः॥८८॥
सर्वदेवमयो भूप बलेरध्वरमभ्यगात्।
यत्र यत्र पदं भूयो भूभागे वामनो ददौ॥८९॥
ददाति भूमिर्विवरं तत्र तत्रातिपीडिता।
स वामनो जडगतिर्मृदुगच्छन्सपर्वताम्।
साब्धिद्वीपवतीं सर्वां चालयामास मेदिनीम्॥९०॥

All the Śāstras such as Sāṁkhya, Yoga, etc., were also attained by Vāmana. Afterwards Vāmana with his long hair, having a stick, Kamaṇḍalu and umbrella visited the sacrifice of the demon king Bali. The portion of the land on which Vāmana put His feet in walking sank down and a deep hole appeared there and He made freighted the whole earth alongwith all its mountains, oceans and islands though his slow walk.

इति श्रीमात्स्ये महापुराणे वामनप्रादुर्भावे वामनोत्पत्तिर्नाम
पञ्चचत्वारिंशदधिकद्विशततमोऽध्यायः॥२४५॥

* * *

CHAPTER 246

The incarnation of Vāmana

शौनक उवाच

सपर्वतवनामुर्वीं दृष्ट्वा संक्षोभिता बलिः।
पप्रच्छोशनसं शुद्धं प्रणिपत्य कृताञ्जलिः॥१॥
आचार्य क्षोभमायाता साब्धिभूभृद्वना मही।
कस्माच्चनासुरान्भागान्प्रतिगृह्णन्ति वह्नयः॥२॥

Śaunaka said– The demons king Bali on

seeing the land throbbing with all its forests and mountains, bowed down with folded hands to his preceptor Śukrācārya and said– "O Preceptor! why does this land with all its oceans, forests and mountains shake and why does Agni not accept the offerings made in the name of the demons?"

इति पृष्टोऽथ बलिना काव्यो वेदविदां वरः।
उवाच दैत्याधिपतिं चिरं ध्यात्वां महामतिः॥ ३॥
अवतीर्णो जगद्योनिः कश्यपस्य गृहे हरिः।
वामनेनेह रूपेण जगदात्मा सनातनः॥ ४॥
स एष यज्ञमायाति तव दानवपुङ्गव।
तत्पादन्यासविक्षोभादियं प्रचलिता मही।
कम्पन्ते गिरयश्चामी क्षुभितो मकरालयः॥ ५॥

On being thus questioned by Bali, Śukra said after a deep meditation– "Lord Hari has been born as Vāmana in the house of Kaśyapa and He is coming to your sacrifice. This earth is trembling on account of the thumping of His feet. For the same reason the planets are quivering, the oceans are being agitated.

नैनं भूतपतिं भूमिः समर्था वोढुमीश्वरम्।
सदेवासुरगन्धर्वयक्षराक्षसकिन्नराः॥ ६॥
अनेनैव धृता भूमिरापोऽग्निः पवनो नभः।
धारयत्यखिलान्देवो मन्वादींश्च महासुर॥ ७॥
इयमेव जगद्धेतोर्माया कृष्णस्य गह्वरी।
धार्यधारकभावेन यया संपीडितं जगत्॥ ८॥
तत्सन्निधानादसुरा भागार्हा नासुरोत्तम।
भुञ्जते नासुरान्भागानमी तेनैव चाग्नयः॥ ९॥

This land cannot bear His weight. The Devas, the Gandharvas, the demons, the Yakṣas, the Kinnaras united cannot bear the weight of Viṣṇu. He is holding this earth; therefore this earth is sustaining fire, water, sky, air, all the Manus, etc. He is the sustainer and the sustained; He is now tormenting this earth; it is the thick Māyā of Śrīkṛṣṇa that is the cause of this world. The earth is so much agitated on account of its becoming the holder instead of remaining the held. The sacrificial fire refuses to accept the offerings owing to the Lord being in such a close proximity."

बलिरुवाच

धन्योऽहं कृतपुण्यश्च यन्मे यज्ञपतिः स्वयम्।
यज्ञमभ्यागतो ब्रह्मन्मतः कोऽन्योऽधिकः पुमान्॥ १०॥
यं योगिनः सदा युक्त्वा परमात्मानमव्ययम्।
द्रष्टुमिच्छति देवेशं स मेऽध्वरमुपैष्यति॥ ११॥
होता भागप्रदोऽयं च यमुद्गाता च गायति।
तमध्वरेश्वरं विष्णुं मत्तः कोऽन्य उपैष्यति॥ १२॥
सर्वेश्वरेश्वरे कृष्णे मदध्वरमुपागते।
यन्मया काव्य कर्त्तव्यं तन्ममादेष्टुमर्हसि॥ १३॥

Bali said– "I am indeed blessed for Lord Viṣṇu the lord of sacrifices is coming to grace my sacrifice with His presence, who can be really more blessed than myself. The Lord whom the Yogis wish to acquire through their asceticism will come to my sacrifice, which other man than myself will have the good luck of attaining the Lord whom the Hotās give a share in the sacrificial offerings and who praises are sung by the Udgātās. O Preceptor! be pleased to advise me as to what would be meet for me when Śrī Kṛṣṇa, the Lord of all comes here."

शुक्र उवाच

यज्ञभागभुजो देवा वेदप्रामाण्यतोऽसुर।
त्वया तु दानवा दैत्या मखभागभुजः कृताः॥ १४॥
अयं च देवः सत्त्वस्थः करोति स्थितिपालनम्।
विसृष्टेरनु चान्नेन स्वयमत्ति प्रजाः प्रभुः॥ १५॥
त्वत्कृते भविता नूनं देवों विष्णुः स्थितौ स्थितः।
विदित्वैन्महाभाग कुरु यत्नमनागमत्॥ १६॥
त्वया हि दैत्याधिपते स्वल्पकेऽपि हि वस्तुनि।
प्रतिज्ञा न हि वोढव्या वाच्यं साम वृथाफलम्॥ १७॥
नालं दातुमहं देव दैत्य वाच्यं त्वया वचः।
कृष्णस्य देवभत्यर्थं प्रवृत्तस्य महासुर॥ १८॥

Śrī Śukrācārya said– "O Demon! on the authority of the Vedas only the Devas are entitled to the sacrificial offerings, but you have given that privilege only to the demons. Lord Viṣṇu, pervades the universe and sustains it through Sattva and the very same Lord annihilates the creation in His manifestation of Śiva. Now the Lord Viṣṇu is engaged in sustaining the creation, so you should be on your guard. O Demon king! if Viṣṇu finds a place, in your sacrifice, He will grow stronger. So you should not commit yourself to Him. You should put Him off. You should simply say that you are not in a position to give Him anything for Lord Kṛṣṇa is coming here to fulfil the object of the Devas."

बलिरुवाच

ब्रह्मन्कथमहं ब्रूयामन्येनापि हि याचितः।
नास्तीति किमु देवेन संसाराघौघहारिणा॥ १९॥
व्रतोपवासैर्विविधैः प्रतिसंग्राह्यते हरिः।
स चेद्वक्ष्यति देहीति गोविन्दः किमतोऽधिकम्॥ २०॥
यदर्थमुपहाराढ्यास्तपः शौचगुणान्वितैः।
यज्ञाः क्रियन्ते देवेशः स मां देहीति वक्ष्यति॥ २१॥

Bali said– "O Deva! I never refuse the prayers of anyone, how can I possibly do so in case of the Lord Viṣṇu who is the dispeller of all ills? Lord Viṣṇu is worshipped by means of various ordinances, fast etc., what can be more to me than the asking of the Lord for something? It indeed means my uncommon good fortune that the Lord for whose sake various asceticism, gifts, sacrifices, etc., are performed will say me in person that "Give me"?

तत्साधु सुकृतं कर्म तपः सुचरितं मम।
यन्मया दत्तमीशेशः स्वयमादास्यते हरिः॥ २२॥

Oh! certainly I did lots of good work in my previous births, I performed severe asceticism, and I did many sacrifices; therefore Hari will accept gift from me in my sacrifice.

नास्ति नास्तीत्यहं वक्ष्ये तमप्यागतमीश्वरम्।
यदा वञ्चामि तं प्राप्तं वृथा तज्जन्मनः फलम्॥ २३॥
यज्ञेऽस्मिन् यदि यज्ञेशो याचते मां जनार्दनः।
निजमूर्द्धानमप्यत्र तद्दाश्याम्यविचारितम्॥ २४॥

If I refuse to comply with the request of the Lord I shall indeed render my life fruitless. If Lord Viṣṇu the Lord of sacrifices asks me to give him my head even, I shall not hesitate to comply with His request.

नास्तीति यन्मया नोक्तमन्येषामपि याचताम्।
वक्ष्यामि कथमायाते तदनभ्यस्तमच्युते॥ २५॥
श्लाघ्य एव हि वीराणां दानादापत्समागमः।
नाबाधकारि यद्दानं तदमङ्गलवत् स्मृतम्॥ २६॥

How would it be possible for me to say 'No' to the Lord when I do not do so with any other person? It is not my habit to tell "No" when anybody asks anything from me. It is said to be good even if one invites adversity on him through charity. The charity in the performance of which hitch arises is said to be void of good fortune.

मद्राज्येनासुखी कश्चिन्न दरिद्रो न चातुरः।
नाभूषितो न चोद्विग्नो न स्रगादिविवर्ज्जितः॥ २७॥
हृष्टस्तुष्टः सुगन्धितश्च तृप्तः सर्वसुखान्वितः।
जनः सर्वो महाभाग किमुताहं सदा सुखी॥ २८॥
एतद्विशिष्टपात्रोऽयं दानबीजफलं मम।
विदितं भृगुशार्दूल मयैतत्त्वत्प्रसादतः॥ २९॥
एतद्विजानतो दानबीजं पतति चेद्गुरो।
जनार्दनमहापात्रे किं न प्राप्तं ततो मया॥ ३०॥
मत्तो दानमवाप्येशो यदि पुष्णाति देवताः।
उपभोगाद्दशगुणं दानं श्लाघ्यतमं मम॥ ३१॥
मत्प्रसादपरो नूनं यज्ञेनाराधितो हरिः।
तेनाभ्येति न सन्देहो दर्शनादुपकारकृत्॥ ३२॥

There are in my kingdom no poor, unhappy suffering, agitated, angry people nor those void of ornaments, garland etc. All my people are contented, strong and happy. I am happy in every way. Through your favour I have got such an opportunity of giving a gift to such a worthy personage! If I sow the seed of my gift in the receptacle of the Lord Viṣṇu, what will remain for me to achieve? If the Devas prosper by virtue of my gift, even then I shall have tenfold benefit. This is indeed an opportunity to win eternal fame. All the objects are attained by the sight of Lord Viṣṇu, what can be greater bliss to me than the acquirement of the Lord's grace?

अथ कोपेन चाभ्येति देवभागोपरोधिनम्।
मां निहन्तुमनाश्चैव वधः श्लाघ्यतरोऽच्युतात्॥३३॥
तन्मयं सर्वमेवेदं नाप्राप्यं यस्य विद्यते।
स मां याचितुमभ्येति नानुग्रहमृते हरिः॥३४॥
यः सृजत्यात्मभूः सर्वं चेतसैव च संहरेत्।
स मां हन्तुं हृषीकेशः कथं यत्नं करिष्यति॥३५॥

O Deva! if the Lord comes to me in fury for my having stopped the sacrificial offerings of the Devas and even if He kills me in His wrath, that too would be best for me as my death at the hands of Lord Viṣṇu would lead me to Emancipation. It is indeed exceedingly kind of Lord Viṣṇu who has everything at His command to come and ask me for something. How would Lord Viṣṇu who creates and sustains the universe and annihilates it at His pleasure, devise means to kill me?

एतद्विदित्वा न गुरो दानविघ्नकरेण च।
त्वया भाव्यं जगन्नाथे गोविन्दे समुपस्थिते॥३६॥

O Noble Preceptor! keeping all this in view, you should not stand in the way of my charity, Śrī Govinda, the Lord of the universe, and you should also present yourself before Him when He comes."

शौनक उवाच

इत्येवं वदतस्तस्य सम्प्राप्तः स जगत्पतिः।
सर्वदेवमयोऽचिन्त्यो मायावामनरूपधृक्॥३७॥
तं दृष्ट्वा यज्ञवाटान्तःप्रविष्टमसुराः प्रभुम्।
जग्मुः सभासदः क्षोभं तेजसा तस्य निष्प्रभाः॥३८॥
जेपुश्च मुनयस्तत्र ये समेता महाध्वे।
बलिश्चैवाखिलं जन्म मेने सफलमात्मनः॥३९॥

Śaunaka said– As the discourse between the preceptor and the pupil was going on, Lord Viṣṇu the great incomprehensible, appeared there in His (Dwarfish) Vāmana form. At His sight all the demons present at the sacrifice lost their lustre and all the sages present there began to pray the Lord and mutter *Japam* and the demon king Bali also thought himself blessed.

ततः संक्षोभमापन्नो न कश्चित्किञ्चिदुक्तवान्।
प्रत्येकं देवदेवेशं पूजयामास चेतसा॥४०॥
अथासुरपतिं प्रह्वं दृष्ट्वा मुनिवरांश्च तान्।
देवदेवपतिः साक्षी विष्णुर्वामनरूपधृक्॥४१॥
तुष्टाव यज्ञवह्निं च यजमानमथर्त्त्विजः।
यज्ञकर्माधिकारस्थान्सदस्यान्द्रव्यसम्पदः॥४२॥

The demons did not speak anything to any one and all present there adored the Lord mentally with great devotion. Lord Vāmana, the witness of all, the Lord of the Deva of the Devas seeing the demon king Bali so meek and milk and looking at the seers assembled there; began to praise sacrificial Agni, Yajamāna, Ṛtvijas, sacrificial articles and the countries engaged in the performance of sacrifices.

ततः प्रसन्नमखिलं वामनं प्रति तत्क्षणात्।
यज्ञवाटस्थितं वीरः साधु साध्वित्युदीरयन्॥४३॥
स चार्घमादाय बलिः प्रोद्भूतपुलकस्तदा।
पूजयामास गोविन्दं प्राह चेदं महासुरः॥४४॥

After a few moments all assembled there became highly pleased with Vāmana and Bali the demon king also shared the feelings of all present, said– "Sādhu! Sādhu!" and got up to offer Arghya to the Lord, and said.

बलिरुवाच

सुवर्णरत्नसंघातं गजाश्वममितं तथा।
स्त्रियो वस्त्राण्यलङ्कारांस्तथा ग्रामांश्च पुष्कलान्॥४५॥
सर्वस्वं सकलामूर्वीं भवतो वा यदीप्सितम्।

तद्ददामि वृणुष्व त्वं येनार्थी वामनः प्रियः॥४६॥

Bali said– "O Lord Vāmana! I shall be pleased to give you mound of gold, gems, elephants, horses, fairest women, clothes, ornaments, villages, everything including whole world as you wish. Ask for anything out of these that you may like best. I will give that to you."

शौनक उवाच

इत्युक्तो दैत्यपतिना प्रीतिगर्भान्वितं वचः।
प्राह सस्मितगम्भीरं भगवान्वामनाकृतिः॥४७॥

Śaunaka said– When Bali uttered such words with so much feeling, Lord Vāmana smiled and gravely said–

वामन उवाच

ममाग्निशरणार्थाय देहि राजन्पदत्रयम्।
सुवर्णग्रामरत्नानि तदर्थिभ्यः प्रदीयताम्॥४८॥

Lord Vāmana said- "O king! I am at your sacrifice, give me simply land measured by My three feet. Give gems, gold, villages, etc., to others who ask for them."

बलिरुवाच

त्रिभिः प्रयोजनं किं ते पादैः पदवतां वर।
शतं शतसहस्राणां पदानां मार्गतां भवान्॥४९॥

Bali said– "Why do you ask for three feet of land only? What purpose of yours will be served by that? You are most welcome to take hundred or thousand feet of land."

वामन उवाच

धर्मबुद्ध्या दैत्यपते कृतकृत्योऽस्मि तावता।
अन्येषामर्थिना वित्तमीहितं दास्यते भवान्॥५०॥

Vāmana said– "I shall be amply satisfied with this much land. I only want this much. The rest of your gifts you may confer on other people who ask for them."

शौनक उवाच

एतच्छ्रुत्वा तु गदितं वामनस्य महात्मनः।
ददौ तस्मै महाबाहुर्वामनाय पदत्रयम्॥५१॥

Hearing those words of Vāmana, the demon king Bali gave three feet of land to the Lord.

पाणौ तु पतिते तोये वामनोऽभूदवामनः।
सर्वदेवमयं रूपं दर्शयामास तत्क्षणात्॥५२॥

After the Lord had received the promise that Bali would make the required gift, He instantly began to grow, who is composed of all the Devas.

चन्द्रसूर्यौ च नयने द्यौर्मूर्द्धा चरणौ क्षितिः।
पादाङ्गुल्यः पिशाचास्तु हस्तांगुल्यश्च गुह्यकाः॥५३॥
विश्वेदेवाश्च जानुस्था जङ्घे साध्याः सुरोत्तमाः।
यक्षा नखेषु सम्भूता रेखाश्चाप्सरसस्तथा॥५४॥
दृष्टौ ऋक्षाण्यशेषाणि केशाः सूर्यांशवः प्रभोः।
तारका रोमकूपाणि रोमाणि च महर्षयः॥५५॥
बाहवो विदिशस्तस्य दिशः श्रोत्रे महात्मनः।
अश्विनौ श्रवणे तस्य नासा वायुर्महात्मनः॥५६॥
प्रसादश्चन्द्रमा देवो मनो धर्मः समाश्रितः।
सत्यं तस्याभवद्वाणी जिह्वा देवी सरस्वती॥५७॥
ग्रीवाऽदितिर्देवमाता विद्यास्तद्वलयस्तथा।
स्वर्गद्वारमभून्मैत्रं त्वष्टा पूषा च वै भ्रुवौ॥५८॥
मुखं वैश्वानरश्चास्य वृषणौ तु प्रजापतिः।
हृदयं च परं ब्रह्म पुंस्त्वं वै कश्यपो मुनिः॥५९॥
पृष्ठेऽस्य वसवो देवा मरुतः सर्वसन्धिषु।
सर्वसूक्तानि दशना ज्योतीषि विमलप्रभाः॥६०॥
वक्षःस्थले महादेवो धैर्यं चास्य महार्णवाः।
उदरे चास्य गन्धर्वाः सम्भूताश्च महाबलाः॥६१॥
लक्ष्मीर्मेधा धृतिः कान्तिः सर्वविद्याश्च वै कटिः।
सर्वज्योतिंषि जानीहि तस्य तत्परमं महः॥६२॥
तस्य देवाधिदेवस्य तेजः प्रोद्भूतमुत्तमम्।
स्तनौ कुक्षी च वेदाश्च उदरं च महामखाः॥६३॥
इष्टयः पशुबन्धाश्च द्विजानां वीक्षितानि च।
तस्य देवमयं रूपं दृष्ट्वा विष्णोर्महाबलाः॥६४॥
उपासर्पन्त दैत्येन्द्राः पतङ्गा इव पावकम्।
प्रमथ्य सर्वानसुरान्पादहस्ततलैर्विभुः॥६५॥

He had the Sun and the Moon for His eyes, the heavens was His forehead, the earth became His feet, the demons were the fingers of His feet, the Guhyakas the fingers of His hand, the Viśvedevas in His knees. Sādhya Devas in His ankles, the Yakṣas in His fingernails, the nymphs in His streaks, all the solar rays in His hairs of the head, stars in His eyes and hairs, the Ṛṣis in His small hair over the body. Similarly His arms were the intermediate directions, ears were the directions in which were enshrined Aśvinīkumāras, the wind was located in the nose; the Moon in His cheerfulness, Dharma in His mind, Truth in His speech, the Goddess Sarasvatī in His tongue, the Divine mother Aditi in his neck, the knowledge in His wrists, Maitra on top of the skull, the door to Heaven; Tvaṣṭā and Pūṣan in His eye-brows, Agni was the mouth, Prajāpati the testicles, Para-Brahma the heart, the sage Kaśyapa His manliness, Vasus the back, Marudgaṇa in all the joints, the Sūktas and the Ṛcās the teeth, planets and stars in His lustre. Lord Śiva was in His chest, the ocean His forbearance, the valiant Gandharvas were the stomach; the Goddess Lakṣmī, Intellect (Medhā), Steadiness (Dhṛti), Lustre, (Kānti), and all Knowledge (Vidyā) were in the waist. Then supernatural strength and energy came to that Being and the Munis saw that in His belly, breasts were the Vedas; in His belly, the great sacrifices and the loins were His eyes. The demons also saw that Form composed of the Devas and they were also blessed. They all were attracted to Him like the insects in the fire of His glory and Lord Vāmana assuming the huge from rubbed the sole of His feet, as if He was bringing the destruction of the race of the demons.

कृत्वा रूपं महाकायं जहाराशु स मेदिनीम्।
तस्य विक्रमतो भूमिं चन्द्रादित्यौ स्तनान्तरे॥६६॥
नाभौ विक्रममाणस्य सक्थिदेशस्थितावुभौ।
परं विक्रमतस्तस्य जानुमूले प्रभाकरौ॥६७॥
विष्णोरास्तां महीपाल देवपालनकर्मणि।
जित्वा लोकत्रयं कृत्स्नं हत्वा चासुरपुङ्गवान्॥६८॥
पुरन्दराय त्रैलोक्यं ददौ विष्णुरुरुक्रमः।
सुतलं नाम पातालमधस्ताद्वसुधातलात्॥६९॥
बलेर्दत्तं भगवता विष्णुना प्रभविष्णुना।
अथ दैत्येश्वरं प्राह विष्णुः सर्वेश्वरेश्वरः॥७०॥

Thus, to protect the Devas, He spread His vast Form and He measured the earth in the twinkling of an eye. Then the Sun and the Moon came in a line with His breast and when He brought out his third foot, they fell in a line with His thighs; when He started measuring the still more higher regions. They reached His knees. Thus the mighty Divine form of Viṣṇu spread all over and conquered all the three realms and killed the great Asuras for the benefit of the Devas. He triumphed over all the demons and bestowed the three realms on Indra, and gave the lower region of Sutala to Bali to live in and said–

श्रीभगवानुवाच

यत्त्वया सलिलं दत्तं गृहीतं पाणिना मया।
कल्पप्रमाणं तस्मात्ते भविष्यत्यायुरुत्तमम्॥७१॥
वैवस्वते तथातीते बले मन्वन्तरे ह्यथ।
सावर्णिके तु सम्प्रासे भवानिन्द्रो भविष्यति॥७२॥

Lord said– "O King Bali! Since you have given Me a gift which I have accepted therefore you will live a good long life for a Kalpa. After Vaivasvata Manu is succeeded by Sāvarṇi Manu, you will become Indra.

साम्प्रतं देवराजाय त्रैलोक्यं सकलं मया।
दत्तं चतुर्युगाणां च साधिका ह्येकसप्तति:॥७३॥
नियन्तव्या मया सर्वे ये तस्य परिपन्थिनः।
तेनाहं परया भक्त्या पूर्वमाराधितो बले॥७४॥
सुतलं नाम पातालं त्वमासाद्य मनोरमम्।
वसासुर ममादेशं यथावत्परिपालयन्॥७५॥
तत्र दिव्यवनोपेते प्रासादशतसङ्कुले।
प्रोत्फुल्लपद्मसरसि स्रवच्छुद्धसरिद्वरे॥७६॥
सुगन्धिधूपस्रग्वस्त्रवराभरणभूषित:।
स्रक्चन्दनादिमुदितो गेयनृत्यमनोरमे॥७७॥

पानान्नभोगान्विधानुपभुङ्क्ष्व महासुर।
ममाज्ञया कालमिमं तिष्ठ त्वं सततं वृतः॥७८॥
यावत्सुरैश्च विप्रैश्च न विरोधं करिष्यसि।
तावदेतान्महाभोगानवाप्स्यसि महासुर॥७९॥
यदा च देवविप्राणां विरोधं त्वं करिष्यसि।
बन्धिष्यन्ति तदा पाशा वारुणास्त्वमसंशयम्॥८०॥
एतद्विदित्वा भवता मयाज्ञप्तमशेषतः।
न निरोधः सुरैः कार्यो विप्रैर्वा दैत्यसत्तम॥८१॥

Now as I have given the three realms to Indra, I shall keep him spread his reign there till the four Yugas come and go 11 times. Bali in ancient times you had worshipped me most devoutfully, so I will always destroy your enemies. You go and live in Pātāla at My behest. You go and enshrine yourself in the region abounding in excellent gardens, palaces, flowers, lakes, rivers, beatified by the dancing of dancing girls, where you will have various kinds of eatables at your command. You will have all these enjoyments at your pleasures for a Kalpa as ordained by Me. You will prosper as long as you do not molest the Devas and the Brāhmaṇas and the moment you do so, you will be undoubtedly entangled in the noose of Varuṇa, knowing which you should never go against the Devas and the Brāhmaṇas."

शौनक उवाच

इत्येवमुक्तो देवेन विष्णुना प्रभविष्णुना।
बलिः प्राह महाराज प्रणिपत्य मुदा युतेः॥८२॥

O king! Hearing such words of the mighty Lord Viṣṇu, king Bali saluted the Lord and most cheerfully said–

बलिरुवाच

तत्रासतो मे पाताले भगवन्भवदाज्ञया।
किं भविष्यत्युपादानमुपभोगोपपादकम्॥८३॥

Bali said– "O Lord! be pleased to tell me how I will be able to get all the things of enjoyments residing in Pātāla by your permission."

श्रीभगवानुवाच

दानान्यविधिदत्तानि श्राद्धान्यश्रोत्रियाणि च।
हुतान्यश्रद्धया यानि तानि दास्यन्ति ते फलम्॥८४॥
अदक्षिणास्तथा यज्ञाः क्रियाश्चाविधिना कृताः।
फलानि तव दास्यन्ति अधीतान्यव्रतानि च॥८५॥

The Lord said– "O Bali! you shall attain all such good things through misguided charities, through the Śrāddha ceremonies void of Brāhmaṇas, oblations on the Fire without any faith, sacrifices without any fees, works without following any rule, through studies without any vow– performed by various persons."

शौनक उवाच

बलेर्वरमिमं दत्त्वा शक्राय त्रिदिवं तथा।
व्यापिना तेन रूपेण जगामादर्शनं हरिः॥८६॥

Śaunaka said– Having thus given the boon to Bali and conferred the kingdom of the three realms on Indra, the Lord vanished then and there.

प्रशशास यथापूर्वमिन्द्रस्त्रैलोक्यपूजितः।
सिषेवे च परान्कामान्बलिः पातालसंस्थितः॥८७॥

Afterwards Indra also began to sustain the three realms under his sway and similarly king Bali enthroned in Pātāla began to enjoy the best of the luxuries and comforts.

इहैव देवदेवेन बद्धोऽसौ दानवोत्तमः।
देवानां कार्यकरणे भूयोऽपि जगति स्थितः॥८८॥
सम्बन्धी ते महाभाग द्वारकायां व्यवस्थितः।
दानवानां विनाशाय भारावतरणाय च॥८९॥
यतो यदुकुले कृष्णो भवतः शत्रुनिग्रहे।
सहायभूतः सारथ्यं करिष्यति बलानुजः॥९०॥
एतत्सर्वं समाख्यातं वामनस्य च धीमतः।
अवतारं महावीर श्रोतुमिच्छोस्तवार्जुन॥९१॥

Thus the Lord had tied the demon king Bali for the benefit of the Devas, in the Pātāla who is there unto this day. O Arjuna! your kith and kin, Lord Śrī Kṛṣṇa who is enshrined at Dvārikā, is also there with the object of vanquishing the demons. He will be your charioteer. O Arjuna! as you wanted to hear the history of Lord Vāmana, I have narrated to you all about Him.

अर्जुन उवाच

श्रुतवानिह ते पुष्टं माहात्म्यं केशवस्य च।
गङ्गद्वारमितो यास्याम्यनुज्ञां देहि मे विभो।।९२।।

Arjuna said– O Lord! I have heard from you all about the glory of Viṣṇu. Now allow me to proceed to Gaṅgādvāra.

सूत उवाच

एवमुक्त्वा ययौ पार्थो नैमिवं शौनको गतः।
इत्येतद्देवदेवस्य विष्णोर्माहात्म्यमुत्तमम्।
वामनस्य पठेद्यस्तु सर्वपापैः प्रमुच्यते।।९३।।

Sūta said– Thus saying Arjuna went away; and Śaunaka went to the forest of Naimiṣāraṇya. One who reads or listens to this piece of glory of Lord Viṣṇu will be liberated from all sin."

बलिप्रह्लादसंवादं मन्त्रितं बलिशुक्रयोः ।
बलेर्विष्णोश्च कथितं यः स्मरिष्यति मानवः।।९४।।
नाधयो व्याधयस्तस्य न च मोहाकुलं मनः।
भविष्यति द्विजश्रेष्ठाः पुंसस्तस्य कदाचन।।९५।।
च्युतराज्यो निजं राज्यमिष्टार्तिं च वियोगवान्।
अवाप्नोति महाभागो नरः श्रुत्वा कथामिमाम्।।९६।।

One who thinks of the discourse of Bali and Prahlāda, or that of Bali and Śrī Śukrācārya, or the dialogue of Bali and Lord Viṣṇu; will be freed from all the doubts arising in his minds and will never be laid up with any dangerous illness nor will he even be deluded. A king who has lost his realm regains it by hearing this narration and one who is separated from his dear and near ones get them back.

इति श्रीमात्स्ये महापुराणे वामनप्रादुर्भावो नाम
षट्चत्वारिंशदधिकद्विशततमोऽध्यायः।।२४६।।

* * *

CHAPTER 247

Vārāha incarnation

अर्जुन उवाच

प्रादुर्भावान्पुराणेषु विष्णोरमिततेजसः।
सतां कथयतां विप्र वाराह इति नः श्रुतम्।।१।।
जाने न तस्य चरितं न विधिं न च विस्तरम्।
न कर्म गुणसंख्यानं न चाप्यन्तं मनीषिणः।।२।।
किमात्मको वराहोऽसौ किंमूर्त्तिः कास्य देवता।
किंप्रमाणः किंप्रभावः किंवा तेन पुरा कृतम्।।३।।
एतन्मे शंस तत्त्वेन वाराहं श्रुतिविस्तरम्।
यथार्हं च समेतानां द्विजातीनां विशेषतः।।४।।

Arjuna said– "In the Purāṇas are narrated the glorious deeds of the Omnipotent Lord Viṣṇu but I do not know the doings, virtue, intelligence, of His Vārāha manifestation. Which form did the Lord assume in His Vārāha manifestation? What Deva was He? What did he do in that manifestation? Kindly tell me all about Him in detail, especially before this assemblage of Brāhmaṇas."

शौनक उवाच

एतत्ते कथयिष्यामि पुराणं ब्रह्मसम्मितम्।
महावराहचरितं कृष्णस्याद्भुतकर्मणः।।५।।
यथा नारायणो राजन्वाराहं वपुरास्थितः।
दंष्ट्रया गा समुद्रस्थामुज्जहारारिमर्दनः।।६।।
छन्दो गीर्भिरुदाराभिः श्रुतिभिः समलंकृतः।
मनःप्रसन्नतां कृत्वा निबोध विजयाधुना।।७।।

Śaunaka said– "O Arjuna! I shall relate to you all about the Vārāha manifestation of the wonderful Kṛṣṇa. Hear the most interesting history of Vārāha as sung in the Vedas. Hear attentively how He raised the earth from the oceans, assuming the form of a boar, and lifting the earth on His tusks.

इदं पुराणं परमं पुण्यं वेदैश्च सम्मितम्।
नानाश्रुतिसमायुक्तं नास्तिकाय न कीर्त्तयेत्।।८।।
पुराणं वेदमखिलं सांख्यं योगं च वेद यः।

कार्त्स्न्येन विधिना प्रोक्तं सौख्यार्थं वै वदिष्यति॥ ९॥

This Purāṇa is most auspicious and recommended by Vedas. You should listen to it attentively. It should never be told before an atheist but before one who believes in the Vedas, the Purāṇas, the Sāṁkhya, the Yoga etc.

विश्वेदेवास्तथा साध्या रुद्रादित्यास्तथाश्विनौ।
प्रजानां पतयश्चैव सप्त चैव महर्षयः॥ १०॥
मनः सङ्कल्पजाश्चैव पूर्वजा ऋषयस्तथा।
वसवो मरुतश्चैव गन्धर्वा यक्षराक्षसाः॥ ११॥
दैत्याः पिशाचा नागाश्च भूतानि विविधानि च।
ब्राह्मणः क्षत्रिया वैश्याः शूद्रा म्लेच्छाश्च ये भुवि॥ १२॥
चतुष्पदानि सर्वाणि तिर्यग्योनिशतानि च।
जङ्गमानि च सत्त्वानि यच्चान्यज्जीवसंज्ञितम्॥ १३॥
पूर्णे युगसहस्रे तु ब्राह्मेऽहनि तथागते।
निर्वाणे सर्वभूतानां सर्वोत्पातसमुद्भवे॥ १४॥
हिरण्यरेतास्त्रिशिखस्ततो भूत्वा वृषाकपिः।
शिखाभिर्विधमँल्लोकानशोषयत वह्निना॥ १५॥

Viśvedevas, Sādhyas, Rudras, Ādityas, Aśvanī-kumāras, Prajāpati, Saptarṣis, other seers born out of mind and thought, Vasus, Marudgaṇa, Gandharvas, Yakṣas, Rākṣasas, demons, evil spirits, serpents, all individual souls, Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, Mlecchas, lower animals, birds, other moveables and immoveables; all go to Nirvāṇa after thousand yugas pass and a day of Brahmā elapses, when Vṛṣākapi manifests Himself like Fire and consumes the three worlds by His three fold flashes.

दह्यमानास्ततस्तस्य तेजोराशिभिरुद्धतैः।
विवर्णवर्णा दग्धाङ्गा हतार्च्चिष्मद्भिराननैः॥ १६॥
साङ्गोपनिषदो वेदा इतिहासपुरोगमाः।
सर्वविद्याः क्रियाश्चैव सर्वधर्मपरायणाः॥ १७॥
ब्रह्माणमग्रतः कृत्वा प्रभवं विश्वतोमुखम्।
सर्वदेवगणाश्चैव त्रयस्त्रिंशस्तु कोटयः॥ १८॥
तस्मिन्नहनि सम्प्राप्ते तं हंसं महदक्षरम्।
प्रविशन्ति महात्मानं हरिं नारायणं प्रभुम्॥ १९॥

Then all the things and persons above mentioned become burnt and discoloured by the rays coming out of that Fire. At that moment the Upaniṣads, Vedas, Purāṇas, Itihāsas, entire knowledge, Dharmas, the 33 crores of Devas with Brahmā merge into Nārāyaṇa, the Supreme Soul, having mouths on all sides that high-souled, Supremely imperishable soul, the Lord Haṁsa.

तेषां भूयः प्रवृत्तानां निधनोत्पत्तिरुच्यते।
यथा सूर्यस्य सततमुदयास्तमने इह॥ २०॥
पूर्णं युगसहस्रान्ते कल्पो निःशेष उच्यते।
यस्मिञ्जीवकृतं सर्वे निःशेषं समतिष्ठत॥ २१॥

This is known as their death as the Sun rises and sets continually; so the creation and re-absorption again and again, of all these worlds which I am relating to you. When the thousand yugas forming a kalpa expire, all the karmas of all the Jīvas get finished.

संहृत्य लोकानखिलान् सदेवासुरमानुषान्।
कृत्वा सुसंस्था भगवानास्त एकोजगद्गुरुः॥ २२॥

Then the universe sleeps within the Supreme Brahma. In other words Lords Viṣṇu after annihilating the Devas, demons, men and all the regions remains all by Himself.

स स्रष्टा सर्वभूतानां कल्पान्तेषु पुनः पुनः।
अव्ययः शाश्वतो देवो यस्य सर्वमिदं जगत्॥ २३॥

He then begins to create the universe in the beginning of the next kalpa and destroys everything at the end of it. He is Avikāśī, (eternal), Dhruva and the whole universe belongs to Him.

नष्टार्ककिरणे लोके चन्द्रग्रहविवर्ज्जिते।
न्यक्तधूमाग्निपवने क्षीणयज्ञवषट्क्रिये॥ २४॥
अपक्षिगणसम्पाते सर्वप्राणिहरे पथि।
अमर्यादाकुले रौद्रे सर्वतस्तमसावृते॥ २५॥
अदृश्ये सर्वलोकेऽस्मिन्नभावे सर्वकर्मणाम्।

प्रशान्ते सर्वसंपाते नष्टे वैरपरिग्रहे।।२६।।
गते स्वभावसंस्थाने लोके नारायणात्मके।
परमेष्ठी हृषीकेशः शयनायोपचक्रमे।।२७।।

When the Sun loses his lustre, the Moon and the planets vanish, when wind emits fire and smoke, when the sacrifices and Vaṣaṭ become weak and powerless, when the roads become void of birds and other beings, when the Raudra become void of their honour, when all the quarters become covered with darkness and when all the regions or Lokas disappear due to the want of any work, then there being no enmity everything assumes a peaceful aspect and this universe rests in Nārāyaṇa.

पीतवासा लोहिताक्षः कृष्णो जीमूतसन्निभः।
शिखा सहस्रविकचजटाभारं समुद्वहन्।।२८।।
श्रीवत्सलक्षणधरं रक्तचन्दनभूषितम्।
वक्षो बिभ्रन्महाबाहुः स विष्णुरिव तोयदः।।२९।।
पुण्डरीकसहस्रेण स्रगस्य शुशुभे शुभा।
पत्नी चास्य स्वयं लक्ष्मीर्देहमावृत्य तिष्ठति।।३०।।

When He goes to sleep, He looks beautiful with His red eyes, yellow garments and cloud-like colour and with his thousands of black rays, resembling matted hairs. A garland of one thousand lotuses hangs on his breast; He becomes anointed with red-sandal paste; Lakṣmī Devi rests on Him.

ततः स्वपिति शान्तात्मा सर्वलोके शुभावहः।
किमप्यमितयोगात्मा निद्रायोगमुपागतः।।३१।।
ततो युगसहस्रे तु पूर्णे स पुरुषोत्तमः।
स्वयमेव विभुर्भूत्वा बुध्यते विबुधाधिपः।।३२।।
ततश्चिन्तयते भूयः सृष्टिं लोकस्य लोककृत्।
नरान् देवगणांश्चैव पारमेष्ठ्येन कर्मणा।।३३।।
ततः सञ्चिन्तयन् कार्यं देवेषु समितिञ्जयः।
सम्भवं सर्वलोकस्य विदधाति सतां गतिः।।३४।।

Then He goes to wonderful yogic sleep, that peaceful Soul, bringing good to all the worlds, till the completion of a thousand yugas. Then discarding His yogic contemplation He gets up, becoming the Lord himself. He thinks to create the world and through the perseverance of Brahmā, He creates the universe with the Devas, men, insects, etc.

कर्त्ता चैव विकर्त्ता च संहर्त्ता वै प्रजापतिः।
नारायणः परं सत्यं नारायणः परं पदम्।।३५।।
नारायणः परो यज्ञो नारायणः परा गतिः।
स स्वयम्भूरिति ज्ञेयः स स्रष्टा भुवनाधिपः।।३६।।
स सर्वमिति विज्ञेयो ह्येष यज्ञः प्रजापतिः।

The very same Nārāyaṇa is the Creator, Abstainer from business, Annihilator and Prajāpati. Verily Nārāyaṇa is the supreme truth, final beatitude, the Highest region, the highest sacrifice, the self-manifested; He is Sarva, the All; worthy of being known by the Devas, etc. He is the sacrifice and Prajāpati.

यद्वेदितव्यस्त्रिदशैस्तदेष परिकीर्त्त्यते।।३७।।
यत्तु वेद्यं भगवतो देवा अपि न तद्विदुः।
प्रजानां पतयः सर्वे ऋषयश्च सहामरैः।।३८।।
नास्यान्तमधिगच्छन्ति विचिन्वन्त इति श्रुतिः।
यदस्य परमं रूपं न तत्पश्यन्ति देवताः।।३९।।
प्रादुर्भावे तु यद्रूपं तदर्चन्ति दिवौकसः।
दर्शितं यदि तेनैव तदवेक्षन्ति देवताः।।४०।।

What is worthy of being comprehended by the Supreme Lord of the universe, cannot be known by anyone. Prajāpati along with the Devas and Ṛṣis contemplate and do not get the end of the very same supreme spirit. His highest form cannot be seen by the Devas. Brahmā and the Devas only adore that form of His which He manifests Himself and which the Devas see.

यन्न दर्शितवानेष कस्तदन्वेष्टुमीहते।
ग्राम्याणां सर्वभूतानामाग्निमारुतयोर्गतिः।।४१।।

And if he does not like to show His form, His form then cannot be seen by any. He is the strength inherent in the Devas, Agni, Vāyu and all the beings of the village.

तेजसस्तपसश्चैव निधानममृतस्य च।
चतुराश्रमधर्मेशश्चातुर्होत्रफलाशन:॥४२॥
चतु:सागरपर्यन्तश्चतुर्युगनिवर्त्तक:।
तदेष संहृत्य जगत् कृत्वा गर्भस्थमात्मन:।
मुमोचाण्डं महायोगी धृतं वर्षसहस्रकम्॥४३॥

He is the repository of fire, asceticism and immortality, the ruler of the Dharmas of the four Āśramas, the enjoyer of the sacrificial fruits of Cāturhotra, the grantor of salvation up to the four oceans and the originator and mover of the four yugas. He withdraws Himself the whole universe and places it within His comb for one thousand years. He then brings forth the great egg of the universe.

सुरासुरद्विजभुजगाप्सरोगणै-
द्रुमौषधिक्षितिधरयक्षगुह्यकै:।
प्रजापति: श्रुतिभिरसंकुलं तदा
स वै सृजज्जदिदमात्मना प्रभु:॥४४॥

That Lord then created the whole universe with all the Devas, demons, lower animals, birds, serpents, Siddhas, Cāraṇas, Gandharvas, Yakṣas, nymphs, mankind, mountains, trees, medicinal herbs and Guhyakas; by means of His glory. At that time the Vedas did not exist.

इति श्रीमात्स्ये महापुराणे वराहप्रादुर्भावे
सप्तचत्वारिंशदधिकद्विशततमोऽध्याय:॥२४७॥

* * *

CHAPTER 248

Varāha incarnation

शौनक उवाच

जगदण्डमिदं पूर्वमासीद्दिव्यं हिरणमयम्।
प्रजापतेरियं मूर्त्तिरितीयं वैदिकी श्रुति:॥१॥
तत्तु वर्षसहस्रान्ते बिभेदोर्ध्वमुखं विभु:।
लोकसर्ज्जनहेतोस्तु बिभेदाधोमुखं नृप॥२॥
भूयोऽष्टधा बिभेदाण्डं विष्णुर्वै लोकजन्मकृत्।
चकार जगतश्चात्र विभागं स विभागकृत्॥३॥

Śaunaka said– In olden days, this world was is in the form of a golden egg; and this egg was in the form of Prajāpati. This is the Vedic Śruti. This very egg was ripped open on its upper side by Lord Viṣṇu at the end of a thousand years; O king! The Creator then pierced the lower end of the egg, for the creation of Lokas. Again it was divided by Viṣṇu, the Creator and the great Divider, into eight parts.

यच्छिद्रमूर्ध्वमाकाशं विवराकृतितां गतम्।
विहितं विश्वयोगेन यदधस्तातद्रसातलम्॥४॥
यदण्डमकरोत्पूर्वं देवो लोकचिकीर्षया।
तत्र यत् सलिलं स्कन्नं सोऽभवत् काञ्चनो गिरि:॥५॥

The hole in the upper half of it became the sky and that in the lower half formed the Pātāla. Kāñcanagiri was formed by the water that came out first of the egg created by Viṣṇu, for the formation of the Lokas.

शैलै: सहस्रैर्महती मेदिनी विषमाभवत्॥६॥
तैश्च पर्वतजालौघैर्बहुयोजनविस्तृतै:।
पीडिता गुरुभिर्देवी व्यथिता मेदिनी तदा॥७॥
महामते भूरिबलं दिव्यं नारायणात्मकम्।
हिरणमयं समुत्सृज्य तेजो वै जातरूपिणम्॥८॥
अशक्ता वै धारयितुमधस्तात् प्राविशत्तदा।
पीड्यमाना भगवतस्तेजसा तस्य सा क्षिति:॥९॥
पृथ्वीं विशन्तीं दृष्ट्वा तु तामधो मधुसूदन:।
उद्धारार्थं मनश्चक्रे तस्या वै हितकाम्यया॥१०॥

Then thousands of mountains sprang up and these extended to many thousands of yojanas wide; the earth was overweighed with them and becoming unable to bear the load, the earth became very much tormented. She became void of the golden tejas (energy) of the all powerful Divine Nārāyaṇa and being oppressed with the weight of the above energy became unable to bear the weight and sank down. Seeing the earth sinking down, Viṣṇu wanted to raise Her for Her welfare.

भगवानुवाच

मत्तेष एषा वसुधा समासाद्य तपस्विनी।
रसातलं प्रविशति पङ्के गौरिव दुर्बला।। ११।।

The Lord said– "This Universe, unable to bear my glory, is going down like a cord sinking in a swamp."

पृथिव्युवाच

त्रिविक्रमायामितविक्रमाय
महावराहाय सुरोत्तमाय।
श्रीशाङ्र्चक्रासिगदाधराय
नमोऽस्तु ते देववर प्रसीद।। १२।।
तव देहाज्जगज्जातं पुष्करद्वीपमुत्थितम्।
ब्रह्माणमिह लोकानां भूतानां शाश्वतं विदुः।। १३।।
तव प्रसादाद्देवोऽयं दिवं भुङ्क्ते पुरन्दरः।
तव क्रोधाद्धि बलवान् जनार्दन जितो बलिः।। १४।।
धाता विधाता संहर्त्ता त्वयि सर्वं प्रतिष्ठितम्।
मनुः कृतान्तोऽधिपतिर्ज्वलनः पवनो घनः।। १५।।
वर्णाश्चाश्रमधर्माश्च सागरास्तरवो जलम्।
नद्यो धर्मश्च कामश्च यज्ञा यज्ञस्य च क्रियाः।। १६।।

Hearing those words of the Lord, the Universe began to pray to Lord Viṣṇu– "I salute you, O the most valiant one, in all the three realms, the most illustrious Mahāvarāha, the most powerful of all the Devas, the one armed with sword, quoit, club, etc. This world has come out of you, and the Puṣkara land is born of you. Brahmā, the Creator of the Universe, has been born out of your body and has acquired sempiternity amongst the beings. Through your glory alone, Lord Indra enjoys the pleasures of heaven, O Lord Janārdana! the demon king Bali, has been conquered by your wrath. You are the Sustainer, the Creator and the Annihilator. The whole creation rests in you. The Manus, the Dharmarāja, Agni, Vāyu, Clouds, Varṇāśramadharmas, oceans, trees, rivers, Dharma, Kāma, sacrifices with rituals, are all the component parts of your supreme person.

विद्या वेद्यं च सत्त्वं च ह्रीः श्रीः कीर्त्तिर्धृतिः क्षमा।
पुराणं वेदवेदाङ्गं सांख्ययोगौ भवाभवौ।। १७।।
जङ्गमं स्थावरं चैव भविष्यं च भवं च यत्।
सर्वं तच्च त्रिलोकेषु प्रभावोपहितं तव।। १८।।

You are knowledge and that which is to be realised through knowledge. You are all these beings, Modesty, Lakṣmī, fame, stability, forgiveness, Purāṇas, Vedas, Vedāṅgas, Sāṁkhya, birth and death, immoveable objects, the three periods; these all are the products of your glory.

त्रिदशोदारफलदः स्वर्गस्त्रीचारुपल्लवः।
सर्वलोकमनःकान्तः सर्वसत्त्वमनोहरः।। १९।।
विमानानेकविटपस्तोयदाम्बुमधुस्त्रवः।
दिव्यलोकमहास्कन्धः सत्यलोकप्रशाखवान्।। २०।।
सागराकारनिर्यासो रसातलजलाश्रयः।
नागेन्द्रपादपोपेतो जन्तुपक्षिनिषेवितः।। २१।।
शीलाचारार्यगन्धस्त्वं सर्वलोकमयो द्रुमः।
द्वादशार्कमयद्वीपो रुद्रैकादशपत्तनः।। २२।।
वस्वष्टाजलसंयुक्तस्त्रैलोक्याम्भोमहोदधिः।
सिद्धसाध्योर्म्मिकलिलः सुपर्णानिलसेवितः।। २३।।
दैत्यलोकमहाग्राहो रक्षोरगरुषाकुलः।
पितामहमहाधैर्यः स्वर्गस्त्रीरत्नभूषितः।। २४।।
धीश्रीह्रीकान्तिभिर्नित्यं नदीभिरुपशोभितः।
कालयोगमहापर्वप्रयागगतिवेगवान्।। २५।।
त्वं स्वयोगमहावीर्यो नारायणमहार्णवः।
कालो भूत्वा प्रसन्नाभिरद्भिर्ह्लादयसे पुनः।। २६।।

You are the giver of higher fruits to the Devas, you are the winner of the hearts of heavenly ladies, you are the mind of all, you captivate, you are the great, forest-like, wide expanse of ether (*mahākāśa*), the minds of all; of which the rain clouds are the shoulders; Satyaloka is the branches; the oceans are the juice extracted; the nether regions are the basins for water dug round the tree. Airāvata is the foot of the tree, all the beings are the birds and you are the great tree, consisting of all the Lokas, with goodness, gentleness and the other best qualities forming the sweet scent; you are the great ocean in the form of the three Lokas; the twelve Ādityas are the islands thereof; the eleven Rudras are the foundations and towns; the eight Vasus are the mountains, the Siddhas and the Sādhyas are the billows; the birds are the winds; the Daityas are the crocodiles; the Uragas and Rākṣasas the fishes; Brahmā is the great patience; the heavenly ladies are the gems; Buddhi, Lakṣmī, modesty and fame, are the rivers. Time is the great know; sacrifices are the moments thereof. O Nārāyaṇa! you are mighty by your yoga; you are the great time and become delighted by the clear waters of your own.

त्वया सृष्टास्त्रयो लोकास्त्वयैव प्रतिसंहृता:।
विशन्ति योगिन: सर्वे त्वामेव प्रतियोजिता:॥२७॥
युगे युगे युगान्ताग्नि: कालमेघो युगे युगे।
महाभारावताराय देव त्वं हि युगे युगे॥२८॥

The three regions created by you are annihilated again by your fury. All the yogis, impelled by you, again merge into you. You are the fire that is ablaze at the end of each yuga, you are the time, the clouds and you manifest yourself in all the yugas to bring deliverance to the universe.

त्वं हि शुक्ल: कृतयुगे त्रेतायां चम्पकप्रभ:।
द्वापरे रक्तसंकाश: कृष्ण: कलियुगे भवान्॥२९॥
वैवर्ण्यमभिधत्से त्वं प्राप्तेषु युगसन्धिषु।
वैवर्ण्यं सर्वधर्माणामुत्पादयसि वेदवित्॥३०॥

You assume white appearance during Satayuga, like Campaka during Tretā and red in Dvāpara and black in Kaliyuga, and you get discoloured and pale in the evening of the yugas and the Dharmas also get pale.

भासि वासि प्रतपसि त्वं च पासि विचेष्टसे।
क्रुद्ध्यासि क्षान्तिमायासि त्वं दीपयसि वर्षसि॥३१॥
त्वं हास्यसि न निर्यासि निर्वापयसि जाग्रसि।
नि:शेषयासि भूतानि कालो भूत्वा युगक्षये॥३२॥

You are shining, you are walking, giving heat, protecting, trying, becoming angry, getting fame, illumining, giving rains, laughing, remaining quiet, waking and annihilating all the beings at the end of a yuga.

शेषमात्मानमालोक्य विशेषयसि त्वं पुन:।
युगान्ताग्न्यवलीढेषु सर्वभूतेषु किञ्चन॥३३॥
यातेषु शेषो भवसि तस्माच्छेषोऽसि कीर्त्तित:।
च्यवनोत्पत्तियुक्तेषु ब्रह्मेन्द्रवरुणादिषु॥३४॥
यस्मान्न च्यवसे स्थानात्तस्मात्सङ्कीर्त्यसेऽच्युत:।

You mark the time of progress, cessation, unconsciousness and the end of the age; you annihilate everything. you are Śeṣa, for you alone are left, when all else is destroyed by the fire that burns at the end of the age. You do not fall even when Brahmā, Indra, Varuṇa and other Devas fall; therefore, you are known as Acyuta.

ब्राह्मणमिन्द्रं च यमं रुद्रं वरुणमेव च॥३५॥
नगृह्य हरसे यस्मात्तस्माद्धरिरिहोच्यसे।
सम्मानयसि भूतानि वपुषा यशसा श्रिया॥३६॥
परेण वपुषा देव तस्माच्चासि सनातन:।
यस्माद्ब्रह्मादयो देवा मुनयश्चोग्रतेजस:॥३७॥
न तेऽन्तं त्वधिगच्छन्ति तेनानन्तस्त्वमुच्यसे।
न क्षीयसे न क्षरसे कल्पकोटिशतैरपि॥३८॥
तस्मात्त्वमक्षरत्वाच्च विष्णुरित्येव कीर्त्यसे।
विष्टब्धं यत्त्वया सर्वं जगत्स्थावरजङ्गमम्॥३९॥
जगद्विष्टम्भनाच्चैव विष्णुरेवेति कीर्त्यसे।

You control Brahmā, Indra, Yama, Rudra, Varuṇa and other Devas, and then attract them to you; and that is why you are known as Hari. You are known as Sanātana, for you give body, fame and prosperity, etc., to all the beings; you are Ananta, for the Devas, Brahma, etc., and sages do not find your end. You do not wane or perish, even in course of crores of Kalpas; consequently, you are called Akṣaya Viṣṇu; you are Viṣṇu, for you pervade the universe, moveable and immoveable.

विष्टभ्य तिष्ठसे नित्यं त्रैलोक्यं सचराचरम्॥४०॥
यक्षगन्धर्वनगरं सुमहद्भूतपन्नगम्।
व्याप्तं त्वयैव विशता त्रैलोक्यं सचराचरम्॥४१॥
तस्माद्विष्णुरिति प्रोक्तः स्वयमेव स्वयम्भुवा।
नारा इत्युच्यते ह्यापो ऋषिभिस्तत्त्वदर्शिभिः॥४२॥
अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः।
युगे युगे प्रणष्टां गां विष्णो विन्दसि तत्त्वतः॥४३॥
गोविन्देति ततो नाम्ना प्रोच्यते ऋषिभिस्तथा।
हृषीकाणीन्द्रियाण्याहुस्तत्त्वज्ञानविशारदाः॥४४॥
ईशिता च त्वमेतेषां हृषीकेशस्तथोच्यसे।

You are omnipresent in the three Lokas in the immoveable objects; and the Yakṣas, Gandharvas, serpents and the Universe rest in you; hence Brahmā calls you Viṣṇu. The philosophers call the waters Nāra and you first reposed yourself in the Waters; therefore, you are called Nārāyaṇa. You revive at the end of every yuga the lost Vedas; that is why you are known by the Ṛsis as Govinda. you are the master of the senses (Hṛṣis); therefore, you are known as Hṛṣikeśa.

वसन्ति त्वयि भूतानि ब्रह्मादीनि युगक्षये॥४५॥
त्वं वा वससि भूतेषु वासुदेवस्तथोच्यसे।
सङ्कर्षयसि भूतानि कल्पे कल्पे पुनः पुनः॥४६॥
ततः सङ्कर्षणः प्रोक्तस्तत्त्वज्ञानविशारदैः।
प्रतिव्यूहेन तिष्ठन्ति सदेवासुरराक्षसाः॥४७॥
प्रविद्धः सर्वधर्माणां प्रद्युम्नस्तेन चोच्यसे।
निरोद्धा विद्यते यस्मान्न ते भूतेषु कश्चन॥४८॥
अनिरुद्धस्ततः प्रोक्तः पूर्वमेव महर्षिभिः।
यत्त्वया धार्यते विश्वं त्वया संह्रियते जगत्॥४९॥
त्वं धारयसि भूतानि भुवनं त्वं बिभर्षि च।
यत्त्वया धार्यते किंचित्तेजसा च बलेन च॥५०॥
मया हि धार्यते पश्चान्नाधृतं धारये त्वया।
न हि तद्विद्यते भूतं त्वया यन्नात्र धार्यते॥५१॥

You are Vāsudeva, for at the end of the ages Brahmā and other Devas rest in you, as well as on account of your Omnipresence in all the beings. You absorb everything by drawing them unto you at the end of each Kalpa, that is why you are named Saṁkarṣaṇa. You are Pradyumna, for the Devas, the demons are sustained in their respective orders and taught duties by you. You are Aniruddha, for there is none other in the creation that can act as a brake on all the beings. You bear the whole universe, you annihilate it; I only hold what is held by your glory. I can never hold anything which you do not hold yourself.

त्वमेव कुरुषे देव नारायण युगे युगे।
महाभारावतरणं जगतो हितकाम्यया॥५२॥

O Nārāyaṇa! You give deliverance to the world at the end of each age, when it is oppressed heavily.

तवैव तेजसाक्रान्तां रसातलतलं गताम्।
त्रायस्व मां सुरश्रेष्ठ त्वामेव शरणं गताम्॥५३॥

O Supreme One! come to my rescue. I have gone down on account of my not being able to cope with your glory. I am at your mercy.

दानवैः पीड्यमानाहं राक्षसैश्च दुरात्मभिः।
त्वामेव शरणं नित्यमुपयामि सनातनम्॥५४॥

I am greatly oppressed by the demons and Rākṣasas; and O Sanātana! I am at your mercy since eternity.

तावन्मेऽस्ति भयं देव यावन्न त्वां ककुद्मिनम्।
शरणं यामि मनसा शतशोऽप्युलक्षये॥५५॥
उपमानं न ते शक्ताः कर्तुं सेन्द्रा दिवौकसः।
तत्त्वं त्वमेव तद्वेत्सि निरुत्तरमतः परम्॥५६॥

O Deva! You are the Bull; and I had all fears till I do not seek mentally your support from my heart and now what is the fear when I have placed myself under your shelter. O Lord of the Devas! when the Devas like Indra, etc., are not in a position to sing your praises adequately how can I do so?" There is no other equal to you. You alone are your equal and you know only who is your equal.

शौनक उवाच

ततः प्रीतः स भगवान्पृथिव्यै शार्ङ्गचक्रधृक्।
काममस्या यथाकाममभिपूरितवान् हरिः॥५७॥
अब्रवीच्च महादेवि माधवीयं स्तवोत्तमम्।
धारयिष्यति यो मर्त्यो नास्ति तस्य पराभवः॥५८॥
लोकान्निष्कल्पषांश्चैव वैष्णवान्प्रतिपत्स्यते।
एतदाश्चर्यसर्वस्य माधवीयं स्तवोत्तमम्॥५९॥
अधीतवेदः पुरुषो मुनिः प्रीतमना भवेत्॥६०॥

Śaunaka said– Hearing such a prayer of the Earth, Lord Viṣṇu was pleased to meet its wishes, and said– "O Devi! One who repeats the prayer just uttered by you will never be overtaken by any misfortune. He will also attain the pure region of Vaiṣṇavas. Its repetition will give the benefit that one attains by reading the Vedas.

मा भैर्धरणि कल्याणि शान्तिं व्रज ममाग्रतः।
एष त्वामुचितं स्थानं प्रापयामि मनीषितम्॥६१॥

O Dharaṇi! O Kalyāṇi! do not fear. Be in peace, I shall situate you nicely at proper place as you wish.

शौनक उवाच

ततो महात्मा मनसा दिव्यं रूपमचिन्तयत्।
किं नु रूपमहं कृत्वा उद्धरेयं धरामिमाम्॥६२॥

Śaunaka said– Afterwards Lord Viṣṇu thought of all His Divine manifestations as to which would be most appropriate to enable Him to relieve the sufferings of the Earth at that moment.

जलक्रीडारुचिस्तस्माद्वाराहं वपुरास्थितः।
अधृष्यं सर्वभूतानां वाङ्मयं ब्रह्मसंस्थितम्॥६३॥
शतयोजनविस्तीर्णमुच्छ्रितं द्विगुणं ततः।
नीलजीमूतसङ्काशं मेघस्तनितनिःस्वनम्॥६४॥
गिरिसंहननं भीमं श्वेतं तीक्ष्णाग्रदंष्ट्रिणम्।
विद्युदग्निप्रतीकाशमादित्यसमतेजसम्॥६५॥
पीनोन्नतकटीदेशे वृषलक्षणपूजितम्।
रूपमास्थाय विपुलं वाराहमजितो हरिः॥६६॥
पृथिव्यद्धरणायैव प्रविवेश रसातलम्।

Then the Lord manifest Himself as a boar that He might enjoy the playing in waters. That mighty Lord, incomprehensible by mind and speech of all the beings, that Brahmā extended Himself to hundred yojanas in length and twice that in height. Shining and thundering like the blue clouds, looking like a mountain, with white sharp tusks, full of lustre like the sun, lightning and fire, with a high waist; with such a formidable form, adorable by all, He sank down into the Rasātala to lift the world.

वेदपादो यूपदंष्ट्रः ऋतुदन्ताश्चितीमुखः॥६७॥
अग्निजिह्वो दर्भलोमा ब्रह्मशीर्षो महातपाः।
अहोरात्रेक्षणधरो वेदाङ्गश्रुतिभूषणः॥६८॥
आज्यनासः स्रुवतुण्डः सामघोषस्वनो महान्।
सत्यधर्ममयः श्रीमान्कर्मविक्रमसत्क्रमः॥६९॥
प्रायाश्चित्तनखो घोरः पशुजानुर्मखाकृतिः।
उद्गाथाहोमलिङ्गोऽथ बीजौषधिमहाफलः॥७०॥
वाय्वन्तरात्मा यज्ञास्थिविकृतिः सोमशोणितः।
वेदस्कन्धो हविर्गन्धो हव्यकव्यविभागवान्॥७१॥
प्राग्वंशकायो द्युतिमान्नानादीक्षाभिरन्वितः।
दक्षिणाहृदयो योगी महासत्रमयोमहान्॥७२॥
उपाकर्मोष्ठरुचकः प्रवर्ग्यावर्त्तभूषणः।
नानाच्छन्दोगतिपथो गुह्योपनिषदासनः।
छायापत्नीसहायो वै मणिश्रृङ्ग इवोच्छ्रितः॥७३॥

The Lord, in that mighty manifestation, having the Vedas for His feet, the sacrificial post for His tusks, the sacrificial pit for his mouth, the fire for His tongue, the Kuśa grass for His hair, Brahmā for His head, night and day for His eyes, Vedāṅgas for His ears, sacrificial clarified butter for His nose, the sacrificial ladel for his snout, the chant of the Sāmaveda for His breast, truth, virtue and deeds for His courage and effort, purificatory rights for His claws, sacrificial beings for His knees, all the sacrificial emblems as the seed, medicines for the results; the sacrificial altar for His inner self, sacrifices for His bones, soma for His blood, the Vedas for His shoulders, Śākalya for His aroma, conjoint with the division of *havya* and *kavya*, the sacrificial fees for His heart, the Vedas as His passages, Upākarmas for His lips, Pravargyas for his ornaments, with mysterious Upaniṣadas for His seat, the protector of His shadow like better-half, majestic like the mountain.

रसातलतले मग्नां रसातलतलं गताम्।
प्रभुर्लोकहितार्थाय दंष्ट्राग्रेणोज्जहार ताम्॥७४॥
ततः स्वस्थानमानीय वराहः पृथिवीधरः।
मुमोच पूर्वं मनसा धारितां च वसुन्धराम्॥७५॥
ततो जगाम निर्वाणं मेदिनी तस्य धारणात्।
चकार च नमस्कारं तस्मै देवाय शम्भवे॥७६॥

He raised up the earth on His tusk from the Rasātala and located it in its proper place. In other words, He let the Earth drop that was sticking to His tusk, though holding Her mentally, after which She felt blessed and made Her obeisance to the Lord.

एवं यज्ञवराहेण भूत्वा भूतहितार्थिना।
उद्धृता पृथिवी देवी सागराम्बुगता पुरा॥७७॥
अथोद्धृत्य क्षितिं देवो जगतः स्थापनेच्छया।
पृथिवीप्रविभागाय मनश्चक्रेऽम्बुजेक्षणः॥७८॥

Thus for the welfare of all beings Lord in the form of Yajña Varāha came to the rescue of the goddess Earth from the ocean and then the lotus-eyed God wishing the welfare of the world thought to make partition on the Earth.

रसां गतामवनिमचिन्त्यविक्रमः
सुरोत्तमः प्रवरवराहरूपधृक्।
वृषाकपिः प्रसभमथैकदंष्ट्रया
समुद्धरद्धरणिमतुल्यपौरुषः॥७९॥

The almighty Lord Vṛṣākapi, of unequalled valour and prowess, holding the most excellent Boar-form, raised up the Earth on His tusk from the Rasātala instantly by means of His single tusk.

इति श्रीमात्स्ये महापुराणे वराहप्रादुर्भावो
नामाष्टचत्वारिंशदधिकद्विशततमोऽध्याय:॥ २४८॥

* * *

CHAPTER 249

The churning of the Amṛta

ऋषय ऊचुः

नारायणस्य माहात्म्यं श्रुत्वा सूत यथाक्रमम्।
न तृप्तिर्जायतेऽस्माकमतः पुनरिहोच्यताम्॥ १॥
कथं देवा गताः पूर्वममरत्वं विचक्षणाः।
तपसा कर्मणा वापि प्रसादात्कस्य तेजसा॥ २॥

The Ṛṣis asked– We are not so satisfied even by listening to the glory of Nārāyaṇa that in order you have clearly related to us. Please tell us again how the Devas became immortal. By which action, penance and by whose favour and lustre, they obtained immortality in ancient days.

सूत उवाच

यत्र नारायणो देवो महादेवश्च शूलधृक्।
तत्रामरत्वे सर्वेषां सहायौ तत्र तौ स्मृतौ॥ ३॥

Sūta said– Where Lord Nārāyaṇa and trident holder Śiva are helpful, there all beings become immortal.

पुरा देवासुरे युद्धे हताश्च शतशः सुराः।
पुनः सञ्जीवनीं विद्यां प्रयोज्य भृगुनन्दनः॥४॥
जीवापयति दैत्येन्द्रान्यथा सुप्तोत्थितानिव।
तस्य तुष्टेन देवेन शङ्करेण महात्मना॥५॥
मृतसञ्जीवनी नाम विद्या दत्ता महाप्रभा।

In ancient days, at the time of a conflict between the Devas and the Asuras, hundreds of Devas used to be killed; but amongst the

Daityas, when they were killed, they were restored to their lives by Śukrācārya, the son of Bhṛgu, with the help of Sañjīvanī-vidyā. Lord Śiva was pleased with Bhārgava and gave him this wonderful Mṛta-Sañjīvanī mantra.

तां तु माहेश्वरीं विद्यां महेश्वरमुखोद्गताम्॥ ६॥
भार्गवे संस्थितां दृष्ट्वा युयुधुः सर्वदानवाः।
ततोऽमरत्वं दैत्यानां कृतं शुक्रेण धीमता॥ ७॥
या नास्ति सर्वलोकानां देवानां सर्वरक्षसाम्।
न नागानामृषीणां च न च ब्रह्मेन्द्रविष्णुषु॥ ८॥
तां लब्ध्वा शङ्कराच्छुक्रः परां निर्वृतिमागतः।

Knowing that Śukrācārya was acquainted with the above Māheśvarī Vidyā, direct from the mouth of Lord Śiva, the Daityas began to fight with the Devas, when Śukra restored to life the Daityas that were killed. Śukra obtained from Śaṅkara that knowledge, which all the worlds, the Devas, Rākṣasas, Nāgas, Ṛṣis, Brahmā, Indra and Viṣṇu could not get; so Śukra became very pleased.

ततो देवासुरो घोरः समरः सुमहानभूत्॥ ९॥
तत्र देवैर्हतान्दैत्याञ्छुक्रो विद्याबलेन च।
उत्थापयति दैत्येन्द्राँल्लीलयैव विचक्षणः॥ १०॥
एवंविधेन शक्रस्तु बृहस्पतिरुदारधीः।
हन्यमानास्ततो देवाः शतशोऽथ सहस्रशः॥ ११॥
विषण्णवदनाः सर्वे बभूवुर्विकलेन्द्रियः।
ततस्तेषु विषण्णेषु भगवान्कमलोद्भवः।
मेरुपृष्ठे सुरेन्द्राणामिदमाह जगत्पतिः॥ १२॥

After that a great war ensued again between the Devas and the Dānavas, the Dānava's army, when killed, were early called to their lives. Then Indra and Bṛhaspati and the other Devas became powerless and greatly depressed. It dismayed the Devas, seeing which, Brahmā addressed them thus on the summit of the Mount Meru.

ब्रह्मोवाच

देवाः श्रृणुत मद्वाक्यं तत्तथैव विधीयताम्।
क्षिपतां दानवैः सार्द्धं सख्यमत्र प्रवर्त्तताम्॥ १३॥
क्रियताममृतोद्योगो मथ्यतां क्षीरवारीधिः।
सहायं वरुणं कृत्वा चक्रपाणिर्विबोध्यताम्॥ १४॥
मन्थानं मन्दरं कृत्वा शेषनेत्रेण वेष्टितम्।
दानवेन्द्रो बलिः स्वामी स्तोककालं निवेश्यताम्॥ १५॥
प्रार्थ्यतां कूर्मरूपश्च पाताले विष्णुरव्ययः।
प्रार्थ्यतां मन्दरः शैलो मन्थकार्यं प्रवर्त्त्यताम्॥ १६॥

Brahmā said– "O Devas! You should follow My advice and make peace with the distracted demons; then you should make an effort to churn the ocean of milk for nectar. You should win the sympathies of Lord Varuṇa and then appeal to the mighty Viṣṇu for help. You should in churning the ocean employ the Mount Meru as churning-stick, the Śeṣa serpent as the string of the churning-stick. For the time being you should appease Bali, the king of the demons, so that he may be the supervisor in this work and pray to Kūrma, the tortoise-incarnation of the eternal Viṣṇu, in the Pātāla, as the base and the Mount Mandara also to help for churning of the ocean.

तच्छ्रुत्वा वचनं देवा जग्मुर्दानवमन्दिरम्।
अलं विरोधेन वयं भृत्यास्तव बलेऽधुना॥ १७॥
क्रियताममृतोद्योगो व्रियतां शेषनेत्रकम्।
त्वया चोत्पादिते दैत्य अमृतेऽमृतमन्थने॥ १८॥
भविष्यामोऽमराः सर्वे त्वत्प्रसादान्न संशयः।
एवमुक्तस्तदा देवैः परितुष्टः स दानवः॥ १९॥
यथा वदत हे देवास्तथा कार्यं मयाऽधुना।
शक्तोऽहमेक एवात्रमथितुं क्षीरवारिधिम्॥ २०॥
आहरिष्येऽमृतं दिव्यममृतत्वाय वोऽधुना।
सुदूरादाश्रयं प्रासान्प्रणतानपि वैरिणः॥ २१॥
यो न पूजयते भक्त्या प्रेत्य चेह विनश्यति।
पालयिष्यामि वः सर्वानधुना स्नेहमास्थितः॥ २२॥

Hearing those words of Brahmā, all the Devas went to Pātāla and said to the demon King Bali– "O Bali! Do not be hostile to us now, we are your slaves. Endeavours should be made to churn the milk-ocean for nectar, for which purpose Śeṣa has to be utilised as the string of the churning-stick. O Demon-king! We will undoubtedly become immortal by the nectar obtained through your grace." Bali said– "O Devas! I shall do what you say. I can alone churn the milky ocean. I shall certainly acquire nectar to help you to become immortal, because one who does not oblige his enemies that come from far, is ruined in this life as well as in the next. I shall therefore give you my full support."

एवमुक्त्वा स दैत्येन्द्रो देवैः सह ययौ तदा।
मन्दरं प्रार्थयामास सहायत्वे धराधरम्॥ २३॥
मन्था भव त्वस्माकमधुनाऽमृतमन्थने।
सुरासुराणां सर्वेषां महत्कार्यमिदं जगत्॥ २४॥

Saying so, that demon-king Bali, accompanied the Devas and they all prayed to Mandarācala as follows: "O Mandarācala! the king of the mountains, be pleased to help us in churning the milk-ocean for nectar. Befriend us, for this is a great work for the Devas and the demons."

तथेति मन्दरः प्राह यद्याधारो भवेन्मम।
यत्र स्थित्वा भ्रमिष्यामि मथिष्ये वरुणालयम्॥ २५॥
कल्प्यतां नेत्रकार्ये यः शक्तः स्याद्वेष्टने मम।
ततस्तु निर्गतौ देवौ कूर्म्मशेषौ महाबलौ॥ २६॥
विष्णोर्भागौ चतुर्थांशाद्धरण्या धारणे स्थितौ।
ऊचतुर्गर्वसंयुक्तं वचनं शेषकच्छपौ॥ २७॥

In accepting their prayer, the lord of the mountains said– "I shall be the churning-stick and let some one who may be strong enough to volunteer himself to act as a receptacle, on which I can revolve, then I will be able to churn the ocean; also the Śeṣa serpent to coil round the stick. Afterwards the most valiant turtle and Śeṣa, endowed with ¼ of Viṣṇu's power, went to support the Earth.

कूर्म उवाच

त्रैलोक्यधारणेनापि न ग्लानिर्मम जायते।
किमु मन्दरकात्क्षुद्राद्गुटिकासन्निभादिह॥ २८॥

Turtle said haughtily– "When I can easily hold all the three regions on my back, how can I feel the weight of this Mandara mountain?"

शेष उवाच

ब्रह्माण्डवेष्टनेनापि ब्रह्माण्डमथनेन वा।
न मे ग्लानिर्भवेद्देहे किमु मन्दरवर्त्तने॥ २९॥

Śeṣa said– "I can coil round the three regions, what difficulty can therefore, be in my coiling round this Mandara mountain?"

तत उत्पाट्य तं शैलं तत्क्षणात्क्षीरसागरे।
चिक्षेपलीलया नागः कूर्मश्चाधः स्थितस्तदा॥ ३०॥

Afterwards all the Devas and the demons hurled Mandarācala into the milk-ocean, after which Śeṣa coiled round it and Kūrma (turtle) placed Himself underneath it as the support of the mountains.

निराधारं यदा शैलं न शेकुर्देवदानवाः।
मन्दरभ्रामणं कर्त्तुं क्षीरोदमथने तथा॥ ३१॥
नारायणनिवासं ते जग्मुर्बलिसमन्विताः।
यत्रास्ते देवदेवेशः स्वयमेव जनार्दनः॥ ३२॥
तत्रापश्यन्त तं देवं सितपद्मप्रभं शुभम्।
योगनिद्रासु निरतं पीतवाससमच्युतम्॥ ३३॥
हारकेयूरनद्धाङ्गमहिपर्यङ्कसंस्थितम्।
पादपद्मेन पद्मायाः स्पृशन्तं नाभिमण्डलम्॥ ३४॥
स्वपक्षव्यजनेनाथ वीज्यमानं गरुत्मता।
स्तूयमानं समन्ताच्च सिद्धचारणकिन्नरैः॥ ३५॥
आम्नायैर्मूर्तिमद्भिश्च स्तूयमानं समन्ततः।
सव्यबाहूपधानं तं तुष्टुवुर्देवदानवाः।
कृताञ्जलिपुटाः सर्वे प्रणताः सर्वतोदिशम्॥ ३६॥

When the demons and the Devas could not manage to turn the floating Mandarācala, all the Devas with Bali went to the abode of the Lord Viṣṇu, in Vaikuṇṭha, that was shedding its lustre like a white lotus, where the mighty Lord was lying absorbed in deep meditation, wearing yellow clothes, adorned with armlets, etc., shampooed by the Goddess Lakṣmī, fanned by the wings of Garuḍa and prayed for by the Siddhas and Cāraṇas and the Vedas incarnate, reclining on His left hand, placed under His head. All the Devas and the demons prayed to the Lord.

देवदानवा ऊचुः

नमो लोकत्रयाध्यक्ष तेजसाजितभास्कर।
नमो विष्णो नमो जिष्णो नमस्ते कैटभार्दन॥३७॥
नमः सर्गक्रियाकर्त्रे जगत्पालयते नमः।
रुद्ररूपाय शर्वाय नमः संहारकारिणे॥३८॥

By surrounding Him with folded hands, they all saluted Him and said– "O Lord of the three regions, overpowering by your lustre more than the myriads of the suns, the enemy of Kaiṭabha, the Great Cause of the universe, the Protector of the creation, we all salute you.

नमः शूलायुधाधृष्य नमो दानवघातिने।
नमः क्रमत्रयाक्रान्तत्रैलोक्यायाभवाय च॥३९॥
नमः प्रचण्डदैत्येन्द्र कुलकालमहानल।
नमो नाभिह्रदोद्भूतपद्मगर्भमहाचल॥४०॥
पद्मभूत महाभूत कर्त्रे हर्त्रे जगत्प्रिय।
जनिता सर्वलोकेश क्रियाकारणकारिणे॥४१॥

O Annihilator of all, invincible even by the trident, enemy of and as it were a conflagration of the demons, we salute you. From your navel-like lake, the lotus-wombed great mountain has sprung up; you are the creator of Brahmā; we salute you. O one who measured the universe with three strides, the Creator of the three regions, the destroyer of the formidable demons, the originator of the highest attributes, shining like a great blaze, the Creator of the universe out of the lotus stick springing up in your nail, the most dear one to all, we salute you.

अमरारिविनाशाय महासमरशालिने।
लक्ष्मीमुखाब्जमधुप नमः कीर्त्तिनिवासिने॥४२॥
अस्माकममरत्वाय ध्रियतां ध्रियतामयम्
मन्दरः सर्वशैलानामयुतायुतविस्तृतः॥४३॥
अनन्तबलबाहुभ्यामवष्टभ्यैकपाणिना।
मथ्यताममृतं देव स्वधास्वाहार्थकामिनाम्॥४४॥
ततः श्रुत्वा स भगवान्स्तोत्रपूर्वं वचस्तदा।
विहाय योगनिद्रां तामुवाच मधुसूदनः॥४५॥

Lord of all the realms, the cause of deeds and all causes, the destroyer of the enemies of the Devas, Participator in the great war, we salute you. The one who draws in the honeyed aroma of the Goddess Lakṣmī's lotus like face, the receptacle of fame, we salute you. Please, do churn the ocean by holding the mountain by one of your valiant arms to make us immortal. Hearing this prayer, Lord Viṣṇu shook off His yogic repose, and said–

श्रीभगवानुवाच

स्वागतं विबुधाः सर्वे किमागमनकारणम्।
यस्मात्कार्यादिह प्राप्तास्तद्ब्रूत विगतज्वराः॥४६॥

"O Devas and others! Hope you had no inconvenience in the way; please tell me the object of your having come here."

नारायणेनैवमुक्ताः प्रोचुस्तत्र दिवौकसः।
अमरत्वाय देवेश मथ्यमाने महोदधौ॥४७॥
यथामृतत्वं देवेश तथा नः कुरु माधव।
त्वया विना न तच्छक्यमस्माभिः कैटभार्दन॥४८॥
प्राप्तुं तदमृतं नाथ ततोऽग्रे भव नो विभो।
इत्युक्तश्च ततो विष्णुरप्रधृष्योऽरिमर्दनः॥४९॥
जगाम देवैः सहितो यत्रासौ मन्दराचलः।
वेष्टितो भोगिभोगेन धृतश्चामरदानवैः॥५०॥

The Devas said– "O Deva! In order to obtain nectar to make Ourselves immortal, we all are churning this ocean, but without your assistance we are helpless. We will be successful, if you lead us." Hearing those words, Lord Viṣṇu followed the Devas to that spot where Mandara was floating. The great mountain was then encircled by the Śeṣa and the Devas and the Asuras took hold of the string.

विषभीतास्ततो देवा यतः पुच्छं ततः स्थिताः।
मुखतो दैत्यसङ्घास्तु सैंहिकेयपुरःसराः॥५१॥
सहस्रवदनस्यास्य शिरः सव्येन पाणिना।
दक्षिणेन बलिर्देहं नागस्याकृष्टवांस्तथा॥५२॥
दधारामृतमन्थानं मन्दरं चारुकन्दरम्।
नारायणः स भगवान्भुजयुग्मद्वयेन तु॥५३॥
ततो देवासुरैः सर्वैर्जयशब्दपुरःसरम्।
दिव्यं वर्षशतं साग्रं मथितः क्षीरसागरः॥५४॥

The Devas took hold of the tail end of the Śeṣa and the demons, Rāhu and others, took the head ends. Lord Viṣṇu caught hold of the summit of Meru with His left hand and Bali held the thousand heads of Śeṣa with His left hand and with his right hand he caught hold of his body; Śeṣa firmly coiled round the Mandarācala, after which the Devas and the demons started to churn the ocean for a hundred Divine years.

ततः श्रान्तास्तु ते सर्वे देवा दैत्यपुरःसरा।
श्रान्तेषु तेषु देवेन्द्रो मेघो भूत्वाम्बुशीकरान्॥५५॥
ववर्षामृतकल्पांस्तान्ववौ वायुश्च शीतलः।
भग्नप्रायेषु देवेषु शान्तेषु कमलासनः॥५६॥
मथ्यतां मथ्यतां सिन्धुरित्युवाच पुनः पुनः।
अवश्यमुद्योगवता श्रीरपारा भवेत् सदा॥५७॥

When all the Devas and the demons were overcome with fatigue in churning the ocean, Indra caused the rains and cool wind to refresh them. But, inspite of all that, when the Lord Brahmā found them giving way to fatigue, He shouted out– "Go on churning. Those who persevere are undoubtedly blessed with the highest prosperity."

ब्रह्मप्रोत्साहिता देवा ममन्थुः पुनरम्बुधिम्।
भ्राम्यमाणे ततः शैले योजनायुतशेखरे॥५८॥
निपेतुर्हस्तियूथानि वराहशरभादयः।
श्वापदायुतलक्षाणि तथा पुष्पफलद्रुमाः॥५९॥
ततः फलानां वीर्येण पुष्पौषधिरसेन च।
क्षीरमम्बुधिजं सर्वं दधिरूपमजायत॥६०॥

The Devas, thus encouraged, applied themselves heart and soul to the task of churning the ocean, when the motion of the Mandarācala one thousand yojanas high, caused herds of elephants, wild boar, Śarabha, other animals residing on that mountain, trees began to fall down into the ocean. Afterwards the juice of the fruits, flowers, the sap of the medicinal herbs, falling into the ocean, was churned along with it, when all the contents of the ocean assumed a curdy appearance.

ततस्तु सर्वजीवेषु चूर्णितेषु सहस्रशः।
तदम्बुमेदसोत्सर्गाद्वारुणी समपद्यत॥६१॥
वारुणीगन्धमाघ्राय मुमुदुर्देवदानवाः।
तदास्वादेन बलिनो देवदैत्यादयोऽभवन्॥६२॥
ततोऽतिवेगाज्जगृहुर्नागेन्द्रं सर्वतोऽसुराः।
मन्थानं मन्थयष्टिस्तु मेरुस्तत्राचलोऽभवत्॥६३॥

Innumerable beings were powdered in that violent churning, the fat and marrow of whom, coming in contact with the waters, produced wine, the smell of which pleased all the Devas and the demons and the taste of it recouped the vigour of the latter. They then churned the ocean most vigorously and the Mount Mandarācala became fixed.

अभवच्चाग्रतो विष्णुर्भुजमन्दरबन्धनः।
स वासुकिफणालग्नपाणिः कृष्णो व्यराजत॥६४॥
यथा नीलोत्फलैर्युक्तो ब्रह्मदण्डोऽतिविस्तरः।
ध्वनिर्मेघसहस्रस्य जलधेरुत्थितस्तदा॥६५॥
भागे द्वितीये मघवानादित्यस्तु ततः परम्।
ततो रुद्रा महोत्साहा वसवो गुह्यकादयः॥६६॥

Viṣṇu came forward and with his arms, holding the lotus and as long as Brahmāṇḍa, caught hold of the Mandara mountain, placing His hand on the hood of Vāsuki. Viṣṇu turned black on account of His having covered the mouth of Śeṣa. Then emitted from the oceans sounds like thousands of thunders. Indra, Sūrya,

Rudra and Vasus, Guhyakas placed themselves at the second end of Vāsuki.

पुरतो विप्रचित्तिश्च नमुचिर्वृत्रशम्बरौ।
द्विमूर्द्धा वज्रदंष्ट्रश्च सैंहिकेयो बलिस्तथा॥६७॥
एते चान्ये च बहवो मुखभागमुपस्थिताः।
ममन्थुरम्बुधिं दृप्ता बलतेजोविभूषिताः॥६८॥
बभूवात्र महाघोषो महामेघरवोपमः।
उदधेर्मथ्यमानस्य मन्दरेण सुरासुरैः॥६९॥
तत्र नानाजलचरा विनिर्धूता महाद्रिणा।
विलयं समुपाजग्मुः शतशोऽथ सहस्रशः॥७०॥

At head of them, Vipracitti, Namuci, Vṛtra, Śaṁvara, Dvimūrdhā, Vajradaṁṣṭra, Rāhu, Bali, etc., facing the mouth of Śeṣa, applied themselves to the churning of the ocean. Now here, then, was a thundering din caused by the churning of the ocean, thousands of the aquatic beings felt dead by the blow of the Mandara mountain.

वारुणानि च भूतानि विविधानि महीधरः।
पातालतलवासीनि विलयं समुपानयत्॥७१॥
तस्मिंश्च भ्राम्यमाणेऽद्रौ संघृष्टाश्च परस्परम्।
न्यपतन्पतगोपेताः पर्वताग्रान्महाद्रुमाः॥७२॥
तेषां संघर्षणाच्चाग्निरर्च्चिर्भिः प्रज्वलन्मुहुः।
विद्युद्भिरिव नीलाभ्रमावृणोन्मन्दरं गिरिम्॥७३॥
ददाह कुञ्जरांश्चैव सिंहांश्चैव विनिःसृतान्।
विगतासूनि सर्वाणि सत्त्वानि विविधानि च॥७४॥
तमग्निममरश्रेष्ठः प्रदहन्तमितस्ततः।
वारिणा मेघजेनेन्द्रः शमयामास सर्वतः॥७५॥

Many of the aquatic beings living in Pātāla also met with the same fate. Later on, the trees on Mandarācala fell down into the ocean along with birds on them rubbing against one another. The rubbing of the trees produced a blaze of fire like lightning which enveloped all that mountain and also consumed all the elephants, lions, etc., residing on it, which also fell charred dead into the ocean. Afterwards Indra quenched the fire by bringing down rain.

ततो नानारसास्तत्र सुस्रुवः सागराम्भसि।
महाद्रुमाणां निर्यासा बहवश्चौषधिरसाः॥७६॥
तेषाममृतवीर्याणां रसानां पयसैव च।
अमरत्वं सुरा जग्मुः काञ्चनच्छविसन्निभाः॥७७॥
अथ तस्य समुद्रस्य तज्जातमुदकं पयः।
रसान्तरैर्विमिश्रश्च ततः क्षीरादभूद् घृतम्॥७८॥

When myrrh of the various trees and the juice of several plants trickled into the ocean. Through the potent sap of those plants the Devas of golden colour felt themselves immortal. Then the ocean turned like milk and clarified butter came out of it by admixture of the various saps.

ततो ब्रह्माणमासीनं देवा वचनमब्रुवन्।
श्रान्ताः स्म सुभृशं ब्रह्मन्नोद्भवत्यमृतं च यत्॥७९॥
ऋते नारायणात्सर्वे दैत्या देवोत्तमास्तथा।
चिरायितमिदं चापि सागरस्य तु मन्थनम्॥८०॥

The Devas, then said to Brahmā– "We all feel quite exhausted and the nectar has not yet come out. Excepting Nārāyaṇa, the Devas and the Daityas won't get nectar, even if they go on churning for a long, long period."

ततो नारायणं देवं ब्रह्मा वचनमब्रवीत्।
विधत्स्वैषां बलं विष्णो भवानेव परायणम्॥८१॥

Hearing which Brahmā prayed to Nārāyaṇa– "You are the supporter of them all, therefore, be pleased to impart them strength."

विष्णुरुवाच

बलं ददामि सर्वेषां कर्मैतद्ये समास्थिताः।
क्षुभ्यतां क्रमशः सर्वैर्मन्दरः परिवर्त्त्यताम्॥८२॥

Viṣṇu said– "I am imparting strength to those that are exhausted. Now this Mandarācala should be moved by all of you carefully and steadily."

इति श्रीमात्स्ये महापुराणेऽमृतमन्थने
एकोनपञ्चाशदधिकद्विशततमोऽध्यायः॥२४९॥

CHAPTER 250

The description of the churning of the milk ocean

सूत उवाच

नारायणवचः श्रुत्वा बलिनस्ते महोदधौ।
तत्पयः सहिता भूत्वा चक्रिरे भृशमाकुलम्॥ १॥
ततः शतसहस्रांशुसमान इव सागरात्।
प्रसन्नाभः समुत्पन्नः सोमः शीतांशुरुज्ज्वलः॥ २॥

Sūta said– Hearing such words of Nārāyaṇa, the powerful all the Devas and the demons began to churn the ocean with great force. Then from that ocean, the beautiful Moon like hundred suns, with its refreshing cold rays came out of the ocean.

श्रीरनन्तरमुत्पन्ना घृतात्पाण्डुरवासिनी।
सुरादेवी समुत्पन्ना तुरगः पाण्डुरस्तथा॥ ३॥
कौस्तुभश्च मणिर्दिव्यश्चोत्पन्नोऽमृतसम्भवः।
मरीचिविकचः श्रीमान्नारायण उरोगतः॥ ४॥
पारिजातश्च विकचकुसुमस्तबकाञ्चितः।
अनन्तरमपश्यंस्ते धूममम्बरसन्निभम्॥ ५॥
आपूरितादिशां भागं दुःसहं सर्वदेहिनाम्।
तमाघ्राय सुराः सर्वे मूर्च्छिताः परिलम्बिताः॥ ६॥
उषा विशन्नब्धितटे शिरः संगृह्य पाणिना।
ततः क्रमेण दुर्वारः सोऽनलः प्रत्यदृश्यत॥ ७॥
ज्वालामालाकुलाकारः समन्ताद्भीषणोऽर्चिषा।
तेनाग्निना परिक्षिताः प्रायशस्तु सुरासुरा॥ ८॥
दग्धाश्चाप्यर्द्धदग्धाश्च बभ्रमुः सकला दिशः।
प्रधाना देवदैत्याश्च भीषितास्तेन वह्निना॥ ९॥
अनन्तरं समुद्भूतास्तस्माड्डुण्डुभजातयः।
कृष्णसर्पा महादंष्ट्रा रक्ताश्च पवनाशनाः॥ १०॥
श्वेतपीतास्तथा चान्ये तथा गोनसजातयः।
मशका भ्रमरा दंशा मक्षिका शलभास्तथा॥ ११॥
कर्णशल्याः कृकलासा अनेके चैव बभ्रमुः।

Next came out the Goddess Lakṣmī, wearing white rainments followed by Surā Devi; after whom was obtained the horse Ucaiśrava; later on came the precious divine Kaustubha gem, necktarlike, cheering which Viṣṇu took it and placed on His chest. Afterwards came out the charming Pārijāta flower shrub with bunches of golden flowers. Shortly after the Devas and the demons found the sky covered with smoke which gradually spread in every direction and caused terrible headache to everyone making them senseless and lie down. They all sat down on the coast holding their heads. In the meantime that smoke turned out to be the unbearable Bārabānala (conflagration) by the heat of which many Devas and demons were singed and began to run about in all directions; after it Dundubha snakes, various kinds of red and black snakes, living on air alone, came forth. Also came out serpents with long teeth, red-coloured snakes, snakes living on air alone, also white, yellow and variously coloured, snakes, also snakes came out of Gonasa class. Next came forth mosquitoes, flies, centipedes and innumerable kinds of venomous insects and terrible beings.

प्राणिनो दंष्ट्रिणो रौद्रास्तथा हि विषजातयः॥ १२॥
शार्ङ्गहालाहलामुस्तवत्सकंगरुभस्मगाः।
नीलपत्रादयश्चान्ये शतशो बहुभेदिनः।
येषां गन्धेन दह्यन्ते गिरिश्शृङ्गाण्यपि द्रुतम्॥ १३॥

Then came out most deadly poisons by the mere fumes of which the mountain summits were consumed as well as Śārṅga, Halāhala, Musta, Vatsa, Kaṅgaru, Bhasmaga and Nīlapatra and hundreds of other poisonous things.

अनन्तरं नीलरसौघभृङ्ग-
भिन्नाञ्जनाभं विषमं श्वसन्तम्।
कायेन लोकान्तरपूरकेण
केशैश्च वह्निप्रतिमैर्ज्वलद्भिः॥ १४॥
सुवर्णमुक्ताफलभूषिताङ्गं
किरीटिनं पीतदुकूलजुष्टम्।

नीलोत्पलाभे कुसुमैः कृतार्घं
गर्ज्जन्तमम्भोधरभीमवेगम्॥ १५॥
अद्राक्षुरम्भोनिधिमध्यसंस्थं
सविग्रहं देहिभयाश्रयं तम्।
विलोक्य तं भीषणमुग्रनेत्रं
भूताश्च वित्रेसुरथापि सर्वे॥ १६॥
केचिद्विलोक्यैव गता ह्यभावं
निःसंज्ञता चाप्यपरे प्रपन्नाः।
वेमुर्मुखेभ्योऽपि च फेनमन्ये
केचित्त्ववाप्ता विषमामवस्थाम्॥ १७॥

Shortly after the Devas and the demons beheld in that vast ocean a terrible form of blue colour, like Bhṛṅga Añjana and mountain, shining like golden clouds, full of precious gems and roaring like clouds; the most deadly poison– Kālakūṭa– strong like fire. It is throwing off awful breath; and enveloping all the Lokas by its body; its hairs blazing like fire. Its body was decked with golden gems; it was dressed in yellow robes; a crown on the head and adorned with various flowers. It began to make dreadful noise in the ocean. It fumes pervaded all round and caused an awful consternation among those present there. Under its deadly influence, many became petrified, most of them began to vomit froth. They all were awfully terrified and most of them were rendered senseless.

श्वासेन तस्य निर्द्दग्धस्ततो विष्णिवन्द्रदानवाः।
दग्धाङ्गारनिभा जाता ये भूता दिव्यरूपिणः।
ततस्तु सम्भ्रमाद्विष्णुस्तमुवाच सुरात्मकम्॥ १८॥

By its fumes Viṣṇu, Indra, demons, etc., became burst and other divine beings turned into cleaned coals. Lord Viṣṇu addressing this form said–

श्रीभगवानुवाच

को भवानन्तकप्रख्यः किमिच्छसि कुताऽपि च।
किं कृत्वा ते प्रियं जायेदेवमाचक्ष्व मेऽखिलम्॥ १९॥

तच्च तस्य वचः श्रुत्वा विष्णोः कालाग्निसन्निभः।
उवाच कालकूटस्तु भिन्नदुन्दुभिनिस्वनः॥ २०॥

"Who are you of this death-like nature and what is your object? When have you come? How will you be pleased?" Hearing those words of Lord Viṣṇu, Kālakūṭa thundered out like a huge kettle-drum.

कालकूट उवाच

अहं हि कालकूटाख्यो विषोऽम्बुधिसमुद्भवः।
यदा तीव्रतरामर्षैः परस्परवधैषिभिः॥ २१॥
सुरासुरैर्विमथितो दुग्धाम्भोनिधिरद्भुतः।
सम्भूतोऽहं तदा सर्वान्हन्तुं देवान्सदानवान्॥ २२॥
सर्वानिह हनिष्यामि क्षणमात्रेण देहिनः।
मा मां ग्रसत वै सर्वे यात वा गिरिशान्तिकम्॥ २३॥

"I am Kālakūṭa poison born out of the churning of the ocean. I am born to kill the Devas and the demons for their having churned the ocean so furiously. I shall now destroy them in a moment. They should now either swallow me or go to Lord Śivȧ."

श्रुत्वैतद्वचनं तस्य ततो भीताः सुरासुराः।
ब्रह्मविष्णू पुरस्कृत्य गतास्ते शङ्करान्तिकम्॥ २४॥
निवेदितास्ततो द्वाःस्थैस्ते गणेशैः सुरासुराः।
अनुज्ञाताः शिवेनाथ विविशुर्गिरिशान्तिकम्॥ २५॥
मन्दरस्य गुहां हैमीं मुक्तामालाविभूषिताम्।
सुस्वच्छमणिसोपानां वैदूर्यस्तम्भमण्डिताम्॥ २६॥
तत्र देवासुरैः सर्वैर्जानुभिर्धरणिं गतः।
ब्रह्माणमग्रतः कृत्वा इदं स्तोत्रमुदाहृतम्॥ २७॥

Hearing those fearful words, the Devas and the demons placing Brahmā and Viṣṇu in front of them repaired to the abode of Lord Śiva and stood at His gateway. They were announced to the Lord by His attendant Gaṇeśa and with His permission went inside His cave in the golden Mandarācala the steps of which were studded with precious stones, having pillars of Vaidūrya gem. Then they knelt down and prayed to the Lord under the leadership of Brahmā.

देवदानवा ऊचुः

नमस्तुभ्यं विरूपाक्ष नमस्ते दिव्यचक्षुषे।
नमः पिनाकहस्ताय वज्रहस्ताय धन्विने॥ २८॥
नमस्त्रिशूलहस्ताय दण्डहस्ताय धूर्जटे।
नमस्त्रैलोक्यनाथाय भूतग्रामशरीरिणे॥ २९॥
नमः सुरारिहन्त्रे च सोमाग्न्यर्काग्र्यचक्षुषे।
ब्रह्मणे चैव रुद्राय नमस्ते विष्णुरूपिणे॥ ३०॥
ब्रह्मणे वेदरूपाय नमस्ते देवरूपिणे।
सांख्ययोगाय भूतानां नमस्ते शम्भवाय ते॥ ३१॥

The Devas and the demons said– "O Virūpākṣa! having divine eyes, armed with bow, thunderbolt and Pināka, we salute you. O, One armed with trident, the Lord of the three realms, the receptacle of all the beings, we all salute you. O, destroyer of the enemies of the Devas, having for your eyes, the Sun, the Moon and the fire, the one who manifest yourself as Brahmā, Viṣṇu and Rudra, Sāṁkhya, Yoga, ordaining welfare to all the beings, we salute you.

मन्मथाङ्गविनाशाय नमः कालक्षयङ्कर।
रंहसे देवदेवाय नमस्ते च सुरोत्तम॥ ३२॥
एकवीराय सर्वाय नमः पिङ्गकपर्दिने।
उमाभर्त्रे नमस्तुभ्यं यज्ञत्रिपुरघातिने॥ ३३॥
शुद्धबोधप्रबुद्धाय मुक्तकैवल्यरूपिणे।
लोकत्रयविधात्रे च वरुणेन्द्राग्निरूपिणे॥ ३४॥
ऋग्यजुःसामवेदाय पुरुषायेश्वराय च।
अग्र्याय चैव चोग्राय विप्राय श्रुतिचक्षुषे॥ ३५॥
रजसे चैव सत्त्वाय तमसे तिमिरात्मने।
अनित्यनित्यभावाय नमो नित्यचरात्मने॥ ३६॥
व्यक्ताय चैवाव्यक्ताय व्यक्ताव्यक्ताय वै नमः।
भक्तानामार्त्तिनाशाय प्रियनारायणाय च॥ ३७॥
उमाप्रियाय शर्वाय नन्दिवक्त्राञ्चिताय च।
ऋतुमन्वन्तकल्पाय पक्षमासदिनात्मने॥ ३८॥
नानारूपाय मुण्डाय वरूथपृथुदण्डिने।
नमः कमलहस्ताय दिग्वासाय शिखण्डिने॥ ३९॥
धन्विने रथिने चैव यतये ब्रह्मचारिणे।
इत्येवमादिचरितैः स्तुतं तुभ्यं नमो नमः॥ ४०॥

O annihilator of Cupid! destroyer of the Lokas and time! the Lord of all the Devas, our salutations to you. O Ekavīra! O Śarva, the one with plaited hair, the Lord of Pārvatī, the destroyer of the sacrifice of Dakṣa and Tripura, the cause of the universe and giver of bliss and freedom to all, of the forms of Indra, Agni, Varuṇa, the three Vedas, Ṛk, Yajur, Sāma; you are the Puruṣa, you are Īśvara, Vipra, having Śrutis for your eyes as well, you are Sattva, Rajo and Tamoguṇas, eternal, we salute you. You are the foremost; you are the formidable. The darkness is also Your Form; you are eternal and changeful; you are manifested; you are unmanifested; you are both manifest and unmanifest; you are dear to Nārāyaṇa; we salute you. Beloved of the Goddess Pārvatī, residing in the mouth of Nandī, you are the seasons, the Manvantaras, the Kalpas, fortnights, months, days; the one who manifests himself in many ways; you are Muṇḍī (with shaved heads), Rathī, Dhanvī Yati and Brahmacārin. Holder of the lotus in the hands, having directions for your garments, we salute you."

एवं सुरासुरैः स्थाणुः स्तुतस्तोषमुपागतः।
उवाच वाक्यं भीतानां स्मितान्वितशुभाक्षरम्॥ ४१॥

Having thus praised by gods and demons, the Lord Śiva became pleased and said auspicious words, smiling to those afraid ones–

श्रीशङ्कर उवाच

किमर्थमागता ब्रूत त्रासग्लानमुखाम्बुजाः।
किं वाभीष्टं ददाम्यद्य कामं प्रब्रूत मा चिरम्।
इत्युक्तास्ते तु देवेन प्रोचुस्तं ससुरासुराः॥ ४२॥

"O Devas and demons! why have you come here? Why do you look so helpless and suffering? What shall I do for you? Tell me your object outright." Hearing such words of the Lord, the Devas and the demons said–

सुरासुरा ऊचुः

अमृतार्थे महादेव मथ्यमाने महोदधौ।
विषमद्भुतमुद्भूतं लोकसंक्षयकारकम्॥४३॥
स उवाचाथ सर्वेषां देवानां भयकारकः।
सर्वान्वा भक्षयिष्यामि अथवा मापिबन्त्वथ॥४४॥
तमशक्ता वयं ग्रस्तुं सोऽस्माञ्छक्तो बलोत्कटः।
एष निःश्वासमात्रेण शतपर्वसमद्युतिः॥४५॥
विष्णुः कृष्णः कृतस्तेन यमश्च विषमात्मवान्।
मूर्च्छिताः पतिताश्चान्ये विप्रणाशं गताः परे॥४६॥

"We have churned the mighty ocean for nectar, out of which has come out the most deadly Kālakūṭa poison which threatens to destroy us all, if we do not gulp it down. We are unable to devour that poison. We have come to you being overpowered by it. It sends up its fumes powerful like the flashes of lightning and has blackened Viṣṇu, dismayed Dharmarāja, rendered many unconscious and killed several.

अर्थोऽनर्थक्रियां याति दुर्भगाणां यथा विभो।
दुर्बलानां च सङ्कल्पो यथा भवति चापदि॥४७॥
विषमेतत्समुद्भूतं तस्माद्वामृतकाङ्क्षया।
अस्माद्भयान्मोचय त्वं गतिस्त्वं च परायणम्॥४८॥

O Lord! as the pelf of the unfortunate becomes the source of misfortune, and as in misfortunes the objects of the weak are not fulfilled, similarly this deadly poison has come deadly to us. We have, therefore, come to you for succour and be pleased to give your helping hand to us.

भक्तानुकम्पी भावज्ञो भुवनादीश्वरो विभुः।
यज्ञाग्रभुक् सर्वहविः सौम्यः सोमः स्मरान्तकृत्॥४९॥
त्वमेको नो गतिर्देव गीर्वाणगणशर्मकृत्।
रक्षास्मान्भक्ष सङ्कल्पाद्विरूपाक्ष विषज्वरात्॥५०॥
तच्छ्रुत्वा भगवानाह भगनेत्रन्तकृद्भवः॥५१॥

You are clement on your devotees, knower of all motives, the recipient of the first share of sacrificial offerings, the most Supreme Lord, the annihilator of Kāma; you are Soma and Saumya and doing well to the Devas; you alone are our strength, you are the protector of the attendants; please be pleased to swallow it and thus rescue us from the danger of our being destroyed by the formidable poison." Hearing these words, lord Śiva, the destroyer of eyes of Bhaga said–

देवदेव उवाच

भक्षयिष्याम्यहं घोरं कालकूटं महाविषम्।
तथान्यदपि यत्कृत्यं कृच्छ्रसाध्यं सुरासुराः॥५२॥

The Lord of gods said– "I shall gulp the Kālakūṭa, the dreadful poison; and shall also fulfil if there is any other difficult mission to be accomplished by you."

इत्युक्ता हृष्टरोमाणो बाष्पगद्गदकण्ठिनः।
आनन्दाश्रुपरीताक्षाः सनाथा इव मेनिरे।
सुरा ब्रह्मादयः सर्वे समाश्वस्ताः सुमानसाः॥५३॥

The Devas and demons were filled with extraordinary delight on hearing those words of the Lord; their eyes were moist with tears of joy and their voices got choked.

ततोऽव्रजदद्रुतगतिना ककुद्मिना
हरोऽम्बरे पवनगतिर्जगत्पतिः।
प्रधावितैरसुरसुरेन्द्रनायकैः
स्ववाहनैर्विचलितशुभ्रचामरैः।
पुरस्सरैः स तु शुशुभे शुभाश्रयैः
शिवो वशी शिखिकपिशोर्ध्वजूटकः॥५४॥

Afterwards Lord Śiva set out on his quick-going buffalo as swift as wind on the aerial track when the Devas and the demons also followed Him on their respective conveyances, favouring the Lord with chowries. The Lord's knotted hairs, standing up on high became tawny coloured by the fire of His third eye.

आसाद्य दुग्धसिंधुं तं कालकूटं विषं यतः।
ततो देवो महादेवो विलोक्य विषमं विषम्॥५५॥
छायास्थानकमास्थाय सोऽपिबद्वामपाणिना।

पीयमाने विषे तस्मिंस्ततो देवा महासुरा:॥५६॥
जगुश्च ननृतुश्चापि सिंहनादांश्च पुष्कलान्।
चक्रुः शक्रमुखाद्याश्च हिरण्याक्षादयस्तथा॥५७॥
स्तुवन्तश्चैवं देवेशं प्रसन्नाश्चाभवंस्तदा।
कण्ठदेशे ततः प्राप्ते विषे देवमथाब्रुवन्॥५८॥
विरिञ्चिप्रमुखा देवा बलिप्रमुखतोऽसुरा।
शोभते देव कण्ठस्ते गात्रे कुन्दनिभप्रभे॥५९॥

Then reaching at the ocean of milk, the Lord Mahādeva saw terrible Kālakūṭa poison. Lord went to a shady place and quaffed it holding it in His left hand. The Devas and the demons thundered out with glee when they saw the Lord drinking it. They also danced and sang, and Brahmā and other Devas began to pray. When the venom was deposited in the throat of the Lord, Bali along with the Devas and the demons said– "O Lord! white like the lotus, the venom looks awfully beautiful like bees in your throat.

भृङ्गमालानिभं कण्ठेऽप्यत्रैवास्तु विषं तव।
इत्युक्तः शंकरो देवस्तथा प्राह पुरान्तकृत्॥६०॥
पीते विषे देवगणान् विमुच्य
गतो हरो मन्दरशैलमेव।
तस्मिन्गते देवगणाः पुनस्तं
ममन्थुरब्धिं विविधप्रकारा:॥६१॥

It looks as if you are wearing a garland of black bees. Let this remain in your throat." The Lord replied that if that be the case, He would let it lie there and not allow it to settle down, Śiva thus returned home after quaffing the poison and the Devas and the demons again resumed the churning of the ocean.

इति श्रीमात्स्ये महापुराणेऽमृतमन्थने कालकूटोत्पत्तिर्नाम
पञ्चाशदधिकद्विशततमोऽध्याय:॥२५०॥

* * *

CHAPTER 251

The churning of the ocean

सूत उवाच

मथ्यमाने पुनस्तस्मिञ्जलधौ समदृश्यत।
धन्वन्तरिः स भगवानायुर्वेदप्रजापति:॥१॥

Sūta said– When the ocean was churned again, the great physician Dhanvantari, the author of Āyurveda, came out.

मदिरा चायताक्षी सा लोकचित्तप्रमाथिनी।
ततोऽमृतं च सुरभिः सर्वभूतभयापहा॥२॥
जग्राह कमलां विष्णुः कौस्तुभं च महामणिम्।
गजेन्द्रं स सहस्राक्षो हयरत्नं च भास्कर:॥३॥
धन्वन्तरिं च जग्राह लोकारोग्यप्रवर्त्तकम्।
छत्रं जग्राह वरुणः कुण्डले च शचीपति:॥४॥

Next came out the broad-eyed Madirā, the nectar and the cow Surabhi, the dispeller of the fears of all beings. Lord Viṣṇu took Lakṣmī and Kaustubha gem. Later on came out the famous elephant Airāvata; and they were taken by Indra and Dhanvantari, the giver of health to all the beings, was taken by the Sun. Dhanvantari, the great professor of Āyurveda, brought relief to the sufferings of the creation. The famous umbrella that came out of the ocean was taken by Varuṇa. Then came out two earrings which were taken by Indra, the lord of Śacī.

पारिजाततरुं वायुर्जग्राह मुदितस्तथा।
धन्वन्तरिस्ततो देवो वपुष्मानुदतिष्ठत॥५॥
श्वेतं कमण्डलुं विभ्रदमृतं यत्र तिष्ठति।
एतदत्यद्भुतं दृष्ट्वा दानवानां समुत्थित:॥६॥
अमृतार्थे महानादो ममेदमिति जल्पताम्।
ततो नारायणो मायामास्थितो मोहिनीं प्रभु:॥७॥
स्त्रीरूपमतुलं कृत्वा दानवानभिसंसृतः।

Pārijāta tree was taken by Vāyu. Then Dhanvantari assuming a charming form and taking a Kamaṇḍalu came out with the pot of nectar in his hand. At that time, the Devas and the demons shouted out for nectar. "It is ours, It is ours" when Lord Viṣṇu assumed the appearance of a bewitching damsel.

ततस्तदमृतं तस्यै ददुस्ते मूढचेतना:।
स्त्रियै दानव दैतेया: सर्वे तद्गतमानसा:॥८॥
अथास्त्राणि च मुख्यानि महाप्रहरणानि च।
प्रगृह्याभ्यद्रवन्देवान् सहिता दैत्यदानवा:॥९॥
ततस्तदमृतं देवो विष्णुरादाय वीर्यवान्।
जहार दानवेन्द्रेभ्यो नरेण सहित: प्रभु:॥१०॥
ततो देवगणा: सर्वे पपुस्तदमृतं तदा।
विष्णो: सकाशात्संप्राप्य संग्रामे तुमुले सति॥११॥
तत: पिबत्सु तत्कालं देवेष्वमृतमीप्सितम्।
राहुर्विबुधरूपेण दानवोऽप्यपिबत्तदा॥१२॥

And He fascinated the demons, who, being deluded, placed the pitcher of nectar into the hands of the Lord and then ran towards the Devas to fight with them, with various arms in their hands. In the meantime the Lord most ingeniously brought the pot of nectar before the Devas and the demons, when the Devas began to drink it. The demon Rāhu, assumed the form of a Deva took his seat along with the Devas and was going to drink the nectar.

तस्य कण्ठमनुप्राप्ते दानवस्यामृते तदा।
आख्यातं चन्द्रसूर्याभ्यां सुराणां हितकाम्यया॥१३॥
ततो भगवता तस्य शिरश्छिन्नमलंकृतम्।
चक्रायुधेन चक्रेण पिबतोऽमृतमोजसा॥१४॥
तच्छैलशृङ्गप्रतिमं दानवस्य शिरो महत्।
चक्रेणोत्कृत्तमपतच्चालयन्वसुधातलम्॥१५॥
ततो वैरविनिर्बन्ध: कृतो राहुमुखेन वै।
शाश्वतश्चंद्रसूर्याभ्यां प्रसह्याद्यापि बाधते॥१६॥

The Sun and the Moon drew the attention of the Devas to this for their benefit. When the nectar had gone into the throat of Rāhu, Lord Viṣṇu severed his head by His quoit; but the severed head of the mountain like demon, that fell down and shook the earth remained alive and became immortal which is known as Rāhu. Thus Rāhu became the enemy of the Sun and the Moon and he takes vengeance on them even up to the present day at the time of their eclipses.

विहाय भगवांश्चापि स्त्रीरूपमतुलं हरि:।
नानाप्रहरणैर्भीमैर्दानवान् समकम्पयत्।
प्रासा: सुविपुलास्तीक्ष्णा: पतन्तश्च सहस्रश:॥१७॥
तेऽसुराश्चक्रनिर्भिन्ना वमन्तो रुधिरं बहु।
असिशक्तिगदाभिन्ना निपेतुर्धरणीतले॥१८॥

Afterwards Lord Viṣṇu leaving His form of that enchanting damsel began to inflict blows on the demons with his various weapons. Hundreds and thousands of powerful sharp Pāśāstras then began to fall. The Asuras got pierced with Cakra which made them vomit blood.

भिन्नानि पट्टिशैश्चापि शिरांसि युधि दारुणे।
तप्तकांचनमाल्यानि निपेतुरनिशं तदा॥१९॥
रुधिरेणावलिप्ताङ्गा निहताश्च महासुरा:।
अद्रिणामिव कूटानि धातुरक्तानि शेरते॥२०॥

Most of them fell on the ground by the blows of sword, trident, etc., and the skulls of many were ripped by the terrible Paṭṭiśāstra and fell down with garlands round them. Then most of the mighty demons, soaked in blood, shining like burnished gold fell dead on the ground.

ततो हलहलाशब्द: सम्बभूव समन्तत:।
अन्योन्यं छिन्दतां शस्त्रैरादित्ये लोहितायति॥२१॥
परिघैश्चायसै: पातै: सन्निकर्षैश्च मुष्टिभि:।
निघ्नतां समरेऽन्योन्यं शब्दो दिवमिवास्पृशत्॥२२॥
छिन्धि भिन्धि प्रधावेति पातयाभिसरेति वै।
विश्रूयन्ते महाघोरा: शब्दास्तत्र समन्तत:॥२३॥

The battle went on till evening. They fell down like the mountains of red chalk and a huge din was made by their fight and fall. In that terrible fighting all the arms were dyed in gore and the universe resounded with the war cries– "Cut them, clean into two, break them, run away, throw them down, etc."

एवं सुतुमुले युद्धे वर्त्तमाने महाभये।
नरनारायणौ देवौ समाजग्मतुराहवम्॥ २४॥
तत्र दिव्यं धनुर्दृष्ट्वा नरस्य भगवानपि।
चिन्तयामास वै चक्रं विष्णुर्दानवसत्तमान्॥ २५॥

ततोऽम्बराच्चिन्तितमात्रमागतं
महाप्रभं चक्रममित्रनाशनम्।
विभावसोस्तुल्यमकुण्ठमण्डलं
सुदर्शनं भीममसह्यविक्रमम्॥ २६॥

तदागतं ज्वलितहुताशनप्रभं
भयंकरं करिकरबाहुरच्युतः।
महाप्रभं दनुकुलदैत्यदारणम्
तथोज्वलज्ज्वलनसमानविग्रहम्॥ २७॥

मुमोच वै तपनमुदग्रवेगवान्
महाप्रभं रिपुनरगावदारणम्।
संवर्त्तकज्वलनसमानवर्च्चसं
पुनः पुनर्न्यपतत वेगवत् तदा॥ २८॥

When the universe was filled with that din then Nara and Nārāyaṇa resorted to the battlefield; Lord Viṣṇu, seeing the bow in Nara's hand remembered His Sudarśana quoit; and at that very instant Sudraśana, the destroyer of the enemies, descended from the heaven and seeing that mighty weapon, the annihilator of the enemies, shining like the Sun, burning like fire; Lord Viṣṇu violently hurled the terrible Cakra at the demons which repeatedly struck them.

व्यदारयद्दितितनयान् सहस्रशः
करेरितं पुरुषवरेण संयुगे।
दहत् क्वचिज्ज्वलन इवानिलेरितः
प्रसह्य तानसुरगणानकृन्तत॥ २९॥

ततेरितं वियति मुहुः क्षितौ तदा
पपौ रणे रुधिरमथो पिशाचवत्।
अथासुरा गिरिभिरदीनमानसा
मुहुर्मुहुः सुरगणमर्दयंस्तदा॥ ३०॥

महाचला विगलितमेघवर्च्चसः
सहस्रशो गगनमहाप्रपातिनः।
अथान्तराभरजनना: प्रपेदिरे
सपादपा बहुविधमेघरूपिणः॥ ३१॥

महाद्रयः प्रविगलिताग्रसानवः
परस्परं द्रुतमभिपत्य भास्वराः।
ततो मही प्रचलितसाद्रिकानना
महीधराः पवनहता समन्ततः॥ ३२॥

Then that quoit shining like the brilliant form of fire, mercilessly killed thousands of demons. At some places it burnt them like fire aided by wind; it cut them into pieces; then it rose into the air and hurled flames of fire on the demons and drank their gore. The demons began to hurl mountains after mountains on the Devas and crushed them. But by the force of that quoit many mountain chains looking like the banks of clouds fell down with mighty trees when the world began to quake and rumble.

परस्परं भृशमभिगर्ज्जितं मुहू-
रणाजिरे भृशमभिसम्प्रवर्त्तते।
नरस्ततो वरकनकाग्रभूषणै-
र्महेषुभिः पवनपथं समावृणोत्॥ ३३॥

The mountain tops were also shattered by the arrows of the Devas and the demons. Then Nara hurled his great arrow, decked at its fore-end with gold and covered the atmosphere.

विदारयन्गिरिशिखराणि पत्रिभि-
र्महाभये सुरगणविग्रहे तदा।
ततो महीं लवणजलं च सागरं
महासुराः प्रविविशुरर्दिताः सुरैः॥ ३४॥

The Devas were frightened when He cut assunder all the tops of the mountain by arrows. Then the demons harassed by the Devas entered into the ocean and others down into the bottom of the earth.

वियद्गतं ज्वलितहुताशनप्रभं
सुदर्शनं परिकुपितं निशाम्य च।
ततः सुरैर्विजयमवाप्य मन्दरः
स्वमेव देशं गमितः सुपूजितः॥३५॥
विनादयन्स्वदिशमुपेत्य सर्वश-
स्ततो गताः सलिलधरा यथागतम्।
ददुश्च तं निधिममृतस्य रक्षितुं
किरीटने बलिभिरथामरैः सह॥३६॥

The power of the fiery weapon Sudarśana then subsided. And the mount Mandarācala was put back into its original position through the glory of Sudarśana. The Devas worshipped the mountain Mandāra duly before refixing it and uttered sounds of joy. The Devas then returned to their abodes with joy and stored the nectar most carefully and kept it under the charge of Viṣṇu.

इति श्रीमात्स्ये महापुराणेऽमृतमन्थनं
नामैकपञ्चाशदधिकद्विशततमोऽध्यायः॥२५१॥

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CHAPTER 252

The Vāstu Deva

ऋषयः ऊचुः

प्रासादभवनादीनां निवेशं विस्तराद्वद।
कुर्यात्केन विधानेन कश्च वास्तुरुदाहतः॥१॥

The Ṛṣis asked– "O Sūta! be gracious enough to tell us how royal palaces and other houses are constructed. Also explạin to us what is Vāstu Deva."

सूत उवाच

भृगुरत्रिर्वसिष्ठश्च विश्वकर्मा मयस्तथा।
नारदो नग्नजिच्चैव विशालाक्षः पुरन्दरः॥२॥
ब्रह्मा कुमारो नन्दीशः शौनको गर्ग एव च।
वासुदेवोऽनिरुद्धश्च तथा शुक्रबृहस्पती॥३॥
अष्टादशैते विख्याता वास्तुशास्त्रोपदेशकाः।
संक्षेपेणोपदिष्टं तु मनवे मत्स्यरूपिणा॥४॥

Sūta replied– (1) Bhṛgu, (2) Atri, (3) Vaśiṣṭha, (4) Viśvakarmā, (5) Maya, (6) Nārada, (7) Nagnajit, (8) Viśālākṣa, (9) Indra, (10) Brahmā, (11) Svāmikārtika, (12) Nandiśvara, (13) Śaunaka, (14) Garga, (15) Śrī Kṛṣṇa, (16) Aniruddha, (17) Śukra, (18) Bṛhaspati are the chief eighteen preceptors of the Vāstuśāstra. Lord Matsya had explained briefly the Vāstuśāstra to the king Vaivasvata Manu.

तदिदानीं प्रवक्ष्यामि वास्तुशास्त्रमनुत्तमम्।
पुरान्धकवधे घोरे घोररूपस्य शूलिनः॥५॥
ललाटस्वेदसलिलमपतद्भुवि भीषणम्।
करालवदनं तस्माद्भूतमद्भूतमुल्बणम्॥६॥
ग्रसमानमिवाकाशं सप्तद्वीपां वसुन्धराम्।
ततोन्धकानां रुधिरमपिबत्पतितं क्षितौ॥७॥
तेन तत्समरे सर्वं पतितं यन्महीतले।
तथापि तृप्तिमगमन्न तद्भूतं यदा तदा॥८॥
सदाशिवस्य पुरतस्तपश्चक्रे सुदारुणम्।
क्षुधाविष्टं तु तद्भूतमाहर्त्तुं जगतीत्रयम्॥९॥
ततः कालेन सन्तुष्टो भैरवस्तस्य चाह वै।
वरं वृणीष्व भद्रं ते यदभीष्टं तवानघ॥१०॥

Which I will not relate to you. In days gone by, perspiration (water) trickled from the forehead of Śiva at the time of His fighting fiercely with the demon Andhaka in course of which the latter was killed; and out of this sweat of the fatigued Śiva was born an attendant, grim in appearance, who looked as if to swallow the whole universe with seven islands and the sky. He then began to drink the blood of the Andhaka demons that lay scattered on the ground; but he was not satisfied with it. Then that hungry attendant began to practise tapasyā with the object of devouring the three regions, in honour of Śiva. The Lord Śiva in due time was highly pleased with the devotee and asked him to select a boon.

तमुवाच ततो भूतं त्रैलोक्यग्रसनक्षमम्।
भक्षामि देवदेवेश तथेत्युक्तं च शूलिना॥११॥

ततस्तत् त्रिदिवं सर्वं भूमण्डलमशेषतः।
स्वदेहेनान्तरिक्षं च रुन्धानं प्रपतद्भुवि॥ १२॥
भीतभीतैस्ततो देवैर्ब्रह्मणा चाथ शूलिना।
दानवासुररक्षोभिरवष्टब्धं समन्ततः॥ १३॥
येन यत्रैव चाक्रान्तं स तत्रैवावसत्पुनः।
निवासात्सर्वदेवानां वास्तुरित्यभिधीयते॥ १४॥

The devotee said– "O Lord! be pleased to permit me to eat of the three realms" and the Lord said– "Be it so." Then that devotee beseiged and brought all the three regions, under his clutches and then fell down on this earth. The terrified Devas, Brahmā, Śiva, demons, Rākṣasas got round and captured him from all sides; the being, thus imprisoned, remained there and since then, owing to all the Devas remaining there and living round him, he came to be recognised as Vāstu Deva.

अवष्टब्धाश्च तेनापि विज्ञप्ताः सर्वदेवता।
प्रसीदध्वं सुराः सर्वे युष्माभिर्निश्चलीकृताः॥ १५॥
स्थास्याम्यहं किमाकारो ह्यवष्टब्धो ह्यधोमुखः।
ततो ब्रह्मादिभिः प्रोक्तं वास्तुमध्ये तु यो बलिः॥ १६॥
आहारो वैश्वदेवान्ते नूनमस्मिन्भविष्यति।
वास्तुपूजामकुर्वाणस्तवाहारो भविष्यति॥ १७॥

Seeing the Devas thus predominant and finding himself thus beseiged the being, that sprung from Śiva's sweat, said– "O Devas! you have now made me motionless; be pleased; how can I stay, thus imprisoned, with my head downward?" The Devas replied– "You will enjoy the sacrificial offerings of the Viśvedeva sacrifice and the offerings that will be given within any dwelling-house and one who will perform sacrifices without the prescribed method will also be your food.

अज्ञानात्तु कृतो यज्ञस्तवाहारो भविष्यति।
यज्ञोत्सवादौ च बलिस्तवाहारो भविष्यति॥ १८॥
एवमुक्तस्ततो हृष्टः स वास्तुरभवत्तदा।
वास्तुयज्ञः स्मृतस्तस्मात्ततः प्रभृति शान्तये॥ १९॥

You will also enjoy the sacrificial offerings made in course of other ordinary sacrifices. That Vāstu Deva then became highly pleased to hear those words and since then the Vāstu worship became extant to appease Vāstu Deva."

इति श्रीमात्स्ये महापुराणे वास्तुभूतोद्भवो नाम
द्विपञ्चाशदधिकद्विशततमोऽध्यायः॥ २५२॥

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CHAPTER 253

Ascertaining of Vāstu site for construction of buildings etc.

सूत उवाच

अथातः सम्प्रवक्ष्यामि गृहकालविनिर्णयम्।
यथाकालं शुभं ज्ञात्वा सदा भवनमारभेत्॥ १॥

Sūta said– "I shall now tell you about the different auspicious periods of building a house. One should always select an auspicious time to start a building."

चैत्रे व्याधिमवाप्नोति यो गृहं कारयेन्नरः।
वैशाखे धेनुरत्नानि ज्येष्ठे मृत्युं तथैव च॥ २॥
आषाढे भृत्यरत्नानि पशुवर्गमवाप्नुयात्।
श्रावणे भृत्यलाभं तु हानिं भाद्रपदे तथा॥ ३॥
पत्नी नाशोऽश्विने विन्द्यात्कार्त्तिके धनधनान्यकम्।
मार्गशीर्षे तथा भक्तं पौषे तस्करतो भयम्॥ ४॥
लाभं च बहुशो विन्द्यादग्निं माघे विनिर्दिशेत्।
फाल्गुने काञ्चनं पुत्रानिति कालबलं स्मृतम्॥ ५॥
अश्विनी रोहिणी मूलमुत्तरात्रयमैन्दवम्।
स्वाती हस्तोऽनुराधा च गृहारम्भे प्रशस्यते॥ ६॥

If the foundations of a house be laid in the month of Caitra, the owner of it gets ill; if in Vaiśākha, he gets cows and gems; if in Jyeṣṭha, he dies; if in Āṣāḍha, he gets good servants, gems and domestic animals; if in Śrāvaṇa, he gets good servants; if in Bhādra, he becomes a loser of something; if in Aśvin, he loses his wife; if in Kārtika, he gets wealth; if in Mārgaśīrṣa, he gets plenty of grains and eatables; if in Pauṣa, he has a fear of thieves; if in Māgha, he gets good lots of various things but there is a risk of fire also; if in Phālguna, he begets a son and gold; such is the influence of time, of these different months. Now I shall tell you about the influence of different asterisms. Aśvinī, Rohiṇī, Mūla, Uttarāṣāḍhā, Uttarā Phālgunī and Mṛgaśira, Svāti, Hasta and Anurādhā are said to be the auspicious asterisms.

आदित्यभौमवर्ज्यास्तु सर्वे वाराः शुभावहाः।
वर्ज्जं व्याघातशूले च व्यतीपातातिगण्डयोः॥७॥
विष्कम्भगण्डपरिघवज्रयोगेषु कारयेत्।
श्वेते मैत्रेऽथ माहेन्द्रे गान्धर्वाभिजिति रौहिणे॥८॥
तथा वैराजसावित्रे मुहूर्त्ते गृहमारभेत्।
चन्द्रादित्यबलं लब्ध्वा शुभलग्नं निरीक्षयेत्॥९॥
स्तम्भोच्छ्रायादिकर्त्तव्यमन्यत्तु परिवर्जयेत्।
प्रासादेष्वेवमेवं स्यात्कूपवापीषु चैव हि॥१०॥

Barring Tuesday and Sunday all the other days are said to be auspicious. The following are known to be the evil Yogas for building a house, viz., Vyāghāta, Sūta, Vyatīpāta, Atigaṅḍa. The following Yogas are beneficial– Viṣkambha, Gaṅḍa, Parigha and Vajra. The following are said to be the best Muhūrtas, viz., Śveta, Maitre, Māhendra, Gāndharva, Abhijita, Rohiṇī, Vairāja and Sāvitra. First see that the Sun and Moon are benefic; and fix an auspicious Lagna; then leaving all other work, fix a pillar within the ground. This is the rule to start a building, well or tank.

पूर्वं भूमिं परीक्षेत पश्चाद्वास्तुं प्रकल्पयेत्।
श्वेता रक्ता तथा पीता कृष्णा चैवानुपूर्वशः॥११॥
विप्रादेः शस्यते भूमिरतः कार्यं परीक्षणम्।
विप्राणां मधुरास्वादा कटुका क्षत्रियस्य तु॥१२॥
तिक्ता कषाया च तथा वैश्यशूद्रेषु शस्यते।
अरत्निमात्रे वै गर्त्ते स्वनुलिप्ते च सर्वशः॥१३॥
घृतमामशरावस्थं कृत्वा वर्त्तिचतुष्टयम्।
ज्वालयेद्भूपरीक्षार्थं तत्पूर्णं सर्वदिङ्मुखम्॥१४॥

दीप्तौ पूर्वादि गृह्णीयाद्वर्णानामनुपूर्वशः।
वास्तुः सामूहिको नाम दीप्यते सर्वतस्तु यः॥१५॥
शुभदः सर्ववर्णानां प्रासादेषु गृहेषु च।
रत्निमात्रमधोगर्त्ते परीक्ष्यं खातपूरणे॥१६॥

In laying the foundations of a building or digging a tank or well first it is necessary to test the nature of the soil before commencing the operations and lying Vāstu. White earth is lucky for the Brāhmaṇas, red is good for the Kṣatriyas, yellow earth for the Vaiśyas and black earth is auspicious for the Śūdras. This can be ascertained by digging. The earth tasting sweet is good for the Brāhmaṇas, pungent one is suited for the Kṣatriyas, the bitter earth is fit for the Vaiśya and the astringent earth is good for the Śūdras. After the earth is examined a hole is to be dug one foot and a half square and it is to be leaped with cowdung; melted butter is then to be placed on an earthen pot and four wicks should be placed in it, one in each direction. If the eastern wick burns more bright than the rest, it means the plot of land is good for the Brāhmaṇas, similarly if the southern wick is more bright, the land is good for the Kṣatriyas, if the western wick is more bright the land is good for the Vaiśyas, the brightness of the northern wick shows that the land is good for the Śūdras; and if all the four wicks are equally bright the land is good for all the four class of people. Such is the test of the land dugged in one and a quarter cubit of land.

अधिके श्रियमाप्नोति न्यूने हानिं समे समम्।
फालकृष्टेऽथवा देशे सर्वबीजानि वापयेत्॥१७॥
त्रिपञ्चसप्तरात्रे च यत्रारोहन्ति तान्यपि।
ज्येष्ठोत्तमा कनिष्ठा भूर्वर्ज्जनीयतरा सदा॥१८॥

The hollow is then to be filled with excavated earth; if the excavated earth be greater than the hollow filled, then the buildings reconstructed on that ground will bring in riches and influence; if the earth be insufficient it means loss and if it be just equal, then the result will be normal. The second test is to get the land ploughed and sown with some seeds; if the seeds sprout and become big in three, five or seven days the land should be known to be best; if the sproutings are small, that land is to be avoided; if the sproutings are tolerably high, that land is middling.

पञ्चगव्यौषधिजलैः परीक्षित्वा च सेचयेत्।
एकाशीतिपदं कृत्वा रेखाभिः कनकेन च॥ १९॥
पश्चात्पिष्टेन चालिप्य सूत्रेणालीड्य सर्वतः।
दश पूर्वायता लेखा दश चैवोत्तरायताः॥ २०॥
सर्ववास्तु विभागेषु विज्ञेया नवका नव।
एकाशीतिपदं कृत्वा वास्तुवित्सर्ववास्तुषु॥ २१॥
पदस्थान्पूजयेद्देवांस्त्रिंशत्पञ्चदशैव तु।
द्वात्रिंशद्बाह्यतः पूज्याः पूज्याश्चान्तस्त्रयोदश॥ २२॥
नामतस्तान्प्रवक्ष्यामि स्थानानि च निबोधत।
ईशानकोणादिषु तान्पूजयेद्धविषा नरः॥ २३॥

After thus testing the land one should wash it with Pañcagavya and sprinkle with the water of all the medicinal herbs; then lines should be drawn in gold forming 51 squares (a square containing eighty-one smaller squares in it). Then the lines should be encircled with a thread dyed in lime or any other mixture of colours. Ten lines should be drawn towards the east, ten towards the north and on the nine divisions on each side 9x9=81 divisions are known to be 81 feet or rooms of Vāstu Deva (ten lines are to be drawn to have nine divisions within them) and 45 Devas should be worshipped there and out of these 32 Devas should be worshipped outside (the smaller squares lying on the eastern, southern, western and northern sides) and 13 inside. The 32 Devas outside should be worshipped with ghee in the north-east (Iṣāna) corner.

शिखी चैवाथ पर्ज्जन्यो जन्यतः कुलिशायुधः।
सूर्यसत्यौ भृशश्चैव आकाशो वायुरेव च॥ २४॥
पूषा च वितथश्चैव गृहक्षतयमावुभौ।
गन्धर्वो भृङ्गराजश्च मृगः पितृगणस्तथा॥ २५॥
दौवारिकोऽथ सुग्रीवः पुष्पदन्तो जलाधिपः।
असुरः शोषपापौ च रोगोऽहिमुख्य एव च॥ २६॥
भल्लाटः सोमसर्पौ च अदितिश्च दितिस्तथा।
बहिर्द्वात्रिंशदेते तु तदन्तस्तु ततः शृणु॥ २७॥
ईशानादचतुष्कोणसंस्थितान् पूजयेद्बुधः।
आपश्चैवाथ सावित्रो जया रुद्रस्तथैव च॥ २८॥
मध्ये नवपदे ब्रह्मा तस्याष्टौ च समीपगान्।
साध्यानेकान्तरान्विद्यात्पूर्वाद्यान्नामतः शृणु॥ २९॥
अर्यमा सविता चैव विवस्वान् विबुधाधिपः।
मित्रोऽथ राजयक्ष्मा च तथा पृथ्वीधरः स्मृतः॥ ३०॥
अष्टमश्चापवत्सस्तु परितो ब्रह्मणः स्मृतः।
आपश्चैवापवत्सश्च पर्ज्जन्योऽग्निर्दितिस्तथा॥ ३१॥
पदिकानां तु वर्गोऽयमेवं कोणेष्वशेषतः।
तन्मध्ये तु बहिर्विंशद् द्विपदास्ते तु सर्वशः॥ ३२॥
अर्यमा च विवस्वांश्च मित्रः पृथ्वीधरस्तथा।
ब्रह्मणः परितो दिक्षु त्रिपदास्ते तु सर्वशः॥ ३३॥

The following are the 32 outside Devas– (1) Śikhi, (2) Parajanya, (3) Janyata, (4) Indra, (5) Sūrya, (6) Satyā, (7) Bhṛśa, (8) Ākāśa, (9) Vāyu, (10) Pūṣā, (11) Vitatha, (12) Gṛhakṣata, (13) Yama, (14) Gandharva, (15) Mṛga, (16) Bhṛṇgarāja, (17) Pitṛs, (18) Dauvārika, (19) Sugrīva, (20) Puṣpadaṁta, (21) Jalādhipa, (22) Asura, (23) Śeṣa, (24) Pāpa, (25) Roga, (26) Ahi, (27) Mukhya, (28) Bhallāṭa, (29) Soma, (30) Sarpa, (31) Aditi, (32) Diti, these 32 Devas (31?) are worshipped outside Vāstu in the north-east corner and the following are worshipped inside the Vāstu. Apa, Sāvitrī, Paya, Rudra and Brahmā and the other eight Devas close by these 13 Devas are worshipped in the nine feet of Vāstu and around Him are eight Devas, the Sādhya as in their respective stations, viz., Aryamā, Savitā, Vivasvāna, Vivudhādhīpa, Mitra, Rājyakṣā, Pṛthvīśvara, Apavatsa; these are to be worshiped in the eastern side and the five Devas, viz., Āpa, Apavatsa, Parajanya, Agni and Diti are to be worshipped in south-eastern corner. This is the mode of worship of the Devas at several corners. Aryamā, Vivasvāna, Mitra, Pṛthvīdhara, these are worshipped amongst the twenty and on the outside; and on the eastern and southern side are worshipped the Devas presiding over three feet. Brahmā is in the centre of all. In such a way 45 Devas are present in Vāstu[1].

वंशानिदानीं वक्ष्यामि ऋजूनपि पृथक् पृथक्।
वायुं यावत्तथा रोगात्पितृभ्य: शिखिनं पुन:।।३४।।
मुख्याद्भृशं तथा शोषाद्वितथं यावदेव तु।
सुग्रीवाददितिं यावन्मृगात्पर्ज्जन्यमेव च।।३५।।
एते वंशा: समाख्याता: क्वचिच्च जयमेव तु।
एतेषां यस्तु सम्पात: पदं मध्यं समं तथा।।३६।।
मर्म्म चैतत्समाख्यातं त्रिशूलं कोणगं च यत्।
स्तम्भं न्यासेषु वर्ज्यानि तुलाविधिषु सर्वदा।।३७।।
कीलोच्छिष्टोपघातादि वर्ज्जयेद्यत्नतो जन:।
सर्वत्र वास्तुनिर्दिष्टो पितृवैश्वानरायत:।।३८।।

Now the Vaṁśas are being stated in due order, viz., from Vāyu to Roga, from Pitṛs to Agni, Mukhya to Bhṛśa, Śeṣa to Vitatha, Sugrīva to Aditi, Mṛga to Parjanya; at certain other places from Mṛga to Jaya is considered one family or Vaṁśa. The smaller squares where the Devas are located are termed Pada, Madhya and Sama; they are named also Madhya, Triśūla and Koṇaga. These are always to be avoided in the ceremonies Stambhanyāsa and Tulāvidhi (where gifts are made in gold equivalent to the weight of the performer of the ceremonies). The Vāstu is always to be fixed on the lines of Pitṛs and Vaiśvānara. Impurities (Ucchiṣṭa) and Upaghātas, etc., are to be carefully avoided.

मूर्द्धन्यग्नि: समादिष्टो मुखे चाप: समाश्रित:।
पृथ्वीधरोऽर्यमा चैव स्तनयोस्तावधिष्ठितौ।।३९।।
वक्ष:स्थले चापवत्स: पूजनीय: सदा बुधै:।
नेत्रयोर्दितिपर्ज्जन्यौ श्रोत्रेऽदितिजयन्तकौ।।४०।।
सर्पेन्द्रा वंससंस्थौ तु पूजनीयौ प्रयत्नत:।
सूर्यसोमादयस्तद्वद्बह्वो: पञ्च च पञ्च च।।४१।।
रुद्रश्च राजयक्ष्मा च वामहस्ते समास्थितौ।
सावित्र: सविता तद्वद्धस्तं दक्षिणमास्थितौ।।४२।।
विवस्वानथ मित्रश्च जठरे संव्यवस्थितौ।
पूषा च पापयक्ष्मा च हस्तयोर्मणिबन्धने।।४३।।
तथैवासुरशोषौ च वामपार्श्वं समाश्रितौ।
पार्श्वे तु दक्षिणे तद्वद्वितथ: सगृहक्षत:।।४४।।
ऊर्वोर्यमाम्बुपौ ज्ञेयौ जान्वोर्गन्धर्वपुष्पकौ।
जङ्घयोर्भृगुसुग्रीवौ स्फिक्स्थौ दौवारिको मृग:।।४५।।
जयशक्रौ तथा मेढ्रे पादयो: पितरस्तथा।
मध्ये नवपदे ब्रह्मा हृदये स तु पूज्यते।।४६।।

Agni is on the head of Vāstu, Āpa on the mouth, Pṛthvīdhara and Aryamā on its breast, Āpavatsa on the chest, Diti and Parajanya on the eyes, Aditi and Jayambhaka on the ears, Sarpa and Indra on the shoulders, the Sun and the Moon on the two arms. Rudra and Rājayakṣmā on the left hand, Sāvitra and Savitā on the right hand, Vivasvāna and Mitra on the stomach, Pūṣā and Aryamā on the wrist, Asura and Śoṣa on the left side, Vitatha and Grahakṣata on the right-side, Yama and Varuṇa on the thighs, Gandharva and Puṣpadaṁta on the knees, Sugrīva and Bhṛśa on the shanks, Dauvārika and Mṛga on the ankles, Jai and Śakra on the organ, manes on the feet, Brahmā in the heart and on the ninth feet in the centre.

चतु:षष्टिपदो वास्तु: प्रासादे ब्रह्मणा स्मृत:।
ब्रह्मा चतुष्पदस्तत्र कोणेष्वर्द्धपदस्तथा।।४७।।
बहिष्कोणेषु वास्तौ तु सार्द्धाश्चोभयसंस्थिता:।
विंशतिद्विपदाश्चैव चतु:षष्टिपदे स्मृता:।।४८।।

Brahmā has said that Vāstu with 64 feet should be worshipped in the Prāsāda (verandah or outer yards). There Brahmā is located in the 4 feet or smaller squares in the centre; the

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[1] Draw the figure Vāstumaṇḍalam of 81 Padas and put the Devas and colours in it. Then everything will be clearly understood.

Devas with half feet are in the corners, the Devas with 1½ feet are in the outer corners, 20 Devas are with 2 feet. Vāstu thus has 64 feet.

गृहारम्भेषु कण्डूतिः स्वाम्यङ्गं यत्र जायते।
शल्यं त्वपनयेत्तत्र प्रासादे भवने तथा॥४९॥
सशल्यं भयदं यस्मादशल्यं शुभदायकम्।
हीनाधिकाङ्गत्तां वास्तोः सर्वथा तु विवर्ज्जयेत्॥५०॥
नगरग्रामदेशेषु सर्वत्रैवं विवर्ज्जयेत्।

At the commencement of a building if the owner feels an itching sensation on his body, it is to be inferred that there is a nail or some foreign matter under the ground. And he should remove the nail from the portion of Vāstu in which corresponding part of his own body he feels itching. For a nail in the vital part of Vāstu is dangerous it is very auspicious. If there be any part defective or part in excess then it should be avoided.

चतुःशालं त्रिशालं च द्विशालं चैकशालकम्।
नामतस्तान्प्रवक्ष्यामि स्वरूपेण द्विजोत्तमाः॥५१॥

O best of twice-born, now I tell you the names of Vāstu with four śālas, three śālas, two śālas and one śālas.

इति श्रीमात्स्ये महापुराणे एकाशीतिपदवास्तुनिर्णयो नाम
त्रिपञ्चाशदधिकद्विशततमोऽध्यायः॥२५३॥

* * *

CHAPTER 254

The Vāstu Vidyā

सूत उवाच

चतुःशालं प्रवक्ष्यामि स्वरूपं नामतस्तथा।
चतुःशालं चतुर्द्वारैरलिन्दैः सर्वतोमुखम्॥१॥
नाम्ना तत्सर्वतोभद्रं शुभं देवनृपालये।
पश्चिमद्वारहीनं च नन्द्यावर्त्तं प्रचक्षते॥२॥

Sūta said– "I shall first tell you the names and the details of catuḥśālās." The building (catuḥśālā) has four doorways, one in each direction and it is encircled by an enclosure wall. If the palace or temple be made into a catuḥśālā, it is known as sarvatobhadra. Such a mansion built for a king or a god is very auspicious. The house having three entrances, i.e., if the western doorway does not exist, it is known as Nandyāvarta.

दक्षिणद्वारहीनं तु वर्द्धमानमुदाहृतम्।
पूर्वद्वारविहीनं तत्स्वस्तिकं नाम विश्रुतम्॥३॥
रुचकं चोत्तरद्वारविहीनं तत्प्रचक्षते।
सौम्यशालाविहीनं यत् त्रिशालं धान्यकं च तत्॥४॥
क्षेमवृद्धिकरं नृणां बहुपुत्रफलप्रदम्।
शालया पूर्वया हीनं सुक्षेत्रमिति विश्रुतम्॥५॥

The mansion that has three entrances, i.e., if there be no southern gateway, it is known as vardhamāna; the one without any gate towards the east is known as svastika, the one without any gate towards the north is known as rucaka. If the houses be slightly unsymmetrical, the building is known as triśālā or as known as dhanyaka. It is auspicious and brings prosperity to the owner and gives him a good many sons. The mansion having no wing to its east is known as sukṣetra.

धन्यं यशस्यमायुष्यं शोकमोहविनाशनम्।
शालया याम्यया हीनं यद्विशालं तु शालया॥६॥
कुलक्षयकरं नृणां सर्वव्याधिभयावहम्।
हीनं पश्चिमया यत्तु पक्षघ्नं नाम तत्पुनः॥७॥
मित्रबन्धून्सुतान्हन्ति तथा सर्वभयावहम्।
याम्यापराभ्यां शालाभ्यां धनधान्यफलप्रदम्॥८॥

It is known to be the giver of long life and destroyer of woes and delusions. The mansion without any wing to the south and whose rooms are big is known as the annihilator of the family and causing all sorts of ill, and the one that is without its western wing is known as pakṣaghna. It is the destroyer of the sons and friends of the owner and causes many fears. The mansion having only two rooms on the west is very auspicious. It gives lots of wealth and grains and sons to the owner.

क्षेमवृद्धिकरं नृणां तथा पुत्रफलप्रदम्।
यमसूर्यं च विज्ञेयं पश्चिमोत्तरशालिकम्॥ ९॥
राजाग्निभयदं नृणां कुलक्षयकरं च यत्।
उदक् पूर्वे तु शालेहं दण्डाख्ये यत्र तद्भवेत्॥ १०॥
अकालमृत्युभयदं परचक्रभयावहम्।
धनाख्यं पूर्वयाम्याभ्यां शालाभ्यां यद्विशालकम्॥ ११॥
तच्छस्त्रभयदं नृणां पराभवभयावहम्।
चुल्ली पूर्वापराभ्यां तु सा भवेन्मृत्युसूचनी॥ १२॥
वैधव्यदायकं स्त्रीणामनेकभयकारकम्।
कार्यमुत्तरयाम्याभ्यां शालाभ्यां भयदं नृणाम्॥ १३॥
सिद्धार्थवज्रवर्ज्याणि विशालानि सदा बुधैः।
अथातः सम्प्रवक्ष्यामि भवनं पृथिवीपतेः॥ १४॥

The mansion having rooms on the west and the north is known as Yamasūrya. It has fear from king and fire and is the destroyer of the family. The one having rooms on the north and east is known as Daṁda. It is inauspicious for the owner of it has a danger from other kings and untimely death. The one having rooms on the east and south is known as Dhanākhya. It is also inauspicious as the owner has danger from arms and of dishonour. The one that has fireplaces built for cooking purposes on the east and west causes the death of the owner and widowhood and causes also many fears. The mansion having two rooms on the south is also the cause of fear to the owner. Such mansions forebode ills and should not be built by the wise. The big rooms known defective as Siddhārtha and Vajrayukta are always to be avoided by the intelligent ones. Now the ways of building a royal mansion are described.

पञ्चप्रकारं तत्रोक्तमुत्तमादिविभेदतः।
अष्टोत्तरं हस्तशतं विस्तरश्चोत्तमो मतः॥ १५॥
चतुर्ष्वन्येषु विस्तारो हीयते चाष्टभिः करैः।
चतुर्थांशाधिकं दैर्घ्यं पञ्चस्वपि निगद्यते॥ १६॥

A royal palace is of five different classes in descending order of merit. The best one is 108 hands in breadth and the remaining of the four classes are each 8 hands less respectively. The length of all of these is 1¼ of their breadth.

युवराजस्य वक्ष्यामि तथा भवनपञ्चकम्।
षड्भिः षड्भिस्तथाशीतिर्हीयते तत्र विस्तरात्॥ १७॥
त्र्यंशेन चाधिकं दैर्घ्यं पञ्चस्वपि निगद्यते।
सेनापतेः प्रवक्ष्यामि तथा भवनपञ्चकम्॥ १८॥
चतुःषष्टिस्तु विस्तारात्षड्भिः षड्भिस्तु हीयते।
पञ्चस्वेतेषु दैर्घ्यं च षड्भागेनाधिकं भवेत्॥ १९॥

Similarly the mansion of his heir-apparent is also of five different classes, viz., the first best is 86 hands broad and the remaining four are each six hands less respectively. They are in length 1+1/3 of their breadth. Now the dimensions of the Commander-in-Chief's mansion will be described.

मन्त्रिणामथ वक्ष्यामि तथा भवनपञ्चकम्।
चतुश्चतुर्भिर्हीना स्यात्करषष्टिप्रविस्तरे॥ २०॥
अष्टांशेनाधिकं दैर्घ्यं पञ्चस्वपि निगद्यते।
सामन्तामात्यलोकानां वक्ष्ये भवनपञ्चकम्॥ २१॥
चत्वारिंशत्तथाष्टौ च चतुर्भिर्हीयते क्रमात्।
चतुर्थांशाधिकं दैर्घ्यं पञ्चस्वेतेषु शस्यते॥ २२॥

His best house should be 64 (sixty-four) hands in breadth and the remaining four are each six hands less respectively. Their length is 11/6 (one and one-sixth) of their breadth. Now the mansions of the other chief servants of the sovereign are described. The Prime-minister's house should be sixty hands broad and the remaining four are each 4 hands less respectively. Their length is 11/8 (one and one-eighth) of the breadth.

शिल्पिना कञ्चुकीनां च वेश्यानां गृहपञ्चकम्।
अष्टाविंशत्कराणां तु विहीनं विस्तरे क्रमात्॥ २३॥
द्विगुणं दैर्घ्यमेवोक्तं मध्यमेष्वेवमेव तत्।
दूतीकर्मान्तिकादीनां वक्ष्ये भवनपञ्चकम्॥ २४॥
चतुर्थांशाधिकं दैर्घ्यं विस्तारो द्वादशैव तु।
अर्धार्धकरहानिः स्याद्विस्तारात्पञ्चशः क्रमात्॥ २५॥

The house of captains and other ministers–48 (forty-eight) hands wide and the remaining four are each four hands less respectively. Their length 1¼ (one and one-fourth) of the breadth. The houses of the architects, artisans, sentries, concubines are also of five kinds. The best one is 28 (twenty-eight) hands in breadth and the remaining four are each less by two hands. Their length is twice their breadth. Now the quarters of the maids, etc., will be described. Their best house is 12 hands in length, the remaining four can be made 2½ hands less each respectively. Their length should be 1¼ of the breadth.

दैवज्ञगुरुवैद्यानां सभास्तारपुरोधसाम्।
तेषामपि प्रवक्ष्यामि तथा भवनपञ्चकम्॥ २६॥
चत्वारिंशत्तु विस्ताराच्चतुर्भिर्हीयते क्रमात्।
पञ्चस्वेतेषु दैर्घ्यं च षड्भागेनाधिकं भवेत्॥ २७॥

Now the five kinds of houses of the Astrologer, Preceptor, Physician, Councillor and Priest will be described. The best of their houses are 40 hands in breadth and the remaining are each four hands less respectively. Their length is 1 1/6 (one and one-sixth) of the breadth.

चतुर्वर्णस्य वक्ष्यामि सामान्यं गृहपञ्चकम्।
द्वात्रिंशतिकराणां तु चतुर्भिर्हीयते क्रमात्॥ २८॥
आषोडशादिति परं नूनमन्तेवसायिनाम्।
दशांशेनाष्टभागेन त्रिभागेनाथ पादिकम्॥ २९॥
अधिकं दैर्घ्यमित्याहुर्ब्राह्मणादेः प्रशस्यते।
सेनापतेर्नृपस्यापि गृहयोरन्तरेण तु॥ ३०॥
नृपवासगृहं कार्यं भाण्डागारं तथैव च।
सेनापतेर्गृहस्यापि चातुर्वर्ण्यस्य चान्तरे।
वासाय च गृहं कार्यं राजपूज्येषु सर्वदा॥ ३१॥

Now the dimensions of the houses of the men of the four castes are described. The best house of a Brāhmaṇa should be 32 hands in breadth of the remaining four each should be less by four hands respectively. The house of a Kṣatriya should be 28 hands in breadth, that of the Vaiśya 24 hands and of the Śudra 20 hands. The length of a Brāhmaṇas house should be 1 1/10th (one and one-tenth) times of Kṣatriya 1 1/8th times, of Vaiśyas 1 1/5th times, of Śūdra and 1¼th times of their respective breadths. The houses of the lower castes are to be upto (sixteen) hands wide. A sovereign should have his own residence between the capital and the house of the commander-in-chief and at the same place should be built the store-room. The houses of the Brāhmaṇas, etc., those revered always by the king should be round the mansion of the commander-in-chief. Besides these, the sleeping-room of other lower men and those residing in the forest are to be fifty hands long. Similarly the sleeping-rooms of the king and the commander-in-chief are to be seventy hands long. Within 35 hands from that, the outer verandah is to be laid. Thus are related the arrangements of houses.

अन्तरप्रभवाणां च स्वपितुर्गृहमिष्यते।
तथा हस्तशतादूर्ध्वं गदितं वनवासिनाम्॥ ३२॥
सेनापतेर्नृपस्यापि सप्तस्या सहितेऽन्विते।
चतुर्दशहृते व्यासे शालान्यासः प्रकीर्त्तितः॥ ३३॥
पञ्चत्रिंशान्विते तस्मिन्नलिन्दः समुदाहृतः।
तथा षट्त्रिंशद्धस्ता तु सप्ताङ्गुलसमन्विता॥ ३४॥
विप्रस्य महती शाला न दैर्घ्यं परतो भवेत्।
दशाङ्गुलाधिका तद्वत् क्षत्रियस्य न विद्यते॥ ३५॥
पञ्चत्रिंशत्करा वैश्ये ह्यङ्गुलानि त्रयोदश।
तावत्कैव शूद्रस्य युता पञ्चदशाङ्गुलेः॥ ३६॥
शालायास्तु त्रिभागेन यस्याग्रे वीथिका भवेत्।
सोष्णीषं नाम तद्वास्तु पश्चाच्छ्रेयोच्छ्रयं भवेत्॥ ३७॥
पार्श्वयोर्वीथिका यत्र सावष्टम्भं तदुच्यते।
समन्ताद्वीथिका यत्र सुस्थितं तदिहोच्यते॥ ३८॥
शुभदं सर्वमेतत् स्याच्चातुवर्ण्ये चतुर्विधम्।
विस्तरात् षोडशो भागस्तथा हस्तचतुष्टयम्॥ ३९॥
प्रथमो भूमिकोच्छ्राय उपरिष्टात् प्रहीयते।
द्वादशांशेन सर्वासु भूमिकासु तथोच्छ्रयः॥ ४०॥

पक्वेष्टका भवेद्भित्तिः षोडशांशेन विस्तरात्।
दारवैरपि कल्प्याः स्यात् तथा मृन्मयभित्तिका॥४१॥
गर्भमानेन मानं तु सर्ववास्तुषु शस्यते।
गृहव्यासस्य पञ्चाशदष्टादशभिरङ्गुलैः॥४२॥

The house of a Brāhmaṇa should be 36 hands and seven aṅgulas long. He ought never to discard the above figures and follow other dimensions. Similarly the length of the house of a Kṣatriya ought to be 36 hands and 10 aṅgulas and that of a Vaiśya ought to be 35 hands and 13 aṅgulas. The measurement of a Śūdra's house ought to be as previously mentioned and fifteen aṅgulas more. If the building be divided into three parts where there is a road-way in the first (front) part and whose back side is elevated and beautiful, it is named Soṣṇīṣa. Where there is a road-way on one side, that is named Sāvaṣṭambha and where there are road-ways all round the building that is named Susthita; all these buildings are auspicious to the Brāhamaṇas and three other classes. The height of the ground-floor of the building erected on small areas is to be one-sixteenth of its breadth together with four hands (1/16 breadth + 4 hands). The height of the upper-floor (on the ground-floor, i.e., the first floor) is to be 11/12th of the height of the first floor; that of the second floor is to be 11/12th of the first floor and so on. The foundations should be of well-burnt bricks and its width is to be one-sixteenth of the breadth of the house; the foundations may be of timber or it may be of mud also. In the latter case its dimensions is to be the same as that of the middle of the house. The width of the door-way is to be in a certain ratio to the width of the room and the height of the door-way to be twice the width.

संयुतो द्वारविष्कंम्भो द्विगुणश्चोच्छ्रयो भवेत्।
द्वारशाखासु बाहुल्यमुच्छ्रायकरसम्मितः॥४३॥
अङ्गुलैः सर्ववास्तूनां पृथुत्वं शस्यते बुधैः।
उदुम्बरोत्तमाङ्गं च तदर्द्धार्द्धप्रविस्तरात्॥४४॥

The thickness of the jambs of a door [two inside pieces (vertical)] should be as many fingers as many hands there are that will give their height and the thickness of the lower horizontal piece (the sill) is 1 1/8th (one and one-eighth) of the thickness of that of the jambs.

इति श्रीमात्स्ये महापुराणे वास्तुविद्यासु गृहमाननिर्णयो नाम
चतुःपञ्चाशदधिकद्विशततमोऽध्यायः॥२५४॥

* * *

CHAPTER 255

The Vāstu Vidyā

सूत उवाच

अथातः सम्प्रवक्ष्यामि स्तम्भमानविनिर्णयम्।
कृत्वा स्वभवनोच्छ्रायं सदा सप्तगुणं बुधैः॥१॥
अशीत्यंशः पृथुत्वं स्यादग्रेणावगुणैः सह।
रुचकश्चतुरः स्यात्तु अष्टास्रो वज्र उच्यते॥२॥
द्विवज्रः षोडशास्रस्तु द्वात्रिंशास्रः प्रलीनकः।
मध्यप्रदेशे यस्तम्भो वृत्तो वृत्त इति स्मृतः॥३॥

Sūta said– "Now I shall tell you the measurements of the pillars." Multiply the altitude of the house by 7 (seven) which divided by 80 (eighty) will give the breadth of the pillars. If the pillars be square, they are known as rucaka and if they be octagonal they are called Vajra. A sixteen-sided pillar is known as Dvi-vajra and the one with 32 sides is known as Pralīnaka and the one that is circular in the centre is called Vṛtta.

एते पञ्च महास्तम्भाः प्रशस्ताः सर्ववास्तुषु।
पद्मवल्लीलताकुम्भपत्रदर्पणरूपिताः॥४॥
स्तम्भस्य नवमांशेन पद्मकुम्भान्तराणि तु।
स्तम्भतुल्या तुला प्रोक्ताहीना चोपतुला ततः॥५॥
त्रिभागेनेह सर्वत्र चतुर्भागेन वा पुनः।
हीनं हीनं चतुर्थांशात् तथा सर्वासु भूमिषु॥६॥

These five pillars are mahā-stambas (huge pillars) and are auspicious for all the buildings. Paintings and beautiful carvings should be made in all these pillars. Lotuses, creepers, leaves, earthen pots and jars, are to be nicely carved. Divide all the pillars into nine parts and the lowest one for carving should be made the base of the pillar. Above it in one part should be made ghata and in the other one lotus. Then in the other part beautiful carvings should be made and the rest of the parts should be left in a clean polished square. The weighing balance is also to be carved equal to dimension of the pillar; 2/3 or 3/4 of that can also be done; and then it is called upatula.

वासगेहानि सर्वेषां प्रवेशे दक्षिणेन तु।
द्वाराणि तु प्रवक्ष्यामि प्रशस्तानीह यानि तु॥७॥
पूर्वेणेन्द्रं जयन्तं च द्वारं सर्वत्र शस्यते।
याम्यं च वितथं चैव दक्षिणेन विदुर्बुधाः॥८॥
पश्चिमे पुष्पदन्तं च वारुणं च प्रशस्यते।
उत्तरेण तु भल्लाटं सौम्यं तु शुभदं भवेत्॥९॥

Now the ways of locating the doors in a house will be described. The eastern doorway should be named Indra and Jayanta, the southern ones should be named yāmya and vitatha. The western doorways should be named Puspadaṁta and Vāruṇa and the northern ones should be named Bhallāṭa and saumya. Thus the experts say.

तथा वास्तुषु सर्वत्र वेधं द्वारस्य वर्ज्जयेत्।
द्वारे तु रथ्यया विद्धे भवेत् सर्वकुलक्षयः॥१०॥
तरुणा द्वेषबाहुल्यं शोकः पङ्केन जायते।
अपस्मारो भवेन्नूनं कूपवेधेन सर्वदा॥११॥
व्यथा प्रस्रवणेन स्यात् कीलेनाग्निभयं भवेत्।
विनाशो देवताविद्धे स्तम्भेन स्त्रीकृतं भवेत्॥१२॥
गृहभर्त्तुर्विनाशः स्याद्गृहेण च गृहे कृते।
अमेध्यावस्करैर्विद्धे गृहिणी बन्धकी भवेत्॥१३॥
तथा शस्त्रभयं विन्द्यादन्त्यजस्य गृहेण तु।
उच्छ्राया द्विगुणा भूमिं त्यक्त्वा वेधो न जायते॥१४॥
स्वयमुत्पाटिते द्वारे उन्मादो गृहवासिनाम्।
स्वयं वा पिहिते विद्यात् कुलनाशं विचक्षणः॥१५॥

The doorways should never be blocked with anything. The exits and entries should not be hindered by anything. These being blocked by a thoroughfare, tree, corner of another house, are inauspicious. By its being blocked up by a lane means the annihilation of the family; by being blocked up by raised earth it brings jealousy, by being blocked up by moist soil or mud, it brings misery; by being blocked up by a well it gives epilepsy; by being blocked up by a waterfall, it brings in some evil; by being blocked up by some nails, it brings in danger from fire, by its being blocked by any Deva there is danger of destruction. If there is the corner of another house in front of it, it means the death of the master. The doorway being blocked by a filthy drain or other impurities causes sterility to women. If there be any obstruction in the shape of pillar it indicates difficulties to the wife; and if it be obstructed by the house of a lower caste, it indicates the fear from weapons. No construction is recognised at a distance greater than twice the height of the house. The family of the houseowner whose doors open by themselves becomes mad and whose doors shut by themselves, become extinct.

मानाधिके राजभयं न्यूने तस्करतो भवेत्।
द्वारोपरि च यद्द्वारं तदन्तकमुखं स्मृतम्॥१६॥
अध्वनो मध्यदेशे तु अधिको यस्य विस्तरः।
वज्रं तु सङ्कटं मध्ये सद्यो भर्त्तुर्विनाशनम्॥१७॥

The house owner whose doors are higher than the specified height has a danger from a king and if they be lower than the fixed standard then he has a danger from thieves. If the doors be above one another the house is known as the den of death. A very big house, impregnable and situated on an open roadway is like a vajra; it brings in ruin of the owner of the house within a short period.

तथान्यपीडितं द्वारं बहुदोषकरं भवेत्।
मूलद्वारात्तथान्यत्तु नाधिकं शोभनं भवेत्॥१८॥

कुम्भंश्रीपर्णिवल्लीभिर्मूलद्वारं तु शोभयेत्।
पूजयेच्चापि तन्नित्यं बलिना चाक्षतोदकैः॥ १९॥

The house the doors of which interlap with other doors get and obstruction with other things is very inauspicious. Other doors of a house should not be made like the main entrance door and the latter should be decorated with the ornamental work containing pitchers, flowers, leaves or the images of Lord Śiva's attendants. Every day the main entrance gate should be attended to with water and dūrva grass.

भवनस्य वटः पूर्वे दिग्भागे सार्वकामिकः।
उदुम्बरस्तथा याम्ये वारुण्यां पिप्पलः शुभः॥ २०॥
प्लक्षश्चोत्तरतो धन्यो विपरीतास्त्वसिद्धये।
कण्टकी क्षीरवृक्षश्च आसनः सफलो द्रुमः॥ २१॥
भार्याहानौ प्रजाहानौ भवेतां क्रमशस्तदा।
न च्छिन्द्याद्यदि तानन्यानन्तरे स्थापयेच्छुभान्॥ २२॥
पुन्नागाशोकबकुलशमीतिलकचम्पकान्।
दाडिमीपिप्पलीद्राक्षास्तथा कुसुममण्डपान्॥ २३॥
जम्बीरपूगपनसद्रुमकेतकीभि-
र्जातीसरोजशतपत्रिकमल्लिकाभिः।
यन्नारिकेलकदलीदलपाटलाभि-
र्युक्तं तदत्र भवनं श्रियमातनोति॥ २४॥

A banyan tree to the east of the house is auspicious and all desires are fulfilled and a fig tree to the south, a *pipal* tree on the west and plakṣa tree (webleaved fig tree) to the north of it brings fortune to the owner. If Kaṇṭakī trees, milky trees, Āsana tree and the straight trees be planted in the house in the above mentioned directions respectively then it means misery to the lady of the house and her children. If one does not cut down such a growth, he should plant auspicious trees near them. A house with the following trees in its vicinity is very auspicious viz., Pun-nāga, Aśoka, Bakula, Śamī, Tilaka, Campaka, Pommegranate, Pippalī, Drākṣā (grape) Kusumamaṇḍapa. The following trees bring prosperity and increase riches, viz., Jambīra, Pūga, Malatikā, cocoanut, Kadalī, Pāṭalī.

इति श्रीमात्स्ये महापुराणे वास्तुविद्यासु वेधपरिवर्ज्जनं नाम
पञ्चपञ्चाशदधिकद्विशततमोऽध्यायः॥ २५५॥

* * *

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The Vāstu-vidyā

सूत उवाच

उदगादिप्लवं वास्तु समानशिखरं तथा।
परीक्ष्य पूर्ववत्कुर्यात्स्तस्योच्छ्रायं विचक्षणः॥ १॥
न देवधूर्त्तसचिवचत्वराणां समन्ततः।
कारयेद्भवनं प्राज्ञो दुःखशोकभयं ततः॥ २॥

Sūta said– A wise man should first of all examine the site well and then construct the pillars as above mentioned and the building with specified heights and having downward slopes towards the north with the turrets level and gradually ascending heights. A dwelling house should not be made close to a temple, or near a wicked man's house or near a minister's house or near a square where four ways meet. By doing that one invites grief and misery on himself.

तस्य प्रदेशाश्चत्वारस्तथोत्सर्गोऽग्रतः शुभः।
पृष्ठतः पृष्ठभागस्तु सव्यावर्त्तः प्रशस्यते॥ ३॥
अपसव्यो विनाशाय दक्षिणे शीर्षकस्तथा।
सर्वकामफलो नृणां सम्पूर्णो नाम वामतः॥ ४॥

Some space should be left all round a building. The front of a building should not be covered while the back of the house should be so covered in the trees. If the house be built on the southern side of the ground, then ruin ensues; for the south is the place where the head of the Vāstu deva remains so it is best to construct houses on the left side for thus all the desires of persons are fulfilled.

एवं प्रदेशमालोक्य यत्नेन गृहमारभेत्।
अथ सांवत्सरप्रोक्ते मुहूर्त्ते शुभलक्षणे॥ ५॥
रत्नोपरि शिला कृत्वा सर्वबीजसमन्विताम्।
चतुर्भिर्ब्राह्मणैः स्तम्भं कारयित्वा सुपूजितम्॥ ६॥
शुक्लाम्बरधरः शिल्पिसहितो वेदपारगः।
स्नापितं विन्यसेत्तद्वत्सर्वौषधिसमन्वितम्॥ ७॥
नानाक्षतसमोपेतं वस्त्रालङ्कारसंयुतम्।
ब्रह्मघोषेण वाद्येन गीतमङ्गलनिःस्वनैः॥ ८॥
पायसं भोजयेद्विप्रान्होमं तु मधुसर्पिषा।
वास्तोष्पते प्रतिजानीहि मन्त्रेणानेन सर्वदा॥ ९॥
सूत्रपाते तथा कार्यमेवं स्तम्भोदये पुनः।
द्वारवंशोच्छ्रये तद्वत्प्रवेशसमये तथा॥ १०॥

After choosing a good and lovely site one should lay its foundation in an auspicious hour ascertained by an astrologer after putting some jewels underneath it. Over the jewels is to be placed a stone and on the stone all sorts of seeds are to be kept; then a pillar is to be erected and worshipped by the Brāhmaṇas. Then that pillar is to be bathed with all medicinal plants by the Brāhmaṇas wearing white clothes and versed in the Vedas. Then that pillar is to be fixed by the artisans after putting round it clothes and ornaments, when the vedas are chanted and the auspicious musical instruments are sounded next the Brāhmaṇas are to be fed. Lastly Homa ceremony is to be performed with ghee and honey with the mantra– "*vāstoṣpate pratijānīhī* etc.," after the Brāhmaṇas are feasted with *pāyasam*. The fixing of the pillars, the laying out of threads, placing a pillar at the entrance gate and doing the ceremonies and worships above-mentioned at the time of entering the house are to be performed.

वास्तूपशमने तद्वद्वास्तुयज्ञस्तु पञ्चधा।
ईशाने सूत्रपातः स्यादाग्नेये स्तम्भरोपणम्॥ ११॥
प्रदक्षिणं च कुर्वीत वास्तोः पदविलेखनम्।
तर्ज्जनी मध्यमा चैव तथाङ्गुष्ठस्तु दक्षिणे॥ १२॥
प्रवालरत्नकनकफलं पिष्ट्वा कृतोदकम्।
सर्ववास्तुविभागेषु शस्तं पदविलेखने॥ १३॥

If there be any defect, then to make up for the deficiency, the Vāstu Deva should be appeased by performing five fold Vāstuyajña, a string should be drawn in the north-east pillar is to be then fixed in south-east; the house should be circumambulated and foot-prints of Vāstu should be written by the forefinger, thumb, middle finger with young shoot gems and gold waters. This is the best.

न भस्माङ्गारकाष्ठेन नखशस्त्रेण चर्म्मभिः।
न शृङ्गास्थिकपालैश्च क्वचिद्वास्तु विलेखयेत्॥ १४॥
एभिर्विलिखितं कुर्याद्दुःखशोकभयादिकम्।
यदा गृहप्रवेशः स्याच्छिल्पी तत्रापि लक्षयेत्॥ १५॥

Vāstu should never be designed by nails, weapons, leather ashes, burnt wood, bones of horns, skulls etc. It is most inauspicious to do so with these things. It brings in grief and calamities. At the time of entering the house the artisan is to make these especially things all the auspicious ceremonies laying out of thread and fixing of pillars etc., is to be done.

स्तम्भसूत्रादिकं तद्वच्छुभाशुभफलप्रदम्।
आदित्याभिमुखं रौति शकुनिः परुषं यदि॥ १६॥
तुल्यकालं स्पृशेदङ्गं गृहभर्त्तुर्यदात्मनः।
वास्त्वङ्गे तद्विजानीयान्नरशल्यं भयप्रदम्॥ १७॥
अङ्कनानन्तरं यत्र हस्त्यश्वश्वापदं भवेत्।
तदङ्गसम्भवं विन्द्यात्तत्र शल्यं विचक्षणः॥ १८॥
प्रसार्यमाणे सूत्रे तु श्वागोमायुर्विलङ्घते।
तत्तु शल्यं विजानीयात्खशब्देऽतिभैरवे॥ १९॥
यदीशाने तु दिग्भागे मधुरं रौति वायसः।
धनं तत्र विजानीयाद्भागे वा स्वाम्यधिष्ठिते॥ २०॥
सूत्रच्छेदे भवेन्मृत्युर्व्याधिः कीले त्वधोमुखे।
अङ्गारेषु तथोन्मादं कपालेषु च सम्भ्रमम्॥ २१॥

When an evil omen occurs e.g. a vulture shrieks, facing the sun or it touches some part of the body of the owner; it is to be understood that on the corresponding portion of Vāstu, underneath it there is the bone of an elephant or of a terrible carnivorous animal, indicating danger. If a dog or a jackal jumps over the thread spread out or an ass starts braying hoarsely when the line is stretched, it shows that there is some śalya or foreign matter underneath and great misfortune in store for the owner. If a crow be crowing not harshly in the north-east corner it shows that treasure is buried there at one of the four corners. If that string is cut, it means the death of the owner and if the nail is curved downwards it shows that illness is in store for the owner. If at the time of digging the ground coals come out, it means the owner is to run mad and if skull comes out the owner is to get confused.

कम्बुशल्येषु जानीयात्पौश्चल्यं स्त्रीषु वास्तुवित्।
गृहभर्त्तुर्गृहस्यापि विनाशः शिल्पिसम्भ्रमे॥ २२॥

If a conch is unearthed the lady of the house is to turn loose and the confusion of the artisans indicates the end of the owner or of the house itself.

स्तम्भे स्कन्धच्युते कुम्भे शिरोरोगं विनिर्दिशेत्।
कुम्भापहारे सर्वस्य कुलस्यापि क्षयो भवेत्॥ २३॥
मृत्युः स्थानच्युते कुम्भे भग्ने बन्धं विदुर्बुधाः।
करसंख्या विनाशे तु नाशं गृहपतेर्विदुः॥ २४॥

If the pillar or the pitcher falls down the owner gets some disease in the head and if the jar be stolen the family of the owner is perished. The breaking of the vase of water means the death of the artisan and if the computation on the fingers goes wrong it means the death of the owner.

बीजौषधिविहीने तु भूतेभ्यो भयमादिशेत्।
ततः प्रदक्षिणेनान्यान्न्यसेत्स्तम्भान्विचक्षणः॥ २५॥
यस्माद्भयकरं नृणां योजिता ह्यप्रदक्षिणम्।
रक्षां कुर्वीत यत्नेन स्तम्भोपद्रवनाशिनीम्॥ २६॥

There is a fear of evil spirits in the house in which seeds and medicinal plants are destroyed. The pillars should be circumambulated from right to left otherwise there is a fear of misfortunes. The prescribed propitiatory rites should be performed to drive away the ills arising from fixing up the pillars wrongly and not circumambulating it.

तथा फलवतीं शाखां स्तम्भोपरि निवेशयेत्।
प्रादुदक्प्रवणं कुर्याद् दिङ्मूढं तु न कारयेत्॥ २७॥
स्तम्भं वा भवनं वापि द्वारं वासगृहं तथा।
दिङ्मूढे कुलनाशः स्यान्न च संवर्द्धयेद्गृहम्॥ २८॥

The ceremony "Prādudakpravaṇ" is to be performed with regard to the pillar; but one should be careful not to make error as to direction; on the top of the pillar is to be placed a young twig with fruits attached to it. If there are confusions and errors as to the directions with reference to pillar houses, rooms or doors or dwelling room, it means, the extinction of the family.

यदि संवर्द्धयेद्गेहं सर्वदिक्षु विवर्द्धयेत्।
पूर्वेण वर्द्धितं वास्तु कुर्याद्वैराणि सर्वदा॥ २९॥
दक्षिणे वर्द्धितं वास्तु मृत्यवे स्यान्न संशयः।
पश्चाद्विवृद्धं यद्वास्तु तदर्थक्षयकारकम्॥ ३०॥
वर्द्धापितं तथा सौम्ये बहुसन्तापकारकम्।
आग्नेये यज्ञवृद्धिः स्यात्तदग्निभयदं भवेत्॥ ३१॥

Such a flaw should be carefully avoided in fixing up the pillars making the doorways and also in the dwelling places for if it is allowed to remain in them, it means the destruction of the household. The house should not be extended in one direction only. If extension is to be made, it should be made uniformly and symmetrically in all directions. If it is to be extended towards the east it creates enmity. If it go to the south it means death; if to the west it means the loss of wealth, if it is to the north it means misery, if to south-east, it means the danger from fire.

वर्द्धितं राक्षसे कोणे शिशुक्षयकरं भवेत्।
वर्द्धापितं तु वायव्ये वातव्याधिप्रकोपकृत्॥ ३२॥

ईशान्यामन्नहानिः स्याद्वास्तौ संवर्द्धिते सदा।
ईशाने देवतागारं तथा शान्तिगृहं भवेत्॥ ३३॥
महानसं तथाग्नेये तत्पार्श्वे चोत्तरे जलम्।
गृहस्योपस्करं सर्वं नैर्ऋत्ये स्थापयेद्बुधः॥ ३४॥
वधस्थानं बहिः कुर्यात्स्नानमण्डलमेव च।
धनधान्यं च वायव्ये कर्मशाला ततो बहिः।
एवं वास्तुविशेषः स्याद्गृहभर्त्तुः शुभावहः॥ ३५॥

If it is to south-west it means the loss of children, if it towards the north-west it means maladies and gout; if it is so to the north-east, it means the loss of grain. In the north-east corner of the house the place of worship should be made as well as the śānti gṛhas, kitchen should be made. In the south-east corner, close to the north should be made the water godown and the general godown of the household should be in south-west. Bathing place and Vadhasthan (place of killing) should be made outside the house; granary should be made in the north-west corner and the office is to be located outside. Such a house is lucky to the owner.

इति श्रीमात्स्ये महापुराणे वास्तुविद्यागृहनिर्णयो नाम
षट्पञ्चाशदधिकद्विशततमोऽध्यायः॥ २५६॥

* * *

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The Vāstu-vidyā

सूत उवाच

अथातः सम्प्रवक्ष्यामि दार्वाहरणमुत्तमम्।
धनिष्ठापञ्चकं मुक्त्वा त्विष्ट्यादिकमतः परम्॥ १॥
ततः सांवत्सरादिष्टे दिने यायाद्वनं बुधः।
प्रथमं बलिपूजा च कुर्याद्वृक्षस्य सर्वदा॥ २॥

Sūta said– "Now I shall tell you the ways of hewing trees for the supply of wood for a building." Dhaniṣṭhā and the four Nakṣattras following it, (viz., Śataviṣā, Pūrvabhādrapada, Uttarabhādrapada and Revatī) and Viṣṭyā and the following Kāraṇas should be avoided. On an auspicious day one should go to the forest and first he is to offer the sacrifices and worship to the trees proposed to be cut.

पूर्वोत्तरेण पतितं गृहदारु प्रशस्यते।
अन्यथा न शुभं विन्द्याद्याम्योपरि निपातनम्॥ ३॥
क्षीरवृक्षोद्भवं दारु न गृहे विनिवेशयेत्।
कृताधिवासं विहगैरनिलानलपीडितम्॥ ४॥

If the tree falls towards the north-east it is very lucky and it is unlucky if it falls towards the south. The wood of bo-tree and of other milky trees should not be used for a building nor should the wood of trees inhabited by a large number of birds, or one burnt up by fire, be used. Nor the tree cut and torn by wind is auspicious.

गजावरुग्णं च तथा विद्युन्निर्घातपीडितम्।
अर्द्धशुष्कं तथा दारु भग्नशुष्कं तथैव च॥ ५॥
चैत्यदेवालयोत्पन्नं नदीसङ्गमजं तथा।
श्मशानकूपनिलयं तडागादिसमुद्भवम्॥ ६॥

The wood of the trees broken by elephants, struck by lightning, semi-dried up or dried up of itself or those growing near a caitya or sacrificial place, temple, confluence of two rivers, burial ground, well and tank should in no case be used for house building by one desirous of great influence and wealth. These trees are to be specially avoided.

वर्ज्जयेत्सर्वथा दारु यदीच्छेद्विपुलां श्रियम्।
तथा कण्टकिनो वृक्षान्नीपनिम्बविभीतकान्॥ ७॥
श्लेष्मातकानाम्रतरून्वर्ज्जयेद्गृहकर्मणि।
आसनाशोकमधुकसर्ज्जशालाः शुभावहाः॥ ८॥
चन्दनं पनसं धन्यं सुरदारु हरिद्रवः।
द्वाभ्यामेकेन वा कुर्यात्रिभिर्वा भवनं शुभम्॥ ९॥

Nīpa, Neem, Vibhītak, Śleṣmātmak, mango and Kaṇṭaki trees should be avoided. Āsana, Aśoka, Mahuā (madhuka), Sarja, Śāla are the auspicious timber-trees. It is very auspicious, to use sandal and Panasa wood for a building.

Deodaru and Haridrā are auspicious when used in the building in one, two or three pieces.

बहुभि: कारितं यस्मादनेकभयदं भवेत्।
एकैव शिंशपा धन्या श्रीपर्णी तिन्दुकी तथा॥ १०॥
एता नान्यसमायुक्ता: कदाचिच्छुभकारका:।
स्यन्दन: पनसस्तद्वत्सरलार्ज्जुनपद्मका:॥ ११॥
एते नान्यसमायुक्ता वास्तुकार्यफलप्रदा:।
तरुच्छेदे महापीते गोधां विन्द्याद्विचक्षण:॥ १२॥
माञ्जिष्ठवर्णे भेक: स्यान्नीले सर्पादि निर्दिशेत्।
अरुणे सरटं विद्यान्मुक्ताभे शुकमादिशेत्॥ १३॥
कपिले मूषकान्विद्यात्खाड्गभे जलमादिशेत्।
एवंविधं सगर्भं तु वर्ज्जयेद्वास्तुकर्म्मणि॥ १४॥

But if more pieces are used, it is dangerous Śinśapā, Śrīparṇī or Tindukī are auspicious in house building when only one of these is used; but the mixture is inauspicious. Similarly Syandana, Panasa, Sarala, Arjuna and Padmaka trees alone are auspicious, but when mixed are inauspicious. A tree cut and brought down to the ground is named Godhā. If the colour of the tree at the time of cutting down a timber-tree is that of a Bengal madder, the tree is termed Bheka; if the wood is of the blue colour, it is named Sarpa; if it is red, it is termed Saraṭa; if it is of the colour of the pearls, it is termed Śukamādi; if it is of tawny colour it is termed Mūśaka; if the wood is of the shape of a sword, it is known as Jalacchedā; one should avoid the use of such timber for building purposes.

पूर्वच्छिन्नं तु गृह्णीयान्निमित्तशकुनै: शुभै:।
व्यासेन गुणिते दैर्घ्ये अष्टाभिर्वै हते तथा॥ १५॥
यच्छेषमायतं विन्द्यादष्टभेदं वदामि व:।
ध्वजो धूमश्च सिंहश्च वृषभ: खर एव च॥ १६॥
हस्ती ध्वाङ्क्षश्च पूर्वाद्या: करशेषा भवन्त्यमी।
ध्वज: सर्वमुखो धन्य: प्रत्यग्द्वारो विशेषत:॥ १७॥
उदङ्मुखो भवेत्सिंह: प्राङ्मुखो वृषभो भवेत्।
दक्षिणाभिमुखो हस्ती सप्तभि: समुदाहृत:॥ १८॥
एकेन ध्वज उद्दिष्टस्त्रिभि: सिंह: प्रकीर्त्तित:।
पञ्चभिर्वृषभ: प्रोक्तो विकोणस्थांश्च वर्ज्जयेत्॥ १९॥

If the wood of an auspicious tree previously cut be lying somewhere, one should fetch it and use it, multiply the length of the tree by the circumference in hands and then divide it by eight, if the remainder is 1 it is dhvaja, if the remainder is 2 it is Dhūma, if the remainder is 3 it is Siṁha, if the remainder is 4, it is Vṛṣabha, if the remainder is 5 it is Gardhava; if the remainder is 6 it is Hastī and if the remainder is 7 it is Kāka. Of these, dhvaja is auspicious in all directions and is good. Especially, it brings all sorts of happiness when used in towards the western door in direction. Siṁha is auspicious towards the north, Vṛṣabha, towards the east and Hastī is auspicious towards the south. This is what the Ṛṣis have said and all these are lucky. The other trees face the corner directions and they should be avoided.

तमेवाष्टगुणं कृत्वा करराशिं विचक्षण:।
सप्तविंशाहृते भागे ऋक्षं विद्याद्विचक्षण:॥ २०॥
अष्टभिर्भाजिते ऋक्षे य: शेष स व्ययो मत:।
व्ययाधिकं न कुर्वीत यतो दोषकरं भवेत्।
आयाधिके भवेच्छान्तिरित्याह भगवान्हरि:॥ २१॥

Similarly multiply the remainder above obtained by eight and divide by twenty-seven; whatever remains is known as Vyaya; if this figure be in excess, it means inauspiciousness. Therefore the excess in Vyaya is to be avoided. Bhagavān Hari says– "Peace comes in Āyādhika" (excess of incomes or profitor).

कृत्वाग्रतो द्विजवरानथ पूर्णकुम्भं
दध्यक्षताम्रदलपुष्पफलोपशोभम्।
कृत्वा हिरण्यवसनानि तदा द्विजेभ्यो
मङ्गल्यशान्तिनिलयाय गृहं विशेत्तु॥ २२॥
गृह्योक्तहोमविधिना बलिकर्म कुर्यात्
प्रासादवास्तुशमने च विधिर्य उक्त:।
सन्तर्पयेद् द्विजवरानथ भक्ष्यभोज्यै:
शुक्लाम्बर: स्वभवनं प्रविशेत्सधूपम्॥ २३॥

After building according to the above prescribed formulae, the brick work one should place a vase full of water, curds, uncooked rice, fruits, flowers, gold along with the Brāhmaṇas. Then gold and clothes should be given to the Brāhmaṇas; and then entry into the auspicious house should be made on Tuesday. Homa and sacrifices should be made according to the Vedas for the expiation and appeasing of any defects or faults that may arise to the Vāstu Deva; the Brāhmaṇas are to be feasted with various delicious food; then the owner, wearing white dress should enter and take his seat in the house incensed with Dhūpa, etc.

इति श्रीमात्स्ये महापुराणे वास्तुविद्यानुकीर्त्तनं नाम
सप्तपञ्चाशदधिकद्विशततमोऽध्यायः॥ २५७॥

* * *

CHAPTER 258

The measurements of limbs of the images of the Devas, etc.

ऋषयः ऊचुः

क्रियायोगः कथं सिद्ध्येद्गृहस्थादिषु सर्वदा।
ज्ञानयोगसहस्त्राद्धि कर्मयोगो विशिष्यते॥ १॥

The Ṛṣis said– How do the householders attain success through karma-yoga? It is said that karma-yoga is superior to thousands of jñāna-yogas.

सूत उवाच

क्रियायोगं प्रवक्ष्यामि देवतार्चानुकीर्त्तनम्।
भुक्तिमुक्तिप्रदं यस्मान्नान्यल्लोकेषु विद्यते॥ २॥
प्रतिष्ठायां सुराणां तु देवताच्र्चानुकीर्त्तनम्।
देवयज्ञोत्सवं चापि बन्धनाद्येन मुच्यते॥ ३॥

Sūta spoke– "I shall explain to you the karma-yoga of Divine worship and reciting the name of God for there is nothing like it in the three realms to bestow enjoyments and Mukti (freedom)." Know that as the karma-yoga which serves the bondage to this world which is the installation of the Devas' images, the worship of the Devas, reciting their names and holding sacrifices and *Utsava* (festivals) in honour of them.

विष्णोस्तावत्प्रवक्ष्यामि यादृग्रूपं प्रशस्यते।
शंखचक्रधरं शान्तं पद्महस्तं गदाधरम्॥ ४॥
छत्राकारं शिरस्तस्य कम्बुग्रीवं शुभेक्षणम्।
तुङ्गनासं शुक्तिकर्णं प्रशान्तोरुभूजक्रमम्॥ ५॥
क्वचिदष्टभुजं विद्याच्चतुर्भुजमथापरम्।
द्विभुजश्चापि कर्त्तव्यो भवनेषु पुरोधसा॥ ६॥

The ways of making the image of Lord Viṣṇu, that is highly beneficial will now be described. It should be made holding conch, quoit, club and lotus, having a canopy over the head, with neck like a conch, beautiful eyes, raised nose, ears like the shells of mother of pearl, peaceful and serene in appearance. Eight, four or two hands should be made and the image is to be installed in the abode by the priest.

देवस्याष्टभुजस्यास्य यथास्थानं निबोधत।
खड्गो गदा शरः पद्मं दिव्यं दक्षिणतो हरेः॥ ७॥
धनुश्च खेटकं चैव शंखचक्रे च वामतः।
चतुर्भुजस्य वक्ष्यामि यथैवायुधसंस्थितिः॥ ८॥
दक्षिणेन गदा पद्मं वासुदेवस्य कारयेत्।
वामतः शंखचक्रे च कर्त्तव्ये भूतिमिच्छता॥ ९॥
कृष्णावतारे तु गदा वामहस्ते प्रशस्यते।
यथेच्छया शङ्खचक्रे चोपरिष्टात्प्रकल्पयेत्॥ १०॥

The image with eight hands should be made to hold a sword, a club, an arrow and a lotus in the right hands; and a bow, a shield, a conch and a quoit in the left hands. The image with four hands should be made to hold a club and a lotus in the right hands and a conch and a quoit in the left hands. Thus persons desirous of wealth and opulence should follow with regard to the four-armed Viṣṇu. The image representing the incarnation of Lord Śrī Kṛṣṇa should be made to hold a club in the left hand;

this is better; and the conch and quoit may be placed high or low if so desired by the devotee.

अधस्तात्पृथिवी तस्य कर्त्तव्या पादमध्यत:।
दक्षिणे प्रणतं तद्वद्गरुत्मन्तं निवेशयेत्॥ ११॥

Earth is to be located below between His legs. Garuḍa is to remain in a bowing posture on His right side.

वामतस्तु भवेल्लक्ष्मी: पद्महस्ता शुभानना।
गुरुत्मानग्रतो वापि संस्थाप्यो भूतिमिच्छता॥ १२॥
श्रीश्च पुष्टिश्च कर्त्तव्ये पार्श्वयो: पद्मसंयुते।
तोरणं चोपरिष्टात्तु विद्याधरसमन्वितम्॥ १३॥
देवदुन्दुभिसंयुक्तं गन्धर्वमिथुनान्वितम्।
पत्रवल्लीसमोपेतं सिंहव्याघ्रसमन्वितम्॥ १४॥
तथा कल्पलतोपेतं स्तुवद्भिरमरेश्वरै:।
एवंविधो भवेद्विष्णोस्त्रिभागेनास्य पीठिका॥ १५॥
नवतालप्रमाणास्तु देवदानवकिन्नरा:।

The Goddess of wealth and prosperity–Lakṣmī Devi with auspicious face and lotus in hand is to be placed on the left of the Lord. Those who desire prosperity should place Garuḍa in front of Him and Śrī and Puṣṭi adorned with lotus on either side of the image. The temple and the entrance gate should be made with an ornamental arch containing the image of Vidyādhara, sounded with Deva Dundubhis (sweet sounding musical instruments) furnished with Gandharva couples, ornamented with leaves, floral works, lions and tigers and kalpa latikās (creepers). The figures of the immortal Devas in praying posture and chanting hymns should also be made close by. The pedestal of the image should be divided into three parts. The heights of the Devas, Dānavas and Kinnaras are nine tālas (1 tāla = the space between the thumb and the middle finger stretched respectively).

अत:परं प्रवक्ष्यामि मानोन्मानं विशेषत:॥ १६॥
जालान्तरप्रविष्टानां भानूनां यद्रज: स्फुटम्।
त्रसरेणु: स विज्ञेयो वालाग्रं तैरथाष्टभि:॥ १७॥
तदष्टकेन लिख्या तु यूका लिख्याष्टकैर्मता।
यवो यूकाष्टकं तद्वदष्टभिस्तैस्तदङ्गुलम्॥ १८॥
स्वकीयाङ्गुलिमानेन मुखं स्याद्वादशाङ्गुलम्।
मुख्यमानेन कर्त्तव्या सर्वावयवकल्पना॥ १९॥

Now a table of measurement is being enunciated. The particle of dust that is seen dancing in a sunbeam is called a trasareṇu. Eight trasareṇus = 1 bālāgra = 1 likhyā, 8 likhyās = 1 yūkā, 8 yūkās = 1 yava, 8 yavas = 1 aṅguli (finger) and twelve Aṅgulis (as for as one's own finger goes) =1 mukhya. The several parts of the body of the image should be made of proportionate dimensions to be in this Mukhya measurements.

सौवर्णी राजती वापि ताम्री रत्नमयी तथा।
शैली दारुमयी चापि लोहसीसमयी तथा॥ २०॥
रीतिकाधातुयुक्ता वा ताम्रकांस्यमयी तथा।
शुभदारुमयी वापि देवतार्च्चा प्रशस्यते॥ २१॥

An image may be made of gold, silver, copper, gems, precious stones, stone, wood, iron, brass, compound of copper and bell-metal, sandalwood or other beautiful wood.

अंगुष्टगर्वादारभ्य वितस्तिर्यावदेव तु।
गृहेषु प्रतिमा कार्या नाधिका शस्यते बुधै:॥ २२॥
आषोडशा तु प्रासादे कर्त्तव्या नाधिका तत:।
मध्योत्तमकनिष्ठा तु कार्या वित्तानुसारत:॥ २३॥

A household image should not be bigger than one cubit, the long span measured by the extended thumb and little finger. But an image in a temple in a royal palace should be 16 cubits or vitastis and not more. One may make madhyamā (better), uttamā (best) and kaniṣṭhā (good) images according to his means.

द्वारोच्छ्रायस्य यन्मानमष्टधा तत्तु कारयेत्।
भागमेकं ततस्त्यक्त्वा परिशिष्टं तु यद्भवेत्॥ २४॥
भागद्वयेन प्रतिमा त्रिभागीकृत्य तत्पुन:।
पीठिका: भागत: कार्या नातिनीचा न चोच्छ्रिता॥ २५॥

प्रतिमामुखमानेन तव भागान्प्रकल्पयेत्।
चतुरंगुला भवेद्ग्रीवा भागेन हृदयं पुनः।। २६।।

The height of the temple gateway should be divided into eight parts, out of which one should be left blank and out of the remaining seven two parts should be taken to indicate the installation of the image; the remaining five divisions should be divided into three parts and in the first part thereof should be made a pedestal of the carved images. That pedestal should neither be too high nor too low. Then the attitude of the face of the image should be divided into nine parts; the neck is to be made of four fingers and the breast should be located below it, measured by one part.

नाभिस्तस्मादधः कार्या भागेनैकेन शोभना।
निम्नत्वे विस्तरत्वे च अंगुलं परिकीर्त्तितम्।। २७।।

Below it, should be beautifully made the navel, one finger in measurement. The measurements of all the parts above and below are to be in Aṅgulis (fingers).

नाभेरधस्तथा मेढ्रं भागेनैकेन कल्पयेत्।
द्विभागेनायतावूरू जानुनी चतुरंगुले।। २८।।
जंघे द्विभागे विख्याते पादौ च चतुरंगुलौ।
चतुर्दशांगुलस्तद्वन्मौलिरस्य प्रकीर्त्तितः।। २९।।
ऊर्ध्वमानमिदं प्रोक्तं पृथुत्वं च निबोधत।
सर्वावयवमानेषु विस्तारं शृणुत द्विजाः।। ३०।।
चतुरंगुलं ललाटं स्यादूर्ध्वं नासा तथैव च।
द्व्यंगुलस्तु हनुर्ज्ञेय ओष्ठः स्वांगुलसम्मितः।। ३१।।

The organ should be made of one finger below the navel and then two things should be made of two fingers and then the knees should be of four fingers in dimensions, then ankles should be made of two fingers and feet should be of four fingers. The head of such an image is of 14 fingers. This is the length (height) of the image. "Now listen to the breadth or thickness of the several limbs of the image." The forehead is of four fingers and the jaws should be made of two fingers. The lips one finger in thickness.

अष्टांगुले ललाटे च तावन्मात्रे भ्रुवौ मते।
अर्द्धांगुला भ्रुवोर्लेखा मध्ये धनुरिवानता।। ३२।।

The temples should be eight fingers in thickness and the eyebrows should be half a finger in breadth. The eyebrows should however be made sharp in a curve of small rise resembling the curvature of a bow.

उन्नताग्रा भवेत्पार्श्वे श्लक्ष्णतीक्ष्णा प्रशस्यते।
अक्षिणी द्व्यंगुलायामे तदर्द्धं चैव विस्तरे।। ३३।।
उन्नतोदरमध्ये तु रक्तान्ते शुभलक्षणे।
तारकार्द्धविभागेन दृष्टिः स्यात्पञ्चभागिकी।। ३४।।

The eyes should be raised with corners acute. The length of the eyes should be two fingers. The height to be half of that. The centre of the pupil should be raised and they should be reddish in colour. The pupil should be one-fifth of the eye.

द्व्यंगुलं तु भ्रुवोर्मध्ये नासामूलमथांगुलन्।
नासाग्रविस्तरं तद्वत्पुटद्वयमथानतम्।। ३५।।
नासापुटविलं तद्वदर्द्धांगुलमुदाहृतम्।
कपोले द्व्यंगुले तद्वत्कर्णमूलाद्विनिर्गते।। ३६।।
हन्वग्रमंगुलं तद्वद्विस्तारो द्व्यंगुलो भवेत्।
अर्द्धांगुला भ्रुवो राजी मृणालसदृशी समा।। ३७।।
अर्द्धांगुलसमस्तद्वदुत्तरोष्ठस्तु विस्तरे।
निष्पावसदृशं तद्वन्नासा पुटदलं भवेत्।। ३८।।

The space between the two eyebrows should be of two fingers. The bridge of the nose should be one finger and similar should be the lower part of it. The nostrils should be half a finger in circumference, the cheeks should be two fingers in thickness and the front of the jaws should be of two fingers, the lips upper and lower should be symmetric and of half the finger and the eyebrows should be of ½ finger; the nose should be straight and even.

सृक्किणी ज्योतिस्तुल्ये तु कर्णमूलात्षडंगुले।
कर्णौ तु भ्रूसमौ ज्ञेयावूर्ध्वं तु चतुरंगुलौ।। ३९।।

द्व्यंगुलौ कर्णपार्श्वौ तु मात्रामेकां तु विस्तृतौ।
कर्णयोरुपरिष्टाच्च मस्तकं द्वादशांगुलम्॥४०॥
ललाटात्पृष्ठतोऽर्द्धेन प्रोक्तमष्टादशांगुलम्।
षट्त्रिंशदंगुलश्चास्य परिणाहः शिरोगतः॥४१॥
सकेशनिचयो यस्य द्विचत्वारिंशदंगुलः।
केशान्ताद्धनुका तद्वदंगुलानि तु षोडश॥४२॥

The corner of the mouth should of a fiery shape; the roots of ears should be of six fingers in length and the ears should be like the eyebrows and of 4 fingers and the flanks should be two fingers. The part of the head above the ears should be of 12 fingers in extent. The extent from the forehead to half of the back is to be of 18 fingers and from that up to the head should be 36 fingers. The hairs are to be of 42 fingers and that from the end of the hairs to the cheek is 16 fingers.

ग्रीवामध्यपरीणाहश्चतुर्विंशतिकांगुलः।
अष्टांगुला भवेद्ग्रीवा पृथुत्वेन प्रशस्यते॥४३॥
स्तनग्रीवान्तरं प्रोक्तमेकतालं स्वयम्भुवा।
स्तनयोरन्तरं तद्वद्द्वादशांगुलमिष्यते॥४४॥

The measurement of the middle of the neck should be 24 fingers and its height 8 fingers; and between the chest and the neck it should be 1 tāla. The space between the two breasts should be 12 fingers.

स्तनयोर्मण्डलं तद्वद्द्व्यंगुलं परिकीर्त्तितम्।
चूचुकौ मण्डलस्यान्तर्यवमात्रावुभौ स्मृतौ॥४५॥
द्वितालं चापि विस्ताराद्वक्षःस्थलमुदाहृतम्।
कक्षे षडंगुले प्रोक्ते बाहुमूलस्तनान्तरे॥४६॥
चतुर्दशांगुलौ पादावंगुष्ठौ तु त्रिरंगुलौ।
पञ्चांगुलपरीणाहमंगुष्ठाग्रं तथोन्नतम्॥४७॥
अंगुष्ठकसमा तद्वदायामा स्यात्प्रदेशिनी।
तस्याः षोडशभागेन हीयते मध्यमांगुली॥४८॥
अनामिकाष्टभागेन कनिष्ठा चापि हीयते।
पर्वत्रयेण चांगुल्यो गुल्फौ द्व्यंगुलकौ मतौ॥४९॥

The breast nipples should be two fingers in circumference and the central point of the nipple should be 1 yava in height, the breasts should be two tālas and that from the shoulders to the breast should be 6 fingers. The feet should be 14 fingers in length and the toes should be 3 fingers. The ends of the toes should be raised and of fingers in breadth. The forefinger of the feet should be like the thumb and the middle finger should be greater by 1/10th of it. The little finger should be less by 1/8th of the ring finger. The ankles should be 1 finger high and of three fingers in circumferences and contain three knots.

पार्ष्णिद्व्यंगुलमात्रस्तु कलयोच्चैः प्रकीर्त्तितः।
द्विपर्वांगुष्ठकः प्रोक्तः परीणाहश्च द्व्यंगुलः॥५०॥
प्रदेशिनीपरीणाहस्त्र्यंगुलः समुदाहृतः।
कनिष्ठिकाष्टभागेन हीयते क्रमशो द्विजाः॥५१॥
अंगुलेनोच्छ्रयः कार्यो ह्यंगुष्ठस्य विशेषतः।
तदर्द्धेन तु शेषाणामंगुलीनां तथोच्छ्रयः॥५२॥
जङ्घाग्रे परिणाहस्तु अंगुलानि चतुर्दश।
जंघामध्ये परीणाहस्तथैवाष्टादशाङ्गुल॥५३॥
जानुमध्ये परीणाह एकविंशतिरङ्गुल।
जानूच्छ्रयोऽङ्गुलः प्रोक्तो मण्डलं तु त्रिरंगुलम्॥५४॥

The heel should be two fingers. The back thereof also of two fingers and one kalā greater than the heels. Two joints should be made in the thumb and three in the forefinger. The height of the thumb should be 1 finger and of the other fingers should be ½ a finger. The breadth of the ankles is 16 fingers in the middle and 14 fingers in the front and the breadth of the centre of the knees is 21 fingers, their height is 1 finger and their circumference should be three fingers.

ऊरुमध्ये परीणाहो ह्यष्टाविंशतिकाङ्गुलः।
एकत्रिंशोपरिष्टाच्च वृषणौ तु त्रिरङ्गुलौ॥५५॥
द्व्यंगुलं च तथा मेढ्रं परीणाहः षडंगुलः।
मणिबन्धादधो विद्यात्केशरेखास्तथैव च॥५६॥
मणिकोशपरीणाहश्चतुरंगुल इष्यते।
विस्तरेण भवेत्तद्वत्कटिरष्टादशांगुला॥५७॥

द्वाविंशति तथा स्त्रीणां स्तनौ च द्वादशांगुलौ।
नाभिमध्यपरीणाहो द्विचत्वारिंशदंगुल:॥५८॥
पुरुषे पञ्चपञ्चाशत्कट्यां चैव तु वेष्टनम्।
कक्षयोरुपरिष्टात्तु स्कन्धौ प्रोक्तौ षडंगुलौ॥५९॥
अष्टांगुलां तु विस्तारे ग्रीवां चैव विनिर्दिशेत्।
परीणाहे तथा ग्रीवां कला द्वादश निर्दिशेत्॥६०॥
आयामो भुजयोस्तद्वद्द्विचत्वारिंशदगुल:।
कार्यं तु बाहुशिखरं प्रमाणे षोडशांगुलम्॥६१॥
ऊर्ध्वं यद्वाहुपर्यन्तं विन्द्यादष्टांगुलं शतम्।
तथैकांगुलहीनं तु द्वितीयं पर्व उच्यते॥६२॥
बाहुमध्ये परीणाहो भवेदष्टादशांगुल:।
षोडशोक्त: प्रबाहुस्तु षट्कलोऽग्रकरो मत:॥६३॥
सप्तांगुलं करतलं पञ्च मध्यांगुली मता।
अनामिका मध्यमाया: सप्तभागेन हीयते॥६४॥
तस्यास्तु पञ्चभागेन कनिष्ठा परिहीयते।
मध्यमायास्तु हीना वै पञ्चभागेन तर्जनी॥६५॥
अंगुष्ठस्तर्जनीमूलादध: प्रोक्तस्तु तत्सम:।
अंगुष्ठपरीणाहस्तु विज्ञेयश्चतुरंगुल:॥६६॥
शेषाणामंगुलानां तु भागो भागेन हीयते।
मध्यमापर्वमध्यं तु अंगुलद्वयमायतम्॥६७॥
यवो यवेन सर्वासां तस्यास्तस्या: प्रहीयते।
अंगुष्ठपर्वमध्यं तु तर्ज्जन्या सदृशं भवेत्॥६८॥
यवद्वयाधिकं तद्वदग्रपर्व उदाहृतम्।
पूर्वार्द्धे तु नखान्विद्यादंगुलीषु समन्तत:॥६९॥
स्निग्धं श्लक्ष्णं प्रकुर्वीत ईषद्रक्तं तथाग्रत:।
निम्नपृष्ठं भवेन्मध्ये पार्श्वत: कलयोच्छ्रितम्॥७०॥
तथैव केशवल्लीयं स्कन्धोपरि दशांगुला।
स्त्रिय: कार्यास्तु तन्वङ्ग्य: स्तनोरुजघनाधिका:॥७१॥
चतुर्दशांगुलायाममुदरं नाम निर्दिशेत्।
नानाभरणसम्पन्ना: किंचिच्छ्लक्ष्णभुजास्तत:॥७२॥
किंचिद्दीर्घं भवेद्वक्रमलकावलिरुत्तमा।
नासा ग्रीवा ललाटं च सार्द्धमात्रं त्रिरंगुलम्॥७३॥
अध्यर्द्धांगुलविस्तार: शस्यतेऽधरपल्लव:।
अधिकं नेत्रयुग्मं तु चतुर्भागेन निर्दिशेत्।
ग्रीवावलिश्च कर्त्तव्या किंचिदर्द्धांगुलोच्छ्रया॥७४॥

The middle of the thighs should be 28 fingers and above of that they should be 31 fingers, the scrotum should be three fingers and the organ two fingers and 6 fingers in circumference and the marks of the hair should be made near the root of the organ. The pedestal of the organ should be 4 fingers in length. The length of the waist is 18 fingers, but if the Divine image be female it should be 22 fingers and the space between the breasts is to be of 12 fingers and the circumference of the portion at navel should be 42 fingers. If it be of a male the girdle should be made of 55 fingers. The shoulders should be six fingers and the thickness of the the neck should be 8 fingers and the length eight kalās and the length of the arms should be 42 fingers. The length of the arms should be 16 fingers, the top of the arm is to be of 12 fingers and the palm of the hand should be 5 fingers and the middle finger is to be of 5 fingers. The nameless finger is to be 1/7th less; the little finger 1/5th less than the middle finger and the ring finger, one-fifth less than the middle finger. The thumb is to be of four fingers. The joints of the middle finger are two fingers long. The joints of the thumb are like those of the ring finger and the upper joint should be made greater by two yavas. Nails should be made in half of the top joint which should be smooth, reddish and glossy. The back of the fingers should be somewhat round and the corners should be raised by one kalā. The hairs of the head should hang on the shoulders by 10 fingers. The limbs of the Goddesses should be made slender and shorter. The breasts, the thighs, the hips and loins, should be made bulky. The abdomen should be in a space of 14 fingers. All the images should be adorned well with the various kinds of nice ornaments in their arms, etc. Their necks should be somewhat longer and curved with excellent curls of hair.

The neck, nose and forehead are to be three fingers and a half, and the lower lip is to be of half a finger. The eyes should be more than ¼th of the lips. The ridge of the neck should be a little more than ½ a finger in height.

एवं नारीषु सर्वासु देवानां प्रतिमासु च।
नवतालमिदं प्रोक्तं लक्षणं पापनाशनम्॥७५॥

Thus the measurement of nine Tālas has been described for the images of the gods and goddesses. These signs are destructor of sins.

इति श्रीमात्स्ये महापुराणे देवार्च्चानुकीर्त्तने प्रमाणानुकीर्त्तनं
नामाष्टपञ्चाशदधिकद्विशततमोऽध्याय:॥२५८॥

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CHAPTER 259

The characteristics of the images of the Devas

सूत उवाच

अत: परं प्रवक्ष्यामि देवाकारान्विशेषत:।
दशाताल: स्मृतो रामो बलिवैरोचनिस्तथा॥१॥
वाराहो नारसिंहश्च सप्ततालस्तु वामन:।
मत्स्यकूर्मौ च निर्दिष्टो यथाशोभं स्वयम्भुवा॥२॥

Sūta said– "Now I shall tell you more minutely about the forms of the images of the different Devas. The image of Śrī Rāmacandra, Bali, the son of Virocana, Varāha and Narasiṁha should be of ten (10) tālas and that of Vāmana is to be of 7 tālas. The images of Matsya and Kūrma may be made of the dimensions that may appear fit to the devotee to make the image look beautiful.

अत: परं प्रवक्ष्यामि रुद्राद्याकारमुत्तमम्।
स पीनोरुभुजस्कन्धस्तप्तकांचनसप्रभ:॥३॥
शुक्लोऽर्करश्मिसंघातश्चन्द्राङ्कितजटो विभु:।
जटामुकुटधारी च द्व्यष्टवर्षाकृतिश्च स:॥४॥

"Now hear about the construction of the images of Śiva." The thighs of the images should be bulky and the arms and the shoulders should be of the colour of burnished gold. They should posses lustre like gold; His matted hairs should be like the rays of the Sun; His forehead is to be marked with the crescent of the Moon. He is to have a crown and His form should be like a youth of 16 years of age.

बाहू वारणहस्ताभौ वृत्तजंघोरुमण्डल:।
ऊर्ध्वकेशश्च कर्त्तव्यो दीर्घायतविलोचन:॥५॥
व्याघ्रचर्मपरीधान: कटिसूत्रत्रयान्वित:।
हारकेयूरसम्पन्नो भुजङ्गाभरणस्तथा॥६॥
बाहवश्चापि कर्त्तव्या नानाभरणभूषिता:।
पीनोरुगण्डफलक: कुण्डलाभ्यामलङ्कृत:॥७॥
आजानुलम्बबाहुश्च सौम्यमूर्त्ति: सुशोभन:।
खेटकं वामहस्ते तु खड्गं चैव तु दक्षिणे॥८॥
शक्तिं दण्डं त्रिशूलं च दक्षिणेषु निवेशयेत्।
कपालं वामपार्श्वे तु नागं खट्वाङ्गमेव च॥९॥
एकश्च वरदो हस्तस्तथाक्षवलयोऽपर:।
वैशाखस्थानकं कृत्वा नृत्याभिनयसंस्थित:॥१०॥

The arms should be like the hands (trunk) of an elephant, the thighs and ankles should be beautifully round, the hairs should be straight, the eyes should be broad and extended, the image should be represented to be wearing a tiger skin and a girdle of three strings should be made round the waist. Then the image should be decorated with garlands, necklaces, armlets and serpents. The cheeks should be represented fatty and earrings should be placed in the ears. The hands should be made long enough to reach the knees and the general appearance should be serene and peaceful. Khetaka (sword) should be placed in the left hand and axe in His right hand; trident, Śakti, staff should be placed on His right side. To the left of the image should be placed a skull, snake, and Khaṭvāṅga. When He is about to dance on His bull, He has two hands. With His one hand he bestows boons; with the other he holds, armlets (or Rudrākṣa should be placed in the other hand). The image should be made in the peculiar posture to appear as if the Lord was witnessing a dance.

नृत्यन् दशभुजः कार्यो गजचर्मधरस्तथा।
तथा त्रिपुरदाहे च बाहवः षोडशैव तु॥ ११॥
शंखं चक्रं गदा शार्ङ्गं घण्टा तत्राधिका भवेत्।
तथा धनुः पिनाकश्च शरो विष्णुमयस्तथा॥ १२॥

The image of Lord Śiva in the dancing posture should be made with ten arms wearing the hide of an elephant. His image representing the scene of the destruction of Tripura should be made with sixteen hands. Conch, quoit, club, bow, Dhanus, Pināka and Viṣṇu Sara (arrow) in His eight hands when He presents a form having eight hands.

चतुर्भुजोऽष्टबाहुर्वा ज्ञानयोगेश्वरो मतः।
तीक्ष्णनासाग्रदशनः करालवदनो महान्॥ १३॥
भैरवः शस्यते लोके प्रत्यायतनसंस्थितः।
न मूलायतने कार्यो भैरवस्तु भयङ्करः॥ १४॥
नारसिंहो वराहो वा तथान्येऽपि भयङ्कराः।
नाधिकाङ्गा न हीनाङ्गाः कर्त्तव्या देवताः क्वचित्॥ १५॥

The image of the Lord with 4 or 8 hands represents His Jñāna Yogeśvara form. The image of His Bhairava form should be made with an aquiline nose, sharp teeth and formidable appearance and can be placed in every house. The images of Bhairava, Narasiṁha and Varāha are also formidable; and these should never be placed in the Mūlāyatana (main dwelling-house).

स्वामिनं घातयेन्न्यूना करालवदना तथा।
अधिका शिल्पिनं हन्यात् कृशा चैवार्थनाशिनी॥ १६॥
कृशोदरी तु दुर्भिक्षं निर्मांसा धननाशिनी।
वक्रनासा तु दुःखाय संक्षिप्ताङ्गी भयङ्करी॥ १७॥
चिपिटा दुःखशोकाय अनेत्रा नेत्रनाशिनी।
दुःखदा हीनवक्त्रा तु पाणिपादकृशा तथा॥ १८॥

No image is to be made with lesser or greater number of limbs than usual. An image with some limb missing or one with a formidable appearance brings ruination on the owner; the one with limbs in excess destroys the sculptor; lean images devastate the riches the one with a lean and thin abdomen brings about famine; the one with less fleshy appearance ruins wealth; the one with a crooked nose brings about misery; the one with sparse limbs are terrible causes of misfortune and fear. The one with flat face and eyes causes grief and anguish, the blind image causes injury to the eyes, the one without a mouth or with decrepit limbs causes misery.

हीनाङ्गा हीनजङ्घा च भ्रमोन्मादकरी नृणाम्।
शुष्कवक्त्रा तु राजानं कटिहीना च या भवेत्॥ १९॥
पाणिपादविहीनो यो जायते मारके महान्।
जङ्घाजानुविहीना च शत्रुकल्याणकारिणी॥ २०॥

The one with defective limbs, especially without thighs, causes fear and madness, the one with a dried face or without waist troubles the king, the one void of hands and feet brings some epidemic, the one bereft of ankles and knees causes joy to the enemies.

पुत्रमित्रविनाशाय हीनवक्षःस्थला तु या।
सम्पूर्णावयवा या तु आयुर्लक्ष्मीप्रदा सदा॥ २१॥
एवं लक्षणमासाद्य कर्त्तव्यः परमेश्वरः।
स्तूयमानः सुरैः सर्वैः समन्ताद्दर्शयेद्भवम्॥ २२॥
शक्रेण नन्दिना चैव महापालेन शङ्करम्।
प्रणता लोकपालास्तु पार्श्वे तु गणनायकाः॥ २३॥

The one without a chest destroys sons and friends. The image complete in every way brings prosperity and long life. So the image of Lord Śiva should be made in full as described heretofore and all the Devas, Indra, Nandikeśvara, eight Lokapālas, Gaṇeśvara, should be located surrounding the image in a praying posture so that one can have a view of the Lord.

नृत्यद्भृङ्गिरिटिश्चैव भूतवेतालसंवृताः।
सर्वे हृष्टास्तु कर्त्तव्याः स्तुवन्तः परमेश्वरम्॥ २४॥

गन्धर्वविद्याधरकिन्नराणा-

मथाप्सरोगुह्यकनायकानाम्।
गणैरनेकैः शतशो महेन्द्रै-
र्मुनिप्रवीरैरपि नम्यमानम्॥ २५॥
धृताक्षसूत्रैः शतशः प्रवाल-
पुष्पोपहारप्रचयं ददद्भिः।
संस्तूयमानं भगवन्तमीड्यं
नेत्रत्रयेणामरमर्त्यपूज्यम्॥ २६॥

The devils, fiends and Vetālas should also be made in a dancing posture and praying before the Lord. All these images should have the appearance of infinite joy and absorbed in their devotion to the Lord. The image of the Lord should be made with three eyes, surrounded by the praying gandharvas, Vidyādharas, Kinnaras, nymphs, Guhyakas, attendants, sages etc., They all were wearing the garlands of Rudrākṣa and Pravala and offering the lots of flowers.

इति श्रीमात्स्ये महापुराणे प्रतिमालक्षणे
एकोनषष्ट्यधिकद्विशततमोऽध्यायः॥ २५९॥

* * *

CHAPTER 260

The forms of the images of the several Devas and their characteristics

सूत उवाच

अधुना सम्प्रवक्ष्यामि अर्द्धनारीश्वरं परम्।
अर्द्धेन देवदेवस्य नारीरूपं सुशोभनम्॥ १॥
ईशार्द्धे तु जटाभागे बालेन्दुकलया युतः।
उमार्द्धे चापि दातव्यौ सीमन्ततिलकावुभौ॥ २॥
वासुकिं दक्षिणे कर्णे वामे कुण्डलमादिशेत्।

Sūta said– "O Ṛṣis! I shall now tell you about the Ardhanārīśvara image." In the one-half of the image, in the plaited hair of the Lord, a crescent should be made and in the other half-portion of the body the image of the Goddess Pārvatī should be beautifully made. Here a partitions is to be made in the hair of the head and the tilaka (a sectarian mark on the forehead) is to be marked on the forehead.

बालिका चोपरिष्टात्तु कपालं दक्षिणे करे।
त्रिशूलं वापि कर्त्तव्यं देवदेवस्य शूलिनः॥ ३॥
वामतो दर्पणं दद्यादुत्पलं तु विशेषतः।
वामबाहुश्च कर्त्तव्यः केयूरवलयान्वितः॥ ४॥

In the right ear the serpent Vāsuki should be made and in the left one an ear-ring should be put on. In the right hand should be placed the skull or trident and in the left one, a mirror or a lotus. Garlands are to be suspended from His neck.

उपवीतं च कर्त्तव्यं मणिमुक्तामयं तथा॥ ५॥
स्तनभारं तथार्द्धे तु वामे पीनं प्रकल्पयेत्।
परार्द्धमुज्ज्वलं कुर्याच्छ्रोण्यर्द्धे तु तथैव च॥ ६॥

The left arm should be adorned with armlets, etc., and a sacred thread of pearl string or gems should be put in the proper place. A chubby breast and a bulky lip, should be made on the left hand side and a girdle should be put on the half part of the waist.

लिङ्गार्द्धमूर्ध्वगं कुर्याद् व्यालाजिनकृताम्बरम्।
वामे लम्बपरीधानं कटिसूत्रत्रयान्वितम्॥ ७॥
नानारत्नसमोपेतं दक्षिणे भुजगान्वितम्।
देवस्य दक्षिणं पादं पद्मोपरि सुसंस्थितम्॥ ८॥
किञ्चिदूर्ध्वं तथा वामं भूषितं नूपुरेण तु।
रत्नैर्विभूषितान् कुर्यादंगुलीष्वङ्गुलीयकान्॥ ९॥
सालक्तकं तथा पादं पार्वत्या दर्शयेत् सदा।
अर्द्धनारीश्वरस्येदं रूपमस्मिन्नुदाहृतम्॥ १०॥
उमामहेश्वरस्यापि लक्षणं श्रृणुत द्विजाः।
संस्थानं तु तयोर्वक्ष्ये लीलाललितविभ्रमम्॥ ११॥
चतुर्भुजं द्विबाहुं वा जटाभारेन्दुभूषणम्।
लोचनत्रयसंयुक्तमुमैकस्कन्धपाणिनम्॥ १२॥

Then in the half-portion of the body covered with tiger skin an organ should be made and the left part is to be covered with hanging cloth decked with various jewels and the right side is to be covered with serpents. The right foot of the Lord should be made to rest on a lotus and a little above that the left one should be adorned with gems and ornaments worn by ladies. The feet of the Goddess Pārvatī should always be made to appear dyed in myrtle (red lac dye). Such should be the image of the Lord and the Goddess blended into one. "Now hear about the location of their several limbs in their Līlā (sportive) forms."

दक्षिणेनोत्पलं शूलं वामे कुचभरे करम्।
द्वीपिचर्मपरीधानं नानारत्नोपशोभितम्॥ १३॥
सुप्रतिष्ठं सुवेषं च तथार्द्धेन्दुकृताननम्।
वामे तु संस्थिता देवी तस्योरौ बाहुगूहिता॥ १४॥
शिरोभूषणसंयुक्तैरलकैर्ललिताननना।
सबालिका कर्णवती ललाटतिलकोज्ज्वला॥ १५॥
मणिकुण्डलसंयुक्ता कर्णिकाभरणा क्वचित्।
हारकेयूरबहुला हरवक्त्रावलोकिनी॥ १६॥

The image of the Lord and Umā should be made either with 4 or 2 hands; the matted hair on the head are to be adorned with a crescent of the Moon having three eyes, with one hand resting on the right shoulder of Pārvatī, having trident and lotus on the right side; placing the left hand on the breast of the Goddess, wearing the tiger skin, decked with various jewels. The situation is charming and pleasant and half the face is adorned with semi-moon; the right hand of the Lord lies on the thigh of Umā. The Goddess Umā should be seated on the left side of the Lord. The head of the Goddess should be decorated with the usual ornaments and having nice tresses of hair, with Alakā and Tilakā, adorned with the beautiful ear-rings, armlets, and fondly looking at the face of the Lord.

वामांसं देवदेवस्य स्पृशन्ती लीलया ततः।
दक्षिणं तु बहिः कृत्वा बाहुं दक्षिणतस्तथा॥ १७॥
स्कन्धं वा दक्षिणे कुक्षौ स्पृशन्त्यंगुलजैः क्वचित्।
वामे तु दर्पणं दद्यादुत्पलं वा सुशोभनम्॥ १८॥
कटिसूत्रत्रयं चैव नितम्बे स्यात् प्रलम्बकम्।
जया य विजया चैव कार्त्तिकेयविनायकौ॥ १९॥
पार्श्वयोर्दर्शयेत्तत्र तोरणे गणगुह्यकान्।
माला विद्याधरां स्तद्वद्वीणावानप्सरोगणः॥ २०॥

Sportively touching the left side of the Lord, with Her left arm stretched, out and touching the abdomen of the Lord with Her fingers. A looking glass and a beautiful lotus, are to be placed on Her left side and a girdle is to be hung on the waist. On both the sides of the images of the Goddess should be placed the forms of Jayā, Vijayā, Svāmi Kārtika and Gaṇeśa; near the gateway should be placed the images of Guhyakas. The images of the Vidyādharas wearing garlands and the nymphs holding guitars in standing postures.

एतद्रूपमुमेशस्य कर्त्तव्यं भूतिमिच्छता।
शिवनारायणं वक्ष्ये सर्वपापप्रणाशनम्॥ २१॥

A man eager for prosperity should make such an image of Umā and Maheśvara. Now hear about the form of Śivanārāyaṇa, destructive of all sins.

वामार्द्धे माधवं विद्यादक्षिणे शूलपाणिनम्।
बाहुद्वयं च कृष्णस्य मणिकेयूरभूषितम्॥ २२॥
शङ्खचक्रधरं शान्तमारक्ताङ्गुलिविभ्रमम्।
चक्रस्थाने गदां वापि पाणौ दद्याद्गदाभृतः॥ २३॥
शङ्खं च वेतरे दद्यात्कट्यर्द्धं भूषणोज्ज्वलम्।
पीतवस्त्रपरीधानं चरणं मणिभूषणम्॥ २४॥

Nārāyaṇa should be made in the left half of the body and Lord Śiva in the right. Both the arms of Lord Viṣṇu should be decorated with jewels and armlets holding conch and quoit. The fingers should be reddish. Instead of quoit, club can be placed or conch can be placed on the opposite side. In the waist yellow cloth studded with white gems should be made to be worn. The feet should be adorned with the ornaments and gems.

दक्षिणार्द्धं जटाभारमर्द्धेन्दुकृतभूषणम्।

भुजङ्गहारवलयं वरदं दक्षिणं करम्॥ २५॥
द्वितीयं चापि कुर्वीत त्रिशूलवरधारिणम्।
व्यालोपवीतसंयुक्तं कट्यर्द्धं कृत्तिवाससम्॥ २६॥
मणिरत्नैश्च संयुक्तं पादं नागविभूषितम्।
शिवनारायणस्यैवं कल्पयेद्रूपमुत्तमम्॥ २७॥

The half of the right side of the body should be adorned with plaited hair and crescent, the right arm with armlets of serpents should be made in the posture of making a gift, the other one should be decorated with a trident, putting on a serpent in place of the sacred thread, wearing a tiger-skin and the two feet adorned with jewels and serpents. Such should be the image of Śiva and Nārāyaṇa blended into one.

महावराहं वक्ष्यामि पद्महस्तं गदाधरम्।
तीक्ष्णदंष्ट्राग्रघोणास्यं मेदिनीवामकूर्परम्॥ २८॥
दंष्ट्राग्रेणोद्धृतां दान्तां धरणीमुत्पलान्विताम्।
विस्मयोत्फुल्लवदनामुपरिष्टात्प्रकल्पयेत्॥ २९॥
दक्षिणं कटिसंस्थं तु करं तस्याः प्रकल्पयेत्।
कूर्मोपरि तथा पादमेकं नागेन्द्रमूर्द्धनि॥ ३०॥
संस्तूयमानं लोकेशैः समन्तात्परिकल्पयेत्।
नारसिंहं तु कर्त्तव्यं भुजाष्टकसमन्वितम्॥ ३१॥

Now I am describing to you the form of the Mahā Varāha. Lotus and club should be placed in the hands of Varāha, the teeth should be sharp and at the left elbow (knee) should be placed the world uplifted by the teeth from the Pātāla and which bears calmly everything on Her. His teeth are very sharp and face full of joy and wonder. Thus for the upper part, the right foot should be the turtle, the left foot on the hood of the Seṣa and his right hand is to be located on his left Śakti. All round the image should be made the images of the Lokapālas in praying postures. Now about the image of Nārasiṁha. The image of Nṛsiṁha should be made with eight hands.

रौद्रं सिंहाननं तद्वद्विदारितमुखेक्षणम्।
स्तब्धपीटसटाकर्णं दारयन्तं दितेः सुतम्॥ ३२॥
विनिर्गतान्त्रजालं च दानवं परिकल्पयेत्।
वमन्तं रुधिरं घोरं भ्रुकुटीवदनेक्षणम्॥ ३३॥

The altar or seat of Nṛsiṁha should be made formidable, his face terrible, the eyes should be split, the mane should be raised and the scene of ripping the breast of the demon Hiraṇyakaśipu with blood gushing from it, as well as the angry looks of the Lord should also be well depicted.

युध्यमानश्च कर्त्तव्यः क्वचित्करणबन्धनैः।
परिश्रान्तेन दैत्येन तर्ज्यमानो मुहुर्म्मुहुः॥ ३४॥
दैत्यं प्रदर्शयेत्तत्र खड्गखेटकधारिणम्।
स्तूयमानं तथा विष्णुं दर्शयेदमराधिपैः॥ ३५॥

The fight of the Lord Nṛsiṁha with the demon with His nails and His terrible form and the attacks of the latter made repeatedly should also be shown. At the same place the image of the demons armed with swords should also be made and the Lord is to be represented as frequently chastising the demons and the images of Indra and the other Devas in praying posture should be made near Nṛsiṁha.

तथा त्रिविक्रमं वक्ष्ये ब्रह्माण्डक्रमणोल्बणम्।
पादपार्श्वे तथा बाहुमुपरिष्टात्प्रकल्पयेत्॥ ३६॥
अधस्ताद्वामनं तद्वत्कल्पयेत्सकमण्डलुम्।
दक्षिणे छत्रिकां दद्यान्मुखं दीनं प्रकल्पयेत्॥ ३७॥

Now about the Vāmana form of the Lord striding the three worlds, as if pervading all the Universe. The upper portion of the image of Vāmana should be made with arms by the side of His legs raised upwards and the form of Vāmana holding a goblet in the left hand and a small umbrella in the right. This is to be represented in the lower part of the figure. The face of the Lord should be extremely meek and appealing.

श्रृङ्गारधारिणं तद्वद्बलिं तस्य च पार्श्वतः।
बन्धनं चास्य कुर्वन्तः गरुडं तस्य दर्शयेत्॥ ३८॥
मत्स्यरूपं तथा मत्स्यं कूर्मं कूर्माकृतिं न्यसेत्।
एवंरूपस्तु भगवान्कार्यो नारायणो हरिः॥ ३९॥

ब्रह्मा कमण्डलधरः कर्त्तव्यः स चतुर्मुखः।
हंसारूढः क्वचित्कार्यः क्वचिच्च कमलासनः॥४०॥

Near by should be made the image of Garuḍa holding the Śṛṅgāra. The image of Matsya should be in the form of a fish and that of Kūrma in that of a turtle. The image of Lord Brahmā should be made with four heads holding a kamaṇḍalu in one hand. He should be made riding on a swan or seated on a lotus, as the case may be.

वर्णतः पद्मगर्भाभश्चतुर्बाहुः शुभेक्षणः।
कमण्डलुं वामकरे स्रुवं हस्ते तु दक्षिणे॥४१॥
वामे दण्डधरं तद्वत्स्रुवं चापि प्रदर्शयेत्।
मुनिभिर्देवगन्धर्वैः स्तूयमानं समन्ततः॥४२॥
कुर्वाणमिव लोकस्त्रीञ्छुक्लाम्बरधरं विभुम्।
मृगचर्मधरं चापि दिव्ययज्ञोपवीतिनम्॥४३॥

The complexion should be reddish, like the bed of the lotus, with four hands, five faces, holding a kamaṇḍalu in the left hand, sacrificial ladle in the right and a staff and Śruva in the left and right of the other set of hands and with the Devas, seers, Gandharvas praying all round Him. He should be represented as engaged in the work of creation, wearing white rainments, deer skin and a sacred thread.

आज्यस्थालीं न्यसेत्पार्श्वे वेदांश्च चतुरः पुनः।
वामपार्श्वेऽस्य सावित्रीं दक्षिणे च सरस्वतीम्॥४४॥
अग्रे च ऋषयस्तद्वत्कार्याः पैतामहे पदे।
कार्त्तिकेयं प्रवक्ष्यामि तरुणादित्यसप्रभम्॥४५॥
कमलोदरवर्णाभं कुमारं सुकुमारकम्।
दण्डकैश्चरिकैर्युक्तं मयूरवरवाहनम्॥४६॥

To the right of the image should be located the site for Homa with ghee, etc., and the four Vedas, and the left should be placed the image of Sāvitri and on the right that of Sarasvatī. The Ṛṣis should be placed in front of the Lord. Now about the image of Kārtikeya. The image of Svāmi Kārtika should be made with a youthful appearance illustrious like the newly risen sun, of the hue of a lotus, holding a staff and a deer-skin, having a peacock for His conveyance.

स्थापयेत्स्वेष्टनगरे भुजान्द्वादश कारयेत्।
चतुर्भुजः खर्वटे स्याद्वने ग्रामे द्विबाहुकः॥४७॥

The image of Svāmi Kārtika with twelve hands should be placed in His newly chosen city, with 4 hands in a small town and the one with 2 hands in a forest or a small village.

शक्तिः पाशस्तथा खड्गः शरः शूलं तथैव च।
वरदश्चैकहस्तः स्यादथ चाभयदो भवेत्॥४८॥
एते दक्षिणतो ज्ञेयाः केयूरकटकोज्ज्वलाः।

In the right hand decorated with a golden armlet should be placed a javelin, a noose, a sword, an arrow and a trident and the other hand should be left blank, but in the posture of offering some gift and holding out the idea "No fear."

धनुःपताकामुष्टिश्च तर्जनी तु प्रसारिता॥४९॥
खेटकं ताम्रचूडं च वामहस्ते तु शस्यते।
द्विभुजस्य करे शक्तिर्वामे स्यात्कुक्कुटोपरि॥५०॥
चतुर्भुजे शक्तिपाशौ वामतो दक्षिणे त्वसिः।
वरदोऽभयदो वापि दक्षिणः स्यात्तुरीयकः॥५१॥

All the arms, arrow and legs, fist, pointed, ring-fingers and other ornaments and a sword should be made in the left hand. The two-armed figure is to have a Śakti in His right hand and the left hand resting on the peacock. The one with 4 hands should be made with a noose and a javelin in the left hand and Varadobhaya in the right hand.

विनायकं प्रवक्ष्यामि गजवक्त्रं त्रिलोचनम्।
लम्बोदरं चतुर्बाहुं व्यालयज्ञोपवीतिनम्॥५२॥
ध्वस्तकर्णं बृहत्तुण्डमेकदंष्ट्रं पृथूदरम्।
स्वदन्तं दक्षिणकरे उत्पलं चापरे तथा॥५३॥
मोदकं परशुं चैव वामतः परिकल्पयेत्।
बृहत्त्वात्क्षिप्तवदनं पीनस्कन्धांघ्रिपाणिकम्॥५४॥

युक्तं तु ऋद्धिबुद्धिभ्यामधस्तान्मूषकान्वितम्।

Now about the image of Gaṇeśa; the face of Gaṇeśa should have the trunk of an elephant, with three eyes, four arms, huge stomach, ears like those of an elephant, wearing a sacred thread, one large and long tusk holding with his right hand, a lotus and above a ball of sweet and with his left hand a battle axe and a ball of sweet, with extensive shoulders and huge arms and feet full of bliss, riding a mouse. He is the owner of Riddhi (success, prosperity) and Buddhi (intelligence).

कात्यायन्या: प्रवक्ष्यामि रूपं दशभुजं तथा॥५५॥
त्रयाणामपि देवानामनुकारानुकारिणीम्।
जटाजूटसमायुक्तामर्द्धेन्दुकृतशेखराम्॥५६॥
लोचनत्रसंयुक्तां पूर्णेन्दुसदृशाननाम्।
अतसीपुष्पवर्णाभां सुप्रतिष्ठां सुलोचनाम्॥५७॥
नवयौवनसम्पन्नां सर्वाभरणभूषिताम्।
सुचारुदशनां तद्वत्पीनोन्नतपयोधराम्॥५८॥

The image of the Goddess Kātyāyanī should be made of ten hands and as holding the weapons that are seen in the hands of Brahmā, Viṣṇu and Śiva; with matted hair on Her head and a crescent with three eyes, face like the moon, shining like the ātasi flower, having beautiful eyes, youthful in appearance, adorned with all the ornaments, having fine teeth and full breasts; standing with Her body curved in three directions.

त्रिभङ्गस्थानसंस्थानां महिषासुरमर्दिनीम्।
त्रिशूलं दक्षिणे दद्यात्खङ्गं चक्रं क्रमादध:॥५९॥
तीक्ष्णबाणं तथा शक्तिं वामतोऽपि निबोधत।
खेटकं पूर्णचापं च पाशमङ्कुशमेघ च॥६०॥
घण्टां वा परशुं वापि वामत: सन्निवेशयेत्।
अधस्तान्महिषं तद्वद्विशिरस्कं प्रदर्शयेत्॥६१॥
शिरश्छेदोद्भवं तद्वद्दानवं खङ्गपाणिनम्।
हृदि शूलेन निर्भिन्नं निर्यदन्त्रविभूषितम्॥६२॥
रक्तरक्तीकृताङ्गं च रक्तविस्फुरितेक्षणम्।
वेष्टितं नागपाशेन भ्रुकुटीभीषणाननम्॥६३॥
सपाशवामहस्तेन धृतकेशं च दुर्गया।
वमद्रुधिरवक्त्रं च देव्या: सिंहं प्रदर्शयेत्॥६४॥
देव्यास्तु दक्षिणं पादं समं सिंहोपरि स्थितम्।
किञ्चिदूर्ध्वं तथा वाममङ्गुष्ठं महिषोपरि॥६५॥
स्तूयमानं च तद्रूपममरै: सन्निवेशयेत्।

The Destroyer of Mahiṣāsura, armed with a quoit, a trident, sharp pointed arrows, a javelin, holding a sword, a bow, a noose, a goad, a bell, a battle axe in the left hands. Below Her image should be made the figure of the monster Mahiṣāsura with his severed head, holding a sword in one hand, soaked in blood, ferocious looking, tied in the noose, ejecting blood, his breast being pierced by the javelin of the Devī and his intestines coming out. The conveyance of the Goddess in the form of a lion should also be made. The right foot of the Goddess should be placed on the back of the lion and the toe of the left foot should be made touching the body of Mahiṣāsura. Mahiṣa is made as encircled by a snake and Devī as holding the hair of the Demon with Her left hand. Such a form of the Goddess should be made and Devas should be placed all round in praying posture.

इदानीं सुरराजस्य रूपं वक्ष्ये विशेषत:॥६६॥
सहस्रनयनं देवं मत्तवारणसंस्थितम्।
पृथूरुवक्षोवदनं सिंहस्कन्धं महाभुजम्।॥६७॥
किरीटकुण्डलधरं पीवरोरुभुजेक्षणम्।
वज्रोत्पलधरं तद्वन्नानाभरणभूषितम्॥६८॥
पूजितं देवगन्धर्वैरप्सरोगणसेवितम्।
छत्रचामरधारिण्य: स्त्रिय: पार्श्वे प्रदर्शयेत्॥६९॥
सिंहासनगतं चापि गन्धर्वगणसंयुतम्।
इन्द्राणीं वामतश्चास्य कुर्यादुत्पलधारिणीम्॥७०॥

Now about the image of Indra : the image of Indra should be made with a thousand eyes riding on an infuriated elephant with extensive thigh, chest and face, shoulders broad like those of a lion, having long and mighty arms, holding a thunderbolt and lotus, wearing a coronet and a couple of ear-rings, having beautiful eyes, armed with a club, adorned with various ornaments, adored by the Devas, the Gandharvas and the nymphs, surrounded by a retinue of lady attendants, each holding an umbrella and waiving cāmara, seated on a throne with Indrāṇī on his left holding a lotus in Her hand.

इति श्रीमात्स्ये महापुराणे प्रतिमालक्षणे
षष्ट्यधिकद्विशततमोऽध्यायः॥ २६०॥

* * *

CHAPTER 261

The forms of Gods, etc.

सूत उवाच

प्रभाकरस्य प्रतिमामिदानीं शृणुत द्विजाः।
रथस्थं कारयेद्देवं पद्महस्तं सुलोचनम्॥ १॥

Sūta said– The image of the Sun should be made with beautiful eyes, seated in a chariot and holding a lotus.

सप्ताश्वं चैकचक्रं च रथं तस्य प्रकल्पयेत्।
मुकुटेन विचित्रेण पद्मगर्भसमप्रभम्॥ २॥

There should be seven horses and one cakra (wheel) in the chariot of the Sun and a coronet beaming red should be placed on His head.

नानाभरणभूषाभ्यां भुजाभ्यां धृतपुष्करम्।
स्कन्धस्थे पुष्करे ते तु लीलयैव धृते सदा॥ ३॥
चोलकच्छन्नवपुषं क्वचिच्चित्रेषु दर्शयेत्।
वस्त्रयुग्मसमोपेतं चरणौ तेजसा वृतौ॥ ४॥
प्रतीहारौ च कर्त्तव्यौ पार्श्वयोर्दण्डिपिङ्गलौ।
कर्त्तव्यौ खड्गहस्तौ तौ पार्श्वयोः पुरुषावुभौ॥ ५॥

He should be decorated well with ornaments and the two hands holding blue lotuses, the latter should also be placed on His shoulders as if in a sport. His body should be shown covered with a bodice and two pieces of cloth. The feet should be made brilliant. Two other figures named Daṇḍī and Piṅgala should be placed as guards with sword in their hands.

लेखनी कृतहस्तं च पार्श्वे धातारमव्ययम्।
नानादेवगणैर्युक्तमेवं कुर्याद्दिवाकरम्॥ ६॥

Somewhere close to the image of the Sun an image of Brahmā should also be made holding a pen. The image of the Sun should be surrounded by a number of Devas.

अरुणः सारथिश्चास्य पद्मिनीपत्रसन्निभः।
अश्वौ सुवलयग्रीवा वन्तस्थौ तस्य पार्श्वयोः॥ ७॥
भुजङ्गरज्जुभिर्बद्धाः सप्ताश्वा रश्मिसंयुताः।
पद्मस्थं वाहनस्थं वा पद्महस्तं प्रकल्पयेत्॥ ८॥
वह्नेस्तु लक्षणं वक्ष्ये सर्वकामफलप्रदम्।
दीप्तं सुवर्णवपुषमर्द्धचन्द्रासने स्थितम्॥ ९॥
बालार्कसदृशं तस्य वदनं चापि दर्शयेत्।
यज्ञोपवीतिनं देवं लम्बकूर्च्चधरं तथा॥ १०॥
कमण्डलुं वामकरे दक्षिणे त्वक्षसूत्रकम्।
ज्वालावितानसंयुक्तमजवाहनमुज्ज्वलम्॥ ११॥

Aruṇa, the charioteer of the Sun, is resplendent like the lotus leaves and the horses nice and with long necks and well decked are to be on His either side. They should also be properly held by reins of snakes. The seven horses yoked to the chariot of the Sun should be tied together with the string of the serpent. The image of the Sun should thus be made either seated in the chariot or on the lotus and holding a lotus. The image of Agni, the bestower of all desires, should be made shining like gold seated on a throne looking like crescent, having the face like that of the Sun, wearing a sacred thread and holding a pendant Kūrcca (bunch) with broad shoulders, holding a Kamaṇḍalu in the left hand and a rosary of beads in the right. A shining canopy [over its head] should also be made and also the conveyance of goat.

कुण्डस्थं वापि कुर्वीत मूर्ध्नि सप्तशिखान्वितम्।
तथा यमं प्रवक्ष्यामि दण्डपाशधरं विभुम्॥ १२॥

महामहिषमारूढं कृष्णाञ्जनचयोपमम्।
सिंहासनगतं चापि दीप्ताग्निसमलोचनम्॥ १३॥
महिषाश्चित्रगुप्तश्च करालः किङ्करास्तथा।
समन्ताद्दर्शयेत्तस्य सौम्यासौम्यान्सुरासुरान्॥ १४॥

Or he is to have seven heads with seven burning rays and He is to be placed in the kuṇḍa (sacrificial pit). The image of Dharmarāja should be made holding a mace and a noose, riding a huge buffalo black like soot and seated on a throne, with eyes sparkling like fire. Round His image should be made the images of Citragupta, some formidable attendants, groups of quiet and formidable Demons and the great buffalo.

राक्षसेन्द्रं तथा वक्ष्ये लोकपालं च नैर्ऋतम्।
नरारूढं महामायं रक्षोभिर्बहुभिर्वृतम्॥ १५॥
खड्गहस्तं महानीलं कज्जलाचलसन्निभम्।
नरयुक्तविमानस्थं पीताभरणभूषितम्॥ १६॥
वरुणं च प्रवक्ष्यामि पाशहस्तं महाबलम्।
शङ्खस्फटिकवर्णाभं सितहाराम्बरावृतम्॥ १७॥
झषासनगतं शान्तं किरीटाङ्गदधारिणम्।
वायुरूपं प्रवक्ष्यामि धूम्रं तु मृगवाहनम्॥ १८॥
चित्राम्बरधरं शान्तं युवानं कुञ्चितभ्रुवम्।
मृगाधिरूढं वरदं पताकाध्वरसंयुतम्॥ १९॥
कुबेरं च प्रवक्ष्यामि कुण्डलाभ्यामलंकृतम्।
महोदरं महाकायं निध्यष्टकसमन्वितम्॥ २०॥
गुह्यकैर्बहुभिर्युक्तं धनव्ययकरैस्तथा।
हारकेयूररचितं सिताम्बरधरं सदा॥ २१॥
गदाधरं च कर्त्तव्यं वरदं मुकुटान्वितम्।
नरयुक्तविमानस्थमेवंरीत्या च कारयेत्॥ २२॥
तथैवेशं प्रवक्ष्यामि धवलं धवलेक्षणम्।
त्रिशूलपाणिनं देवं त्र्यक्षं वृषगतं प्रभुम्॥ २३॥

The image of Nairṛta Lokapāla, the Lord of the Rākṣasas, should be made riding on a human being followed by a band of demons, armed with a sword, resplendent like a mountain of soot, wearing yellow robes decked with ornaments and having a chariot drawn by men. The image of Lord Varuṇa should be made holding a noose in his hand, looking courageous, having a colour white as a crystal, wearing white apparel, riding a fish, peaceful in appearance, adorned with armlets and a coronet. The image of Vāyu should be made seated on a deer, smoky in complexion, nicely dressed looking quite young with knitted brows, adorned with banners, granting boons. The image of Kubera should be made wearing ear-rings, with a huge form and a huge abdomen having a huge store of pelf and eight Nidhis surrounded by a number of attendants, Guhyakas adorned with armlets, etc., wearing white dress and a coronet, seated on a Vimāna drawn by men and giving wealth. He is holding a club in one hand and with the other hand He is holding out the idea of "No fear." The image of Lord Iśāna should be made white with white eyes, armed with a trident, having three eyes, riding on a bull.

मातृणां लक्षणं वक्ष्ये यथावदनुपूर्वशः।
ब्रह्माणी ब्रह्मसदृशी चतुर्वक्त्रा चतुर्भुजा॥ २४॥
हंसाधिरूढा कर्त्तव्या साक्षसूत्रकमण्डलुः।
महेश्वरस्य रूपेण तथा माहेश्वरी मता॥ २५॥
जटामुकुटसंयुक्ता वृषस्था चन्द्रशेखरा।
कपालशूलखट्वावरदाढ्या चतुर्भुजा॥ २६॥

The images of the different Mātṛkās should be made according to the forms of their respective Lords, viz.,– the image of Brahmāṇī should be seated on a crane having a Kamaṇḍalu and a rosary with four heads and four arms, Māheśvarī should similarly be made according to the resemblance of Maheśvara. She should have matted hairs, seated on a bull with Her forehead adorned with a crescent, armed with a sword and holding a skull, trident, khatvaṅga, having 4 hands.

कुमाररूपा कौमारी मयूरवरवाहना।
रक्तवस्त्रधरा तद्वच्छूलशक्तिधरा मता॥ २७॥
हारकेयूरसम्पन्ना कृकवाकुधरा तथा।
वैष्णवी विष्णुसदृशी गरुडे समुपस्थिता॥ २८॥
चतुर्बाहुश्च वरदा शङ्खचक्रगदाधरा।
सिंहासनगता वापि बालकेन समन्विता॥ २९॥

The image of Kaumārī should be made of the form of Kārtika riding on a peacock, dressed in red, armed with a trident and a javelin, adorned with armlets, garlands, holding a cock in Her hand. The image of Vaiṣṇavī should be made with 4 hands, riding on Garuḍa holding a conch, a quoit, a club, etc., seated on a throne, having a child.

वाराहीं च प्रवक्ष्यामि महिषोपरिसंस्थिताम्।
वराहसदृशी देवी शिरश्चामरधारिणी॥ ३०॥
गदाचक्रधरा तद्वद्दानवेन्द्रविनाशिनी।
इन्द्राणीमिन्द्रसदृशीं वज्रशूलगदाधराम्॥ ३१॥
गजासनगतां देवी लोचनैर्बहुभिर्वृताम्।
तप्तकाञ्चनवर्णाभां दिव्याभरणभूषिताम्॥ ३२॥

Now I explain about the Goddess Vārāhī, riding on a buffalo, armed with a club, a quoit with a chowrie over Her head. The image of Indrāṇī should be made like Indra armed with a bolt, a club and trident riding on an elephant, having many eyes, holding a keen sword, adorned with various divine ornaments and of the colour of burnished gold.

तीक्ष्णखड्गधरां तद्वद्वक्ष्ये योगेश्वरीमिमाम्।
दीर्घजिह्वामूर्ध्वकेशीमस्थिखण्डैश्च मण्डिताम्॥ ३३॥
दंष्ट्राकरालवदनां कुर्याच्चैव कृशोदरीम्।
कपालमालिनी देवीं मुण्डमाला विभूषिताम्॥ ३४॥
कपालं वामहस्ते तु मांसशोणितपूरितम्।
मस्तिष्काक्तं च बिभ्राणां शक्तिकां दक्षिणे करे॥ ३५॥
गृध्रस्था वायसस्था वा निर्मांसा विनतोदरी।
करालवदना तद्वत्कर्त्तव्या सा त्रिलोचना॥ ३६॥

The image of Yogeśvarī should be made with a long tongue, hair, standing on their end adorned with pieces of bones, having a set of ferocious teeth, slender waist, wearing a garland of skulls and heads covered with flesh and blood, holding a head in the left hand, soaked in a fatty liquid, holding a Śakti in the right hand, riding on a vulture or a crow, lean, with a scanty stomach, having a ferocious appearance. She has three eyes.

चामुण्डा बद्धघण्टा वा द्वीपिचर्मधरा शुभा।
दिग्वासा: कालिका तद्वद्रासभस्था कपालिनी॥ ३७॥
सुरक्तपुष्पाभरणा वर्द्धनीध्वजसंयुता।
विनायकं च कुर्वीत मातृणामन्तिके सदा॥ ३८॥

When she assumes the form of Cāmuṇḍā, she is to wear tiger skin having a bell in the hand. When the assumes the form of Kālikā she is represented as riding on an ass, holding a skull, undressed, adorned with red flowers and banners with Vardhanī. The image of Ganeśa should be made near the images of these Mātṛkās.

वीरेश्वरश्च भगवान् वृषारूढो जटाधर:।
वीणाहस्तस्त्रिशूली च मातृणामग्रतो भवेत्॥ ३९॥

The image of Bhagavān Vīreśvara should be placed in front of the images of the Mātṛkās, it should be on a bull, having plaited hairs, holding Vīṇa and trident in a standing posture.

श्रियं देवीं प्रवक्ष्यामि नवे वयसि संस्थिताम्।
सुयौवनां पीनगण्डां रक्तौष्ठीं कुञ्चितभ्रुवम्॥ ४०॥
पीनोन्नतस्तनतटां मणिकुण्डलधारिणीम्।
सुमण्डलं मुखं तस्या: शिर: सीमन्तभूषणम्॥ ४१॥
पद्मस्वस्तिकशङ्खैर्वा भूषितां कुण्डलालकै:।
कञ्चुकाबद्धगात्री च हारभूषौ पयोधरौ॥ ४२॥
नागहस्तोपमौ बाहू केयूरकटकोज्ज्वलौ।
पद्मं हस्ते प्रदातव्यं श्रीफलं दक्षिणे भुजे॥ ४३॥
मेखलाभरणां तद्वत् तप्तकाञ्चनसप्रभाम्।
नानाभरणसम्पन्नां शोभनाम्बरधारिणीम्॥ ४४॥

The image of Śrī Devi Laksmi should be

made with a very youthful appearance, having thick cheeks, red lips, knitted brows, with thick and raised breasts, adorned with jewels and ear-rings, with a round face, wearing head ornaments and lotus, having conch, and beautiful separated tresses of hair, adorned with garlands, armlets, having arms like the trunk of an elephant holding a lotus in the left hand, the fruit of a wood apple tree in the right, adorned with a lotus, a svastik, a conch, earrings and Alaka; breast covered with a bodice and wearing a necklace; with a girdle of bells, shining like gold, dressed in fine robes.

पार्श्वे तस्याः स्त्रियः कार्याश्चामरव्यग्रपाणयः।
पद्मासनोपविष्टा तु पद्मसिंहासनस्थिता॥४५॥
करिभ्यां स्नाप्यमानासौ भृङ्गराभ्यामनेकशः।
प्रक्षालयन्तौ करिणौ भृङ्गराभ्यां तथापरौ॥४६॥
स्तूयमाना च लोकेशैस्तथा गन्धर्वगुह्यकैः।
तथैव यक्षिणी कार्या सिद्धासुरनिषेविता॥४७॥

Close by the image should be made the images of two female attendants holding cāmaras in their hands. The Goddess should be seated on a lotus-bed surrounded by the buzzing black bees and bathed by a couple of elephants with vases, prayed by the Gandharvas, Guhyakas. Similarly should be made the image of Yakṣiṇī prayed by the Gods and placed close to the Lakṣmī Devī.

पार्श्वयोः कलशौ तस्यास्तोरणे देवदानवाः।
नागाश्चैव तु कर्त्तव्याः खड्गखेटकधारिणः॥४८॥

Near Her image should be placed two vases. The images of the Gods and the demons armed with swords as well as of the serpents should be made close by.

अधस्तात् प्रकृतिस्तेषां नाभेरूर्ध्वं तु पौरुषी।
फणाश्च मूर्ध्नि कर्त्तव्यो द्विजिह्वा बहवः समाः४९॥
पिशाचा राक्षसाश्चैव भूतवेतालजातयः।
निर्मांसाश्चैव ते सर्वे रौद्रा विकृतरूपिणः॥५०॥

The lower parts of the serpents should be like (Prakṛti) those of the natural serpents and the upper part is to be represented Pauruṣī and hoods on the head. They have each a pair of tongues. Many demons, Rākṣasas, Bhūtas and Vetālas should be made to reside at the gateway of Lakṣmī Devī. They are without flesh, terrible and hideous looking.

क्षेत्रपालश्च कर्त्तव्यो जटिलो विकृताननः।
दिग्वासा जटिलस्तद्वच्छ्वगोमायुनिषेवितः॥५१॥
कपालं वामहस्ते तु शिरः केशसमावृतम्।
दक्षिणे शक्तिकां दद्यादसुरक्षयकारिणीम्॥५२॥

The images of Kṣetrapālas should be made with plaited hair, formidable in appearance, undressed, surrounded by dogs and jackals, holding a head covered with the hair in the left hand, a javelin in the right to destroy the demons.

अथातः सम्प्रवक्ष्यामि द्विभुजं कुसुमायुधम्।
पार्श्वे चाश्वमुखं तस्य मकरध्वजसंयुतम्॥५३॥

Now I shall tell you about the icon of Cupid which should be made with two hands and close to it should be located the head of a horse with the flag of a Makara (crocodile).

दक्षिणे पुष्पबाणं च वामे पुष्पमयं धनुः।
प्रीतिः स्याद्दक्षिणे तस्य भोजनोपस्करान्विता॥५४॥
रतिश्च वामपार्श्वे तु शयनं सारसान्वितम्।
पटश्च पटहश्चैव खरः कामातुरस्तथा॥५५॥
पार्श्वतो जलवापी च वनं नन्दनमेव च।
सुशोभनश्च कर्त्तव्यो भगवान् कुसुमायुधः॥५६॥
संस्थानमीषद्वक्रं स्याद्विस्मयस्मितवक्त्रकम्।

A floral arrow should be located in the right hand of Cupid and a floral bow in the left one. To the right should be made the image of Prīti holding all kinds of victuals and to the left should be made Ratī in a reposing posture having a bed and a crane. The drums and the figure of a donkey passionate with sexual desire, wells and Nandana garden should also be made. Near by should also be made a pleasure grove with a pool of water reached by nice steps. The god Cupid is very well dressed and his posture is somewhat bent.

एतदुद्देशतः प्रोक्तं प्रतिमालक्षणं मया।
विस्तरेण न शक्नोति बृहस्पतिरपि द्विजाः॥ ५७॥

I have just given you a rough idea of the iconography. O twice-born! It is indeed very difficult to explain in detail even by Bṛhaspati also.

इति श्रीमात्स्ये महापुराणे देवताच्र्चानुकीर्त्तने प्रतिमालक्षणं
नामैकषष्ट्यधिकद्विशततमोऽध्यायः॥ २६१॥

* * *

CHAPTER 262

The pedestals on which the Gods are placed

सूत उवाच

पीठिकालक्षणं वक्ष्ये यथावदनुपूर्वशः।
पीठोच्छ्रायं यथावच्च भागान्षोडश कारयेत्॥ १॥

Sūta said– "Now I shall tell you about the pedestals of the different idols." The pedestal should be divided into sixteen parts.

भूमावेकः प्रविष्टः स्याच्चतुर्भिर्जगती मता।
वृत्तो भागस्तथैकः स्याद्वृत्तः पटलभागतः॥ २॥
भागैस्त्रिभिस्तथा कण्ठः कण्ठपट्टस्त्रिभागतः।
भागाभ्यामूर्ध्वपट्टश्च शेषभागेन पट्टिका॥ ३॥

The first part should be put underground. Above that, the earth should be taken in 4 parts. Afterwards the round part should be covered with a coating. Then the neck of the pedestal should be made in three parts and the throne should be made in the other three parts. The next four parts are known as Jagatī; the next one part is termed Vṛtta; the next one is Paṭala or Vṛtta; above it three parts are denominated Kaṇṭha; next two parts are named Urdhapaṭṭa; and the last part is Paṭṭikā.

प्रविष्टं भागमेकैकं जगती यावदेव तु।
निर्गमस्तु पुनस्तस्य यावद्वै शेषपट्टिका॥ ४॥
वारिनिर्गमनार्थं तु तत्र कार्यः प्रणालकः।
पीठिकानां तु सर्वासामेतत्सामान्यलक्षणम्॥ ५॥

The first five parts up to Jagatī are embedded within the earth; the other parts up to Paṭṭikā are above the ground and on the uppermost part Paṭṭikā, a passage is to be made for the outlet of water. This is the general characteristic of all the pedestals.

विशेषान्देवताभेदाच्छृणुध्वं द्विजसत्तमाः।
स्थण्डिला वाथ वापी वा यक्षी वेदी च मण्डला॥ ६॥
पूर्णचन्द्रा च वज्रा च पद्मा वार्द्धशशी तथा।
त्रिकोणा दशमी तासां संस्थानं वा निबोधत॥ ७॥

The following are the ten different kinds of seats for different Devatas viz.– (1) Sthaṇḍilā, (2)Vāpī, (3) Yakṣī, (4) Vedī, (5) Maṇḍalā (6) Pūrṇacandrā, (7) Vajrā, (8) Padmā, (9) Ardhaśaśī, (10) Trikoṇā.

स्थण्डिला चतुरस्रा तु वर्ज्जिता मेखलादिभिः।
वापी द्विमेखला ज्ञेया यक्षी चैव त्रिमेखला॥ ८॥
चतुरस्रायता वेदी न तां लिङ्गेषु योजयेत्।
मण्डला वर्त्तुला या तु मेखलाभिर्गणप्रिया॥ ९॥

Sthaṇḍilā is the one that is without any girdle or circular boundary and is square-shaped. Vāpī has two girdles, Yakṣī has three girdles. The Vedī is rectangular.

रक्ता द्विमेखला मध्ये पूर्णचन्द्रा तु सा भवेत्।
मेखलात्रयसंयुक्ता षडस्रा वज्रिका भवेत्॥ १०॥

Pūrṇacandrā has two girdles variously coloured, Vajrikā has six corners and three girdles.

षोडशास्रा भवेत्पद्मा किंचिद्ध्रस्वा तु मूलतः।
तथैव धनुषाकारा सार्द्धचन्द्रा प्रशस्यते॥ ११॥

Padmā has sixteen corners and it is shorter below. Ardhaśaśī is like a bow.

त्रिशूलसदृशी तद्वत्त्रिकोणा ह्यूर्ध्वतो मता।
प्रागुदक्प्रवणा तद्वत् प्रशस्ता लक्षणान्विता॥ १२॥

Trikoṇā is triangular in shape like the upper part of a trident. The one that is lower towards the east and the north is said to be somewhat sloping and extended and endowed with auspicious signs.

परिवेषं त्रिभागेन निर्गमं तत्र कारयेत्।
विस्तारं तत्प्रमाणं च मूले चाग्रे तथोर्ध्वतः॥ १३॥
जलमार्गश्च कर्त्तव्यस्त्रिभागेन सुशोभनः।
लिङ्गस्यार्द्धविभागेन स्थौल्येन समधिष्ठिता॥ १४॥

The three parts of the circumference should be outside and outlet for water should also be made there and at the base, front and top, there should be space equal to that amount and there a good outlet for water should be made; and half of the Phallus should be made thick.

मेखला तस्त्रिभागेन खातं चैव प्रमाणतः।
अथवा पादहीनं तु शोभनं कारयेत्सदा॥ १५॥

Then the girdle is to made of a dimension of the three parts of the Liṅga or the girdle should be without any foot. Only the prescribed limit should be dug or it should be artistically made without any division.

उत्तरस्थं प्रणालं च प्रमाणादधिकारयेत्।
स्थण्डिलायामथारोग्यं धनं धान्यं च पुष्कलम्॥ १६॥

To the north a channel should be made a little bigger than the prescribed dimensions. Sthaṇḍilā is giver of much health, grain and wealth.

गोप्रदा च भवेद्यक्षी वेदी सम्पत्प्रदा भवेत्।
मण्डलायां भवेत्कीर्तिर्वरदा पूर्णचन्द्रिका॥ १७॥

Yakṣī is the giver of cows, Vedī of prosperity, Maṇḍalā of fame, Purṇacandrikā good boons.

आयुष्प्रदा भवेद्वज्रा पद्मा सौभाग्यदा भवेत्।
पुत्रप्रदार्द्धचन्द्रा स्यात्त्रिकोणा शत्रुनाशिनी॥ १८॥

Vajrā, of life; Padmā, of good luck; Ardhacandrā, of sons, Trikoṇā is the destroyer of enemies.

देवस्य यजनार्थं तु पीठिका दश कीर्त्तिताः।
शैले शैलमयीं दद्यात्पार्थिवे पार्थिवी तथा॥ १९॥
दारुजे दारुजां कुर्यान्मिश्रे मिश्रां तथैव च।
नान्ययोनिस्तु कर्त्तव्या सदा शुभफलेप्सुभिः॥ २०॥
अर्चायामसमं दैर्घ्यलिङ्गायामसमं तथा।
यस्य देवस्य या पत्नी तां पीठे परिकल्पयेत्।
एतत्सर्वं समाख्यातं समासात्पीठलक्षणम्॥ २१॥

Ten such thrones have been described for Divine worship. If the Devata be made of stone, then the pedestal is also to be made of stone. If the Devata is made of earth, then the pedestal is to be also made of earth; and if of wood, then the pedestal also of wood; and if the Deva be of a mixture, then the pedestal should be also of both mixed. The persons desirous of auspicious results should not deviate from the above prescribed rules. Round the idol a big platform should be made and the Consort of the Lord should be located with His image. Thus is described, in brief, about the pedestals.

इति श्रीमात्स्ये महापुराणे देवतार्च्चानुकीर्त्तने पीठिकानुकीर्त्तनं
नाम द्विषष्ट्यधिकद्विशततमोऽध्यायः॥ २६२॥

* * *

CHAPTER 263

The dimensions of the Phallus

सूत उवाच

अथातः सम्प्रवक्ष्यामि लिङ्गलक्षणमुत्तमम्।
सुस्निग्धं च सुवर्णं च लिङ्गं कुर्याद्विचक्षणः॥ १॥

Sūta said– "I shall now explain to you the good points of the Phallus of Śiva." A wise man should make it of gold and agreeable looking.

प्रासादस्य प्रमाणेन लिङ्गमानं विधीयते।
लिङ्गमानेन वा विद्यात्प्रासादं शुभलक्षणम्॥ २॥

The size of the Phallus should be according to the size of the temple or vice-versa.

चतुरस्रे समे गर्त्ते ब्रह्मसूत्रं निपातयेत्।
वामेन ब्रह्मसूत्रस्य अर्च्चा वा लिङ्गमेव च॥ ३॥

On an even square pit the Brahmā Sūtra (sacred thread) should be placed and left to it should be located an image or the Phallus of Śiva that is to be worshipped.

प्रागुत्तरेण लीनं तु दक्षिणापरयाश्रितम्।
पुरस्यापरदिग्भागे पूर्वद्वारं प्रकल्पयेत्॥४॥

The eastern entrance should be made towards the other side of the city; it is to point towards the north-east (and south).[1]

पूर्वेण चापरं द्वारं माहेन्द्रं दक्षिणोत्तरम्।
द्वारं विभज्य पूर्वं तु एकविंशतिभागिकम्॥५॥

The Māhendra entrance door should be made in the southern or northern part of the town. The eastern entrance should be divided into twenty one parts.

ततो मध्यगतं ज्ञात्वा ब्रह्मसूत्रं प्रकल्पयेत्।
तस्यार्द्धं तु त्रिधा कृत्वा भागं चोत्तरतस्त्यजेत्॥६॥

The Brahma Sūtra should be put in the centre and its half should be divided into three parts and the northern portion should be left out.

एवं दक्षिणतस्त्यक्त्वा ब्रह्मस्थानं प्रकल्पयेत्।
भागार्द्धेन तु यल्लिङ्गं कार्यं तदिह शस्यते॥७॥

Similarly the southern portion should also be left out and then Brahmasthāna should be determined and the Phallus should be located in the half portion.

पञ्चभागविभक्ते वा त्रिभागे ज्यैष्ठ्यमुच्यते।
भाजिते नवधा गर्भे मध्यमं पांचभागिकम्॥८॥
एकस्मिन्नेव नवधा गर्भे लिङ्गानि कारयेत्।
समसूत्रं विभज्याथ नवधा गर्भभाजितम्॥९॥
ज्येष्ठमर्द्धं कनीयोऽर्द्धं तथा मध्यममध्यमम्।
एवं गर्भः समाख्यातस्त्रिभिर्भागैर्विभाजयेत्॥१०॥
ज्येष्ठं तु त्रिविधं ज्ञेयं मध्यमं त्रिविधं तथा।
कनीयस्त्रिविधं सद्वल्लिंगभेदा नवैव तु॥११॥

If the Phallus be located in the 3rd or 5th part, it is called Jyeṣṭha. If it be divided into 9 parts, the fifth part is the central one. This central part is to be divided again into nine parts and the phallus is to be placed in it. Thus the central part is divided equally into three parts; these are termed Jyeṣṭha, Kaniṣṭha and Madhyama. There are again three sorts of Jyeṣṭha, three sorts of Kaniṣṭha and three sorts of Madhyama parts. Thus nine sorts of Liṅgas are to be known.

नाभ्यर्द्धमष्टभागेन विभज्याथ समं बुधैः।
भागत्रयं परित्यज्य विष्कम्भं चतुरस्रकम्॥१२॥
अष्टास्रं मध्यमं ज्ञेयं भागं लिङ्गस्य वै ध्रुवम्।
विकीर्णे चेत् ततो गृह्य कोणाभ्यां लाञ्छयेद्बुधः॥१३॥
अष्टास्रं कारयेत् तद्वदूर्ध्वमप्येवमेव तु।
षोडशास्त्रीकृतं पश्चाद्वर्त्तुलं कारयेत्ततः॥१४॥
आयामं तस्य देवस्य नाभ्यां वै कुण्डलीकृतम्।
माहेश्वरं त्रिभागं तु ऊर्द्धवृत्तं त्ववस्थितम्॥१५॥
अधस्ताद्ब्रह्मभागस्तु चतुरस्रो विधीयते।
अष्टास्त्रो वैष्णवो भागो मध्यस्तस्य उदाहृतः॥१६॥
एवं प्रमाणसंयुक्तं लिङ्गवृद्धिप्रदं भवेत्।
तथान्यदपि वक्ष्यापि गर्भमानं प्रमाणतः॥१७॥
गर्भमानप्रमाणेन यल्लिङ्गमुचितं भवेत्।
चतुर्द्धा तद्विभज्याथ विष्कम्भं तु प्रकल्पयेत्॥१८॥
देवतायतनं सूत्रं भागत्रयविकल्पितम्।
अधस्ताच्चतुस्रं तु अष्टास्रं मध्यभागतः॥१९॥
पूज्यभागस्ततोऽर्द्धं तु नाभिभागस्तथोच्यते।
आयामे यद्भवेत् सूत्रं नाहस्य चतुरस्रके॥२०॥
चतुरस्रार्द्धं परित्यज्य अष्टास्रस्य तु यद्भवेत्।
तस्याप्यर्द्धं परित्यज्य ततो वृत्तं तु कारयेत्॥२१॥

Eight divisions should be made below the navel and three should be discarded and the rest should be made into a square. The centre of the Liṅga should be made octagonal and the upper part of the Phallus likewise so. The head should

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1. आयामेन विधातव्यो हस्ताष्टादशविस्तृतः।
पूर्वद्वारं विधातव्यमादित्यस्य पदे बुधैः॥१३॥ Samarāṅgaṇa-sūtradhāra, Chap.

be made round. The navel of the Phallus is to be made into a circular knot. The upper portion of the Phallus of Śiva is round and the lower portion of Brahmā should be made square and the central one, Vaiṣṇava portion should be octagonal. Such an image is known as the giver of ever-increasing prosperity. "Now I shall explain to you other forms (Garbhamāna) of the Phallus and their measurements." The Phallus (its height) should be divided into four parts. One part of this is to be made the diameter of the Phallus of Śiva. Divide by means of threads the Phallus into three parts. The lower portion should be made into a square, the central one should be made of an octagonal shape. The upper third portion of which is worshipped and is called Nābhi, it should be made circular. The base is to be made saṅkṣipta (compressed). The square portion should be buried in the ground, the central one should be kept in water.

शिर:प्रदक्षिणं तस्य संक्षिप्तं मूलतो न्यसेत्।
ज्येष्ठपूज्यं भवेल्लिङ्गमधस्ताद्विपुलं च यत्॥ २२॥
शिरसा च सदा निम्नं मनोज्ञं लक्षणान्वितम्।
सौम्यं तु दृश्यते यत्तु लिङ्गं तद्वृद्धिदं भवेत्॥ २३॥

The Phallus with a slender base and thick in the part under water is known as Jyeṣṭha; its lower part and its head is to be made always somewhat low, beautiful and endowed with good qualities. The Liṅga that looks elegant is the giver of prosperity.

अथ मूले च मध्ये तु प्रमाणे सर्वतः समम्।
एवंविधं तु यल्लिङ्गं भवेत्तत् सार्वकामिकम्॥ २४॥
अन्यथा यद्भवेल्लिङ्गं तदसत् सम्प्रचक्षते।
एवं रत्नमयं कुर्यात्स्फाटिकं पार्थिवं तथा।
शुभ्रं दारुमयं चापि यद्वा मनसि रोचते॥ २५॥

The Phallus which is even at the base as well as in the middle is also the giver of all desires. The one that has not such a construction brings bad luck. One may make a Phallus according to the prescribed dimensions of ruby, diamond, crystal, clay, wood according to one's choice and means.

इति श्रीमास्त्ये महापुराणे देवतार्च्चानुकीर्त्तनं नाम
त्रिषष्ट्यधिकद्विशततमोऽध्याय:॥ २६३॥

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CHAPTER-264

The consecration of the idols

ऋषय ऊचु:

देवतानामथैतासां प्रतिष्ठाविधिमुत्तमम्।
वद सूत यथान्यायं सर्वेषामप्यशेषत:॥ १॥

The Ṛṣis said– "Please now tell us about the consecration of the different Divine images and idols."

सूत उवाच

अथात: सम्प्रवक्ष्यामि प्रतिष्ठाविधिमुत्तमम्।
कुण्डमण्डपवेदीनां प्रमाणं च यथाक्रमम्॥ २॥

Sūta said– "O Ṛṣis! now listen to it and I shall relate it to you. I shall also tell you the dimensions of kuṇḍas (sacrificial pits), maṇḍapas, altars."

चैत्रे वा फाल्गुने वापि ज्येष्ठे वा माधवे तथा।
माघे वा सर्वदेवानां प्रतिष्ठा शुभदा भवेत्॥ ३॥

Māgha, Phālguna, Caitra, Vaiśākha and Jyeṣṭha are the most auspicious months for the consceration of the images.

प्राप्य पक्षं शुभं शुक्लमतीते दक्षिणायने।
पञ्चमी च द्वितीया च तृतीया सप्तमी तथा॥ ४॥
दशमी पौर्णमासी च तथा श्रेष्ठा त्रयोदशी।
आसु प्रतिष्ठा विधिवत्कृता बहुफला भवेत्॥ ५॥

In the Uttarāyaṇa season, the second, third, fifth, seventh and tenth days of a bright fortnight, the full moon-day, especially the thirteenth day of a bright fortnight are most auspicious for the consecration of idols.

आषाढे द्वे तथा मूलमुत्तराद्वयमेव च।
ज्येष्ठाश्रवणरोहिण्य: पूर्वाभाद्रपदा तथा॥ ६॥
हस्ताश्विनी रेवती च पुष्यो मृगशिरास्तथा।
अनुराधा तथा स्वाती प्रतिष्ठादिषु शस्यते॥ ७॥

Pūrvāṣāḍha, Uttarāṣāḍha, Mūla, Pūrvabhādrapada, Uttarābhādrapada, Hasta, Aśvinī, Revatī, Puṣya, Mṛgaśira, Anurādhā and Svāti are the best asterisms for the consecration of idols.

बुधो बृहस्पति: शुक्रस्त्रयोऽप्येते शुभग्रहा:।
एभिर्निरीक्षितं लग्नं नक्षत्रं च प्रशस्यते॥ ८॥

Mercury, Jupiter and Venus are the auspicious planets for the consecration of an image, and the asterisms and Lagnas under the influence of these three are also auspicious.

ग्रहताराबलं लब्ध्वा ग्रहपूजां विधाय च।
निमित्तं शकुनं लब्ध्वा वर्ज्जयित्वाऽद्भुतादिकम्॥ ९॥
शुभयोगे शुभस्थाने क्रूरग्रहविवर्ज्जिते।
लग्ने ऋक्षे प्रकुर्वीत प्रतिष्ठादिकमुत्तमम्॥ १०॥
अयनं विषुवे तद्वत्षडशीति मुखे तथा।
एतेषु स्थापनं कार्यं विधिदृष्टेन कर्मणा॥ ११॥
प्राजापत्ये तु शयनं श्वेते तूत्थापनं तथा।
मुहूर्त्ते स्थापनं कुर्यात्पुनर्ब्राह्मे विचक्षण:॥ १२॥

At such a conductions of auspicious planets and stars avoiding the influence of evil stars, one should consecrate an idol in an auspicious place after worshipping the planets (Graha pūjā). Good omens are to be watched for; evils, e.g., adbhuta, etc., are to be avoided. And on an auspicious day and in an auspicious place, when the Lagna (rising asterism) is free from malific planets and under an auspicious star one should consecrate an idol. Installation is best when it is done according to the rules prescribed for Ayanas, Viṣuva and Ṣaḍaśītī. The installation is to be performed in the Brāhma Muhūrta at the time of Prājāpatya Śayana and Śukla Utthāpanam.

प्रसादस्योत्तरे वापि पूर्वे वा मण्डपो भवेत्।
हस्तान्षोडश कुर्वीत दश द्वादश वा पुन:॥ १३॥

The Maṇḍapa should be made on the east or north of the temple. It should be of 16, 10 or 12 hands in length.

मध्ये वेदिकया युक्त: परिक्षिप्त: समन्तत:।
पञ्च सप्तापि चतुर: करान्कुर्वीत वेदिकम्॥ १४॥

An altar should be made in the centre of the Maṇḍapa which should be 5, 7 or 4 hands along. The altar is to be neat and clean.

चतुर्भिस्तोरणैर्युक्तो मण्डप: स्याच्चतुर्मुख:।
प्लक्षद्वारं भवेत्पूर्वं याम्ये चौदुम्बरं भवेत्॥ १५॥
पश्चादश्वत्थघटितं नैयग्रोधं तथोत्तरे।
भूमौ हस्तप्रविष्टानि चतुर्हस्तानि चोच्छ्रये॥ १६॥

There should be 4 doors with archways round the Maṇḍapa and of those the eastern door should be of Plakṣa tree, the southern one of the fig-tree, the western one of aśvattha tree and the northern one of Nyagrodha tree. The Maṇḍapa should be buried one hand in the ground and it should be four hands in height.

सूपलिप्तं तथा श्लक्ष्णं भूतलं स्यात्सुशोभनम्।
वस्त्रैर्नानाविधैस्तद्वत्पुष्पपल्लवशोभितम्॥ १७॥

The earth should be washed well and cleaned and then the interior should be decorated well with various kinds of cloths, flowers and leaves.

कृत्वैवं मण्डपं पूर्वं चतुर्द्वारिषु विन्यसेत्।
अव्रणान्कलशानष्टौ ज्वलत्कांचनगर्भितान्॥ १८॥

After making such a Maṇḍapa, eight jars full of water and containing a lump of gold should be placed at each doorway on either side. Those vases should not be leaky.

चूतपल्लवसंछान्नान्सितवस्त्रयुगान्वितान्।
सर्वौषधिफलोपेतांश्चन्दनोदकपूरितान्॥ १९॥

They should be covered with mangoe leaves and should be filled in with medicinal herbs, flowers, sandal, water and covered with white cloth.

एवं निवेश्य तद्गर्भे गन्धधूपार्चनादिभिः।
ध्वजादिरोहणं कार्यं मण्डपस्य समन्ततः॥२०॥

After thus placing the vases within the Maṇḍapa, flags and buntings should be hung all round the pandal and incense and fragrant gums burnt before the idols.

ध्वजांश्च लोकपालानां सर्वदिक्षु निवेशयेत्।
पताका जलदाकारा मध्ये स्यान्मण्डपस्य तु॥२१॥

Maṇḍapa is a temporary building created for performing a ceremony. The banners of the Lokapālas should be hung all round and in the centre of the pandal a banner of the shape of the clouds should be hung.

गन्धधूपादिकं कूर्यात् स्वैः स्वैर्मन्त्रैरनुक्रमात्।
बलिं च लोकपालेभ्यः स्वमन्त्रेण निवेदयेत्॥२२॥

Afterwards offerings should be made to the Lokapālas and worship offered to them by repeating their prescribed mantras and giving Balis (making sacrificies) in honour of them.

ऊर्ध्वं तु ब्रह्मणे देयं त्वधस्ताच्छेषवासुकेः।
संहितायां तु ये मन्त्रास्तद्दैवत्याः श्रुतौ स्मृताः॥२३॥

The offerings to Brahmā above should be made by reciting the first part of the mantra, to Vāsuki below by reciting the middle portion of the mantra and then to the Lokapālas in all directions. The mantras given in Saṁhitā and Śruti are to be repeated.

तैः पूजा लोकपालानां कर्त्तव्या च समन्ततः।
त्रिरात्रमेकरात्रं वा पञ्चरात्रमथापि वा॥२४॥
अथवा सप्तरात्रं तु कार्यं स्यादधिवासनम्।
एवं सतोरणं कृत्वा अधिवासनमुत्तमम्॥२५॥
तस्याप्युत्तरतः कुर्यात्स्नानमण्डपमुत्तमम्।
तदर्द्धेन त्रिभागेन चतुर्भागेन वा पुनः॥२६॥

Preliminary ceremonies (Adhivās) of images should be observed for three nights, one night or 5 nights or 7 nights as the case may be. Thus finishing the gateways and Adhivās ceremonies the bathing ceremony of the Maṇḍapa should be performed in the second, third or fourth period.

आनीय लिङ्गमर्च्चां वा शिल्पिनः पूजयेद्बुधः।
वस्त्राभरणत्नैश्च येऽपि तत्परिचारकाः॥२७॥
क्षमध्वमिति तान्ब्रूयाद्यजमानोऽप्यतः परम्।
देवं प्रस्तरणे कृत्वा नेत्रज्योतिः प्रकल्पयेत्॥२८॥

Then the wise should bring the Phallus or the image and worship the sculptor with cloth, jewels and ornaments. Then "excuse me" should be said by the Yajamān (the sacrificer or worshipper) and the sculptors, etc., dismissed.

अक्ष्णोरुद्धरणं वक्ष्ये लिङ्गस्यापि समासतः।
सर्वतस्तु बलिं दद्यात् सिद्धार्तघृतपायसैः॥२९॥
शुक्लपुष्पैरलंकृत्य घृतगुग्गुलधूपितम्।
विप्राणां चार्चनं कुर्याद्दद्याच्छक्त्या च दक्षिणाम्॥३०॥

Then the idol is to be placed on the seat and his eyes are to be imparted. The following, in brief, is the way– First offerings should be made all round with sesamum, clarified butter, rice cooked in milk and sugar. Then after decorating the Brāhmaṇas with white flowers, guggula, incense with clarified butter should be offered to the image and then gifts to the Brāhmaṇas should be offered according to his means.

गां महीं कनकं चैव स्थापकाय निवेदयेत्।
लक्षणं कारयेद्भक्त्या मन्त्रेणानेन वै द्विजः॥३१॥

Cows, land, gold, etc., should be given to the priest who officiates at the consecration of the image and the Brāhmaṇa should name the image after reciting the mantra contained in the following couplet.

ओं नमो भगवते तुभ्यं शिवाय परमात्मने।
हिरण्यरेतसे विष्णो विश्वरूपाय ते नमः॥३२॥

Salutations to the Lord Viṣṇu, Śiva, You are the Supreme Being, the Hiraṇya-retā; Salutation to You! O Viṣṇu!

मन्त्रोऽयं सर्वदेवानां नेत्रज्योति:ष्वपि स्मृत:।
एवमामन्त्र्य देवेशं काञ्चनेन विलेखयेत्॥ ३ ३॥

The above mantra is generally used to impart light in the eyes of all idols. After invoking the Divine spirit into the image, the eyes should be given sight to with a bar of gold.

मङ्गल्यानि च वाद्यानि ब्रह्मघोषं सगीतकम्।
वृद्ध्यर्यं कारयेद्विद्वानमङ्गल्यविनाशनम्॥ ३ ४॥

Pleasant music should be played and sweet hymns should be sung and Vedic hymns chanted. To win prosperity and dispel ill-luck the Vedas should be recited.

लक्षणोद्धरणं वक्ष्ये लिङ्गस्य सुसमाहित:।
त्रिधा विभज्य पूजायां लक्षणं स्याद्विभाजकम्॥ ३ ५॥
लेखात्रयं तु कर्त्तव्यं यवाष्टान्तरसंयुतम्।
न स्थूलं न कृशं तद्वन्न वक्रं छेदवर्ज्जितम्॥ ३ ६॥

The image should be divided into three parts and afterwards three lines at a distance of eight Yavas from one another should be drawn which should be broad, thin and crooked. They should not be broken (i.e., should be continuous).

निम्नं यवप्रमाणेन ज्येष्ठलिङ्गस्य कारयेत्।
सूक्ष्मास्ततस्तु कर्त्तव्या तथा मध्यमके न्यसेत्॥ ३ ७॥

In the Jyeṣṭha Phallus, the lowermost line should be of the dimension of one Yava, the middle on is to be finer still.

अष्टभक्तं तत: कृत्वा त्यक्त्वा भागत्रयं बुध:।
लम्बयेत्सप्त रेखास्तु पार्श्वयोरुभयो: समा:॥ ३ ८॥
तावत्प्रलम्बयेद्विद्वान्यावद्भागचतुष्टयम्।
भ्राम्यते पञ्चभागोर्ध्वं कारयेत् सङ्गमं तत:॥ ३ ९॥
रेखयो: सङ्गमे तद्वत्पृष्ठे भागद्वयं भवेत्।
एवमेतत्समाख्यातं समासाल्लक्षणं मया॥ ४ ०॥

Then eight divisions should be made and three of them should be discarded. Then seven lines should be drawn on either side and four divisions are to be noted. Afterwards the lines should be allowed to meet at the top of the fifth line. This is the union of the lines; on the back of these lines, two divisions are to be made. These are, in brief, the Lakṣaṇas (characteristics). Thus the Lakṣaṇoddhāra of the Liṅga is described.

इति श्रीमात्स्ये महापुराणे प्रतिष्ठानुकीर्त्तनं नाम
चतु:षष्ट्यधिकद्विशततमोऽध्याय:॥ २ ६ ४॥

* * *

CHAPTER 265

Adhivāsana Vidhise

सूत उवाच

अत: परं प्रवक्ष्यामि मूर्त्तिपानां तु लक्षणम्।
स्थापकस्य समासेन लक्षणं शृणुत द्विजा:॥ १॥

Sūta said– "I shall now tell you about the persons who should consecrate and worship the idols."

सर्वावयवसम्पूर्णो वेदमन्त्रविशारद:।
पुराणवेत्ता तत्त्वज्ञो दम्भलोभविवर्जित:॥ २॥
कृष्णसारमये देशे य उत्पन्न: शुभाकृति:।
शौचाचारपरो नित्यं पाषण्डकुलनि:स्पृह:॥ ३॥
सम: शत्रौ च मित्रे च ब्रह्मोपेन्द्रहरप्रिय:।
ऊहापोहार्थतत्त्वज्ञो वास्तुशास्त्रस्य पारग:॥ ४॥
आचार्यस्तु भवेन्नित्यं सर्वदोषविवर्जित:।
मूर्त्तिपास्तु द्विजाश्चैव कुलीना ऋजवस्तथा॥ ५॥
द्वात्रिंशत्षोडशाथापि अष्टौ वा श्रुतिपारगा:।
ज्येष्ठमध्यकनिष्ठेषु मूर्त्तिपा व: प्रकीर्त्तिता:॥ ६॥
ततो लिङ्गमथार्च्चां वा नीत्वा स्नपनमण्डपम्।
गीतमङ्गलशब्देन स्नपनं तत्र कारयेत्॥ ७॥
पञ्चगव्यकषायेण मृद्भिर्भस्मोदकेन वा।
शौचं तत्र प्रकुर्वीत वेदमन्त्रचतुष्टयात्॥ ८॥
समुद्रज्येष्ठमन्त्रेण आपोदिव्येति चापर:।
यासां राजेति मन्त्रस्तु आपोहिष्ठेति चापर:॥ ९॥
एवं स्नाप्य ततो देवं पूज्य गन्धानुलेपनै:।
प्रच्छाद्य वस्त्रयुग्मेन अभिवस्त्रेत्युदाहतम्॥ १०॥

उत्थापयेत्ततो देवमुत्तिष्ठ ब्रह्मणस्पते।
आमूरजेति च तथा रथे तिष्ठेति चापर:॥ ११॥
रथे ब्रह्मरथे वापि धृतां शिल्पिगणेन तु।
आरोप्य च ततो विद्वानाकृष्णेन प्रवेशयेत्॥ १२॥

Now, in brief, about the qualifications of the Sthāpaka (who places the idol). The Sthāpaka or Ācārya should be well-versed in the Vedas, Purāṇas, Sāṁkhya, free from avarice, born in a country abounding with black deer, handsome, of full limbs, of clean habits, free from hypocrisy, making no difference between friend and foe, having equal devotion for Śiva, Viṣṇu and Brahmā, accomplished in Logic, having no vices, belonging to a good Kulīn family and versed in the building science or Vāstu Śāstra. The Mūrtipa Brāhmanas should consecrate the images according to the prescribed rites. Thirty-two, 16 or 8 persons should be employed for consecration. These three distinctions indicate as superior, middling and ordinary. There should be great rejoicings at the time of consecrating the idols, which should first to taken to the bathing maṇḍapa and washed with Pañcgavya, pañcakaṣāya, earth, ash and water while reciting the four Vedic mantras, viz., (1) Samudra jyeṣṭha etc., (2) Āpodivyā, (3) Yāsāṁrājā (4) Āpohiṣṭhā. Then the idol should be purified with Pañcagavya and other three substances and then bathed; it should then be adored with sandal and incense after which it should be covered with two pieces of cloth by reciting, "Abhi Vastre;" then after reciting the mantra "Uttiṣṭha Brahmaṇaspate" the idols shoudl be placed in standing posture. By reciting the two mantras– "Āmuraja and rathetiṣṭhȧ," they should be placed in the chariot and conducted into the temple.

तत: प्रास्तीर्य शय्यायां स्थापयेच्छनकैर्बुध:।
कुशानास्तीर्य पुष्पाणि स्थापयेत्प्राङ्मुखं तत:॥ १३॥
ततस्तु निद्राकलशं वस्त्रकांचनसंयुतम्।
शिरो भागे तु देवस्य जपन्नेवं निधापयेत्॥ १४॥
आपोदेवीति मन्त्रेण आपोऽस्मान्मातरोऽपि च।
ततो दूकूलपट्टैश्च छाद्य नेत्रोपधानकम्॥ १५॥
दद्याच्छिरसि देवस्य कौशेयं वा विचक्षण:।
मधुना सर्पिषाऽभ्यज्य पूज्य सिद्धार्थकैस्तत:॥ १६॥
आप्यायस्वेति मन्त्रेण या ते रुद्र शिवेति च।
उपविश्यार्चयेद्देवं गन्धपुष्पै: समन्तत:॥ १७॥

Later on it should be placed flat on a bed after strewing Kuśa grass and then by turning the face to the east flowers should be strewn and at the head of the idol should be placed a vase full of water, with gold also and then the image should be covered with a piece of silk cloth after reciting the mantra "Āpodeva āposmān mātaropi" or the silk cloth may be put upon the head of the idol. The Deva is then to be bathed with honey, ghee, mustard and then worshipped with the mantras "Āpyāyasva" and "Yā te Rudra Śiva" and with incense and flowers also.

सितं प्रतिसरं दद्याद्बार्हस्पत्येति मन्त्रत:।
दूकूलपट्टै: कार्पासैर्नानाचित्रैरथापि वा॥ १८॥
आच्छाद्य देवं सर्वत्र छत्रचामरदर्पणम्।
पार्श्वत: स्थापयेत्तत्र वितानं पुष्पसंयुतम्॥ १९॥
रत्नान्योषधयस्तत्र गृहोपरकरणानि च।
भाजनानि विचित्राणि शयनान्यासनानि॥ २०॥
अभि त्वा शूरमन्त्रेण यथाविभवतो न्यसेत्।
क्षीरं क्षौद्रं घृतं तद्वद्भक्ष्यभोज्यान्नपायसै:॥ २१॥
षड्विधैश्च रसैस्तद्वत्समन्तात्परिपूजयेत्।
बलिं दद्यात्प्रयत्नेन मन्त्रेणानेन भूरिश:॥ २२॥
त्र्यम्बकं यजामह इति सर्वत: शनकैर्भुवि।
मूर्त्तिमान्स्थापयेत्पश्चात्सर्वदिक्षु विचक्षण:॥ २३॥
चतुरो द्वारपालांश्च द्वारेषु विनिवेशयेत्।
श्रीसूक्तं पावमानं च सोमसूक्तं सुमङ्गलम्॥ २४॥
तथा च शान्तिकाध्यायमिन्द्रसूक्तं तथैव च।
रक्षोघ्नं च तथा सूक्तं पूर्वतो बह्वृचो जपेत्॥ २५॥

By reciting "Bārhaspataye" mantra a white thread should be tied round the wrist of the idol, which should then be covered with various kinds of fine clothes; and umbrella, cāmara, mirror, awning with flowers, should be placed close by as well as jewels, various kinds of medicinal herbs, utensils, bed, seats. All these should be placed after reciting the mantra "Abhi tvā śura" and then gradually make offerings of milk, honey, clarified butter, other eatables, rice cooked in sugar and milk. Then after reciting the mantra "tryamvakam yajāmahe" a number of balis (sacrifices) are to be offered in all directions and then the image is to be installed. Then four gate keepers should be placed at the gates; and the Brāhmaṇa priest Bahvṛca is to recite in low voice Śrīsūkta, Pāvamāna Sūkta, auspicious Soma Śūkta, Śāntikādhyāya, Indra Sūkta and Rakṣoghna[1] Sūkta (facing towards the east).

रौद्रं पुरुषसूक्तं च श्लोकाध्यायं सशुक्रियम्।
तथैव मण्डलाध्यायमर्ध्वर्युर्दक्षिणे जपेत्॥ २६॥

वामदेवं बृहत्साम ज्येष्ठमास रथन्तरम्।
तथा पुरुषसूक्तं च रुद्रसूक्तं स शान्तिकम्॥ २७॥

भारुण्डानि च सामानिच्छन्दोगः पश्चिमे जपेत्।
अथर्वाङ्गिरसं तद्वन्नीलं रौद्रं तथैव च॥ २८॥

तथापराजिता देवीसप्तसूक्तं सरौद्रकम्।
तथैव शान्तिकाध्यायमथर्वा चोत्तरे जपेत्॥ २९॥

The learned priest Adhvaryu seated to the south should recite Raudra Puruṣasūkta, Ślokādhāya Śukriya and Maṇḍalādhāya. The Chandoga Brāhmaṇas sitting in the west should recite Vāmadeva, Bṛhatsāma, Jyeṣṭhamāsa, Rathantara, Puruṣasūkta, Rudrasūkta with Śāntika and Bhāruṇḍa Sāma. And in the north, the Atharvans should recite Nīlaraudra, Aparājitā, Saptasūkta and Rudrasūkta śāntikādhyāya.

शिरःस्थाने तु देवस्य स्थापको होममाचरेत्।
शान्तिकैः पौष्टिकैस्तद्वन्मन्त्रैर्व्याहृतिपूर्वकैः॥ ३०॥

Towards the head of the idol, the priest who consecrates it, should perform Homa ceremony with Vyāhṛti and Sāntika and Pauṣṭik mantras.

पलाशोदुम्बराश्वत्था अपामार्गः शमी तथा।
हुत्वा सहस्रमेकैकं देवपादे तु संस्पृशेत्॥ ३१॥

ततो होमसहस्रेण हुत्वा हुत्वा ततस्ततः।
नाभिमध्यं तथा वक्षः शिरश्चाप्यालभेत्पुनः॥ ३२॥

हस्तमात्रेषु कुण्डेषु मूर्त्तिपाः सर्वतो दिशम्।
समेखलेषु ते कुर्युर्योनिवक्त्रेषु चादरात्॥ ३३॥

वितस्तिमात्रा योनि स्याद्गजोष्ठसदृशी तथा।
आयता छिद्रसंयुक्ता पार्श्वतः कलयोच्छ्रिता॥ ३४॥

कुण्डात्कलानुसारेण सर्वतश्चतुरङ्गुला।
विस्तारेणोच्छ्रया तद्वच्चतुरस्रा समा भवेत्॥ ३५॥

वेदीभित्तिं परित्यज्य त्रयोदशभिरङ्गुलैः।
एवं नवसु कुण्डेषु लक्षणं चैव दृश्यते॥ ३६॥

The wood of Palāśa, Udumbara, Aśvattha, Apāmārga and Śamī should be used as sacrificial fuel in the Homa ceremony and a thousand offerings should be made, taking at each time a stick and every time the feet of the image should be touched and when the thousand offerings are over the navel, chest and head should be similarly touched. Afterwards the four priests officiating at the consecration ceremony should perform Homa ceremony over the Kuṇda (pit) with a girdle and a Yoni measuring one hand with the greatest care. Next a Yoni is to be made on it one cubit long and resembling the lips of an elephant. It should have a hole and be extended and ornamented on both sides with beautiful ornamental workmanship. This Yoni is to be 4 fingers higher than the level of the sacrificial hollow (Kuṇḍa). Thus part should be square and be made to look beautiful. At a distance of thirteen Aṅgulas from the foundation of the Vedī (altar), nine other Kuṇḍas are to be similarly made.

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[1] The Rakṣoghna mantra : the extinguishing of a lamp, lighted to keep off evil spirits, which is accompanied by a mantra or prayer.

आग्नेयशाक्रयाम्येषु होतव्यमुदगाननैः।
मूर्त्तिपा लोकपालेभ्यो मूर्त्तिभ्यः क्रमशस्तथा॥३७॥
तथा मूर्त्त्यधिदेवानां होमं कुर्यात्समाहितः।
वसुधा वसुरेताश्च यजमानो दिवाकरः॥३८॥
जलं वायुस्तथा सोम आकाशश्चाष्टमः।
देवस्य मूर्त्तयस्त्वष्टावेताः कुण्डेषु संस्मरेत्॥३९॥

Then the priests should perform Ācamana and with a calm mind perform Homa ceremonies by reciting the mantras sacred to Agni in the East and Indra and the other Lokapālas in the South. Afterwards rites to propitiate the several Devas should be performed. Afterwards the sacrificial offerings should be made to the presiding Deity of the idol. (Earth) Vasudhā, Vasuretā (Agni), Yajamāna, Sūrya, Jala, Vāyu, Candra, Ākāśa are the eight Devas to be remembered in the Kuṇḍa.

एतासामधिपान्वक्ष्ये पवित्रान्मूर्त्तिनामतः।
पृथ्वीं पाति च शर्वश्च पशुपश्चाग्निमेव च॥४०॥
यजमानं तथैवोग्रो रुद्रश्चादित्यमेव च।
भवो जलं सदा पाति वायुमीशान एव च॥४१॥
महादेवस्तथा चन्द्रं भीमश्चाकाशमेव च।
सर्वदेवप्रतिष्ठासु मूर्त्तिपाः ह्येत एव च॥४२॥

Pṛthvī is protected by Sarva Mahādeva, Agni by Paśupati, Yajamāna by Ugra, Āditya by Rudra, Jala by Bhava, Vāyu by Iśāna, Candramā by Mahādeva, Ākāśa by Bhīma Mūrti. In this way at the time of the consecration of any idol these eight are the Mūrtipas, i.e., protectors of the component parts of the idol.

एतेभ्यो वैदिकैर्मन्त्रैर्यथास्वं होममाचरेत्।
तथा शान्तिघटं कुर्यात्प्रतिकुण्डेषु संन्यसेत्॥४३॥

Homa ceremonies should be performed according to one's means by reciting the prescribed Vedic mantra and a vase (Śāntighaṭa) should be placed in each Kuṇḍa.

शतान्ते वा सहस्रान्ते सम्पूर्णाहुतिरिष्यते।
समपादः पृथिव्यां तु प्रशान्तात्मा विनिक्षिपेत्॥४४॥
आहुतीनां तु सम्पातं पूर्णकुम्भेषु वै न्यसेत्।
मूलमध्योत्तमाङ्गेषु देवं तेनावसेचयेत्॥४५॥
स्थितं च स्नापयेत्तेन सम्पाताहुतिवारिणा।
प्रतियामेषु धूपं तु नैवेद्यं चन्दनादिकम्॥४६॥
पुनः पुनः प्रकुर्वीत होमः कार्यः पुनः पुनः।
पुनः पुनश्च दातव्या यजमानेन दक्षिणा॥४७॥

Pūrṇāhuti should be offered after 100 or 1,000 Homas. These offerings are to be poured on the Pūrṇa Kumbha (jar filled with water). The base, middle and head of the Devatā are to be sprinkled with water, also the several Devas there are to be bathed also with the water frequently. At each prahara incense, sandal, etc., should be offered and Homas (libations of ghee) should be offered and the devotee should repeatedly make gifts (offer sacrificial fees) to the priests.

सितवस्त्रैश्च ते सर्वे पूजनीयाः समन्ततः।
विचित्रैर्हेमकटकैर्हेमसूत्रांगुलीयकैः॥४८॥
वासोभिः शयनीयैश्च प्रतियामे च शक्तितः।
भोजनं चापि दातव्यं यावत्स्यादधिवासनम्॥४९॥

The priests should be given white garments, golden ear-rings, girdle, rings, etc., as well as a bedstead with all the necessary things. As long as they officiate, they should be provided with food.

बलिस्त्रिसन्ध्यं दातव्यो भूतेभ्यः सर्वतोदिशम्।
ब्राह्मणान्भोजयेत् पूर्वं शेषान्वर्णांस्तु कामतः॥५०॥

Offerings should be made to the Bhūtas in all the three parts of the day. Brāhmaṇas should be fed first and afterwards the members of all the castes are to be fed.

रात्रौ महोत्सवः कार्यो नृत्यगीतकमङ्गलैः।
सदा पूज्याः प्रयत्नेन चतुर्थीकर्म यावता॥५१॥
त्रिरात्रमेकरात्रं वा पञ्चरात्रमथापि वा।

सप्तरात्रमथो कुर्यात्क्वचित्सद्योऽधिवासनम्।
सर्वयज्ञफलो यस्मादधिवासोत्सवः सदा।। ५२।।

In course of the night festivities should be observed. Dancing, singing should be performed. Till Caturthī Karma, Brāhmaṇas should be fed. Adhivāsa should be observed for 3, 5, 7 or 1 nights. On some occasions, Adhivāsa may be observed at once. The Adhivāsa ceremony performed on such occasions gives the benefit of having performed all the sacrifices.

इति श्रीमात्स्ये महापुराणेऽधिवासनविधिर्नाम
पञ्चषष्ट्यधिकद्विशततमोऽध्यायः।। २६५।।

* * *

CHAPTER 266

Installation of an image

सूत उवाच

कृत्वाधिवासं देवानां शुभं कुर्यात्समाहितः।
प्रासादस्यानुरूपेण मानं लिङ्गस्य वा पुनः।। १।।
पुष्पोदकेन प्रासादं प्रोक्ष्य मन्त्रयुतेन तु।
पातयेत्पक्षसूत्रं तु द्वारसूत्रं तथैव च।। २।।
आश्रयेत् किञ्चिदीशानीं मध्यं ज्ञात्वा दिशं बुधः।
ईशानीमाश्रितं देवं पूजयन्ति दिवौकसः।। ३।।

Sūta said– After performing the Adhivāsa ceremony of the Devas the dimensions of the Liṅga are to be determined in proportion to those of the temple. It is to be sprinkled with clean water and flowers after uttering mantras over them and a string should be spread in front of the door to the side and north-east should be determined for the Devas and adore the Deva of the North-eastern corner.

आयुरारोग्यफलदमथोत्तरसमाश्रितम्।
शुभं स्यादशुभं प्रोक्तमन्यथा स्थापनं बुधः।। ४।।

The idol of Śiva when located facing the North, gives long life, health, prosperity. Other directions are not auspicious and bring ill-luck.

अधः कूर्मशिला प्रोक्ता सदा ब्रह्मशिलाधिका।
उपर्यवस्थिता तस्या ब्रह्मभागाधिका शिला।। ५।।
ततस्तु पुण्डिका कार्या पूर्वोक्तैर्नामलक्षणैः।
ततः प्रक्षालितां कृत्वा पञ्चगव्येन पिण्डिकाम्।। ६।।
कषायतोयेन पुनर्मन्त्रयुक्तेन सर्वतः।
देवताच्चीश्रयं मन्त्रं पिण्डिकासु नियोजयेत्।। ७।।
तत उत्थाप्य देवेशमुत्तिष्ठ ब्रह्मणेति च।
आनीय गर्भभवनं पीठान्ते स्थापयेत्पुनः।। ८।।
अर्घ्यपाद्यादिकं तत्र मधुपर्कं प्रयोजयेत्।
ततो मुहूर्त्तं विश्रम्य रत्नन्यासं समाचरेत्।। ९।।
वज्रमौक्तिकवैदूर्यशङ्खस्फटिकमेव च।
पुष्परागेन्द्रनीलं च नीलं पूर्वादिदिक्क्रमात्।। १०।।

The Kūrma-śilā should be put under the Liṅga; above the Kūrma-śilā should be placed the Brahmaśilā and above it the idol Śiva mentioned before which should be bathed with Pañcagavya. The mantras prescribed for the Divine worship should be recited and then the idol should be taken to the pedestal by reciting the mantra "Uttiṣṭha-Brāhmaṇa." Then water should be offered and afterwards Madhuparka. After one muhūrta one should place precious stones, viz., pearls, Vaidūrya, crystal, lapis lazuli, sapphire, according to one's means, in the directions, according to the prescribed rites.

तालकं च शिला वज्रमञ्जनं श्याममेव च।
काक्षी काशी समाक्षीकं गैरिकं चादितः क्रमात्।। ११।।
गोधूमं च यवं तद्वत्तिलं मुद्गं तथैव च।
नीवरमथ श्यामाकं सर्षपं व्रीहिमेव च।। १२।।
न्यस्य क्रमेण पूर्वादि चन्दनं रक्तचन्दनम्।
अगरुं चाञ्जनं चापि उशीरं च ततः परम्।। १३।।
वैष्णवीं सहदेवीं च लक्ष्मणां च ततः परम्।
स्वर्लोकपालनाम्ना तु न्यसेदोङ्कारपूर्वकम्।। १४।।
सर्वबीजानि धातूंश्च रत्नान्योषधयस्तथा।
कांचनं पद्मरागं तु पारदं पद्ममेव च।। १५।।
कूर्मं धरां वृषं तत्र न्यसेत्पूर्वादितः क्रमात्।
ब्रह्मस्थाने तु [illegible] संहताः स्युः परस्परम्।। १६।।

कनकं विद्रुमं ताम्रं कांस्यं चैवारकूटकम्।
रजतं विमलं पुष्पं लोहं चैव क्रमेण तु॥ १७॥
कांचनं हरितालं च सर्वाभावेऽपि निक्षिपेत्।
दद्याद्बीजौषधिस्थाने सहदेवीं यवानपि॥ १८॥

Afterwards yellow orpiment, Śilāvajra, soot, yellow clay, lead, red chalk, wheat, barley, sesamum, mūnga, Nīvāra, Samā, mustard, Vrīhī, rice, sandal, red sandal wood, aguru, añjana, Uśira, Khasa, Vaiṣṇavī, Sahadevī, Lakṣaṇā, should be placed after repeating their Devas and Oṁ, in all the directions. Then after reciting the name of Svarga and the prescribed mantras conjointly with the sacred Oṁ, all sorts of seeds, metals, jewels, gold, Padamarāga, mercury, lotus Padmāka and the images of turtle, ox and earth should be placed duly in all the directions commencing from the east. In the consecration of Brahma-śilā, gold, coral, copper bell-metal, brass, silver, nice flowers, iron and haritāl should be placed in due order. If all these are not available then only gold and yellow orpiment should be put and in the place of seeds and herbs sahadevī or barley should be substituted.

न्यासमन्त्रानतो वक्ष्ये लोकपालात्मकानिह।
इन्द्रस्तु महसा दीप्तः सर्वदेवाधिपो महान्॥ १९॥
वज्रहस्तो महासत्त्वस्तस्मै नित्यं नमो नमः।
आग्नेयः पुरुषो रक्तः सर्वदेवमयः शिखी॥ २०॥
धूमकेतुरनाधृष्यस्तस्मै नित्यं नमो नमः।
यमश्चोत्पलवर्णाभः किरीटी दण्डधृक्सदा॥ २१॥

The following are the Nyāsa mantras for the consecration of the Lokapālas, viz.,– The most valiant Indra is the Lord of the Devas. He is armed with a thunderbolt and is always illumined by His fire. I salute Him every day. Agni is red, is the emblem of all the Devas, conjoint with flashes, has smoke for His banner, unbearable to all, I salute Him, the presiding Person in the fire.

धर्मसाक्षी विशुद्धात्मा तस्मै नित्यं नमो नमः।
निर्ऋतिस्तु पुमान्कृष्णः सर्वरक्षोऽधिपो महान्॥ २२॥
खड्गहस्तो महासत्त्वस्तस्मै नित्यं नमो नमः।
वरुणो धवलो विष्णुः पुरुषो निम्नगाधिपः॥ २३॥

Salutations always to Dharmarāja who is shining like the blue lotus, adorned with a coronet and sceptre. He is the witness of all actions and righteousness. Salutations always to Nirṛti who is black in appearance, the Lord of all the Rākṣasas, armed with a sword and endowed with glory.

पाशहस्तो महाबाहुस्तस्मै नित्यं नमो नमः।
वायुश्च सर्ववर्णो वै सर्वगन्धवहः शुभः॥ २४॥
पुरुष ध्वजहस्तश्च तस्मै नित्यं नमो नमः।
गौरो यश्च पुमान्सौम्यः सर्वौषधिसमन्वितः॥ २५॥
नक्षत्राधिपतिः सोमस्तस्मै नित्यं नमो नमः।
ईशानपुरुषः शुक्लः सर्वविद्याधिपो महान्॥ २६॥
शूलहस्तो विरूपाक्षस्तस्मै नित्यं नमो नमः।
पद्मयोनिश्चतुर्मूर्त्तिर्वेदवासाः पितामहः॥ २७॥
यज्ञाध्यक्षश्चतुर्वक्त्रस्तस्मै नित्यं नमो नमः।
योसावनन्तरूपेण ब्रह्माण्डं सचराचरम्॥ २८॥
पुष्पवद्धारयेन्मूर्ध्नि तस्मै नित्यं नमो नमः।
ओङ्कारपूर्वका ह्येते न्यासे बलिनिवेदने॥ २९॥
मन्त्राः स्युः सर्वकार्याणां वृद्धिपुत्रफलप्रदाः।
न्यासं कृत्वा तु मन्त्राणां पायसेनानुलेपितम्॥ ३०॥
पटेनाच्छादयेच्छ्वभ्रं शुक्लेनोपरि यत्नतः।
तत उत्थाप्य देवेशमिष्टदेशे तु शोभने॥ ३१॥
ध्रुवा द्यौरिति मन्त्रेणश्वभ्रोपरि निवेशयेत्।
ततः स्थिराकृतस्यास्य हस्तं दत्त्वा तु मस्तके॥ ३२॥

Salutations always to Varuṇa who is white in appearance, the image of Viṣṇu, the Lord of waters, armed with a noose, having sturdy arms. Salutations to Vāyu who diffuses all the aromas, has a banner in His hand. I salute Candramā who is fair, simple, presiding over all herbs, the Lord of all the stars and planets. My salutations to Iśāṇa Puruṣa who is white, the master of all the lords, armed with a trident and of three eyes.

I always salute Lord Brahmā born of a lotus, with four faces, dressed in the garment of the Vedas, the Lord of sacrifices. My salutations to Viṣṇu of infinite form who holds the whole universe and who holds this earth as if she were a flower. At the time of sacrifices and of making gifts these mantras should be recited and the mantras should be prefixed with the sacred Oṁ. They are the givers of prosperity and progeny. After finishing the Nyāsa with these mantras the consecrated idols should be rubbed with clarified butter and then they should be dressed in white cloths and devoutfully worshipped.

ध्यात्वा परमसद्भावाद्देवदेवं च निष्कलम्।
देवव्रतं तथा साम रुद्रसूक्तं तथैव च।। ३३।।
आत्मानमीश्वरं कृत्वा नानाभरणभूषितम्।
यस्य देवस्य यद्रूपं तद्ध्याने संस्मरेत्तथा।। ३४।।

Then raising the Deva with the mantra "Dhruvā Dyau," it should be placed on the desired Śvabhra, fully ornamented. Then placing one's hand on the head of the Deva, one should recite Soma and Rudra Sūktas. At that tie one should make himself Divine like by placing himself under the influence of Śomasūkta or Rudrasūkta mantras and should then meditate on the Deva according to His form.

अतसीपुष्पसङ्काशं शङ्खचक्रगदाधरम्।
संस्थापयामि देवेशं देवो भूत्वा जनार्दनम्।। ३५।।

He should say– I consecrate Lord Viṣṇu the holder of conch and who has the lustre of atasī flower after making myself Divine.

अक्षरं दशबाहुं च चन्द्रार्द्धकृतशेखरम्।
गणेशं वृषसंस्थं च स्थापयामि त्रिलोचनम्।। ३६।।

I consecrate the three eyed Śiva riding on a bull, adorned with a crescent, having ten hands and the master of the attendants.

ऋषिभिः संस्तुतं देवं चतुर्वक्त्रं जटाधरम्।
पितामहं महाबाहुं स्थापयाम्यम्बुजोद्भवम्।। ३७।।

I consecrate Lord Brahmā born from the Lotus prayed by the seers, having four faces, plaited hair and mighty arms.

सहस्रकिरणं शान्तमप्सरोगणसंयुतम्।
पद्महस्तं महाबाहुं स्थापयामि दिवाकरम्।। ३८।।

I consecrate the Lord Śun having thousands rays, peaceful in appearance, surrounded by nymphs, having a lotus in His hand.

देवमन्त्रास्तथा रौद्रान् रुद्रस्य स्थापने जपेत्।
विष्णोस्तु वैष्णवांस्तद्वद्ब्राह्मान्वै ब्रह्मणो बुधः।। ३९।।

In consecrating Śiva the mantras sacred to Him, the Deva mantra, Rudra Mantra should be recited; and similarly in the consecration of Viṣṇu mantras sacred to Him, the Vaiṣṇava and Brahmā mantras should be recited.

सौराः सूर्यस्य जप्तव्यास्तथान्येषु तदाश्रयाः।
वेदमन्त्रप्रतिष्ठा तु यस्मादानन्ददायिनी।। ४०।।

In the consecration of the Sun, the mantras sacred to the Sun should be recited; and similarly in the consecration of the other Devas mantras sacred to them should be recited, for one gets everlasting benefits by consecrating the Divine idols by reciting the Vedic mantras of the respective Devas.

स्थापयेद्यं तु देवेशं तं प्रधानं प्रकल्पयेत्।
तस्य पार्श्वस्थितानन्यान्संस्मरेत्परिवारितः।। ४१।।

The Deva consecrated in a temple should be looked upon as the chief God and other images placed close by should be treated as secondary Deities. They are also to be worshipped.

गणं नन्दिमहाकालं वृषं भृङ्गिरिटिं गुहम्।
देवीं विनायकं चैव विष्णुं ब्रह्माणमेव च।। ४२।।
रुद्रं शक्रं जयन्तं च लोकपालान्समन्ततः।
तथैवाप्सरसः सर्वा गन्धर्वगणगुह्यकान्।। ४३।।

All round Mahādeva should be located the attendants Nandī, Bull, Mahākāla, Bhṛṅgī, Riṭi, Guha, the Goddess Pārvatī, Gaṇeśa, Viṣṇu, Brahmā, Rudra, Indra, Jayanta, Lokapāla, nymphs, gandharvas and Guhyakas.

यो यत्र स्थाप्यते देवस्तस्य तान्परितः स्मरेत्।
आवाहयेत्तथा रुद्रं मन्त्रेणानेन यत्नतः॥४४॥

The meditation of the particular Deity should be made on the spot where His image is located and the Lord Śiva should be invoked with the mantra mentioned below.

यस्य सिंहा रथे युक्ता व्याघ्रभूतास्तथोरगाः।
ऋषयो लोकपालाश्च देवः स्कन्दस्तथा वृषः॥४५॥
प्रियो गणो मातरश्च सोमो विष्णुः पितामहः।
नागा यक्षाः सगन्धर्वा ये च दिव्या नभश्चराः॥४६॥
तमहमृक्षमीशानं शिवं रुद्रमुमापतिम्।
आवाहयामि सगणं सपत्नीकं वृषध्वजम्॥४७॥
आगच्छ भगवन्रुद्रानुग्रहाय शिवो भव।
शाश्वतो भव पूजां मे गृहाण त्वं नमो नमः॥४८॥

"I invoke Lord Śiva in whose chariot are yoked lions, demons, serpents, seers, Lokapālas, Svāmikārtika, oxen, attendants, Mātara, Soma, Viṣṇu, Brahmā, Nāga, Yakṣa, Gandharva and the other celestial inhabitants. I invoke Him with His Consort and attendants. O Lord! be gracious enough to come. I salute you. Be pleased to accept my worship."

ओं नमः स्वागतं भगवते नमः ओं नमः सोमाय सगणाय सपरिवाराय प्रतिगृह्णातु॥४८॥
भगवन्मन्त्रपूतमिदं सर्वमर्घ्यपाद्यमाचमनीयमानं ब्रह्मणाभिहितं नमो नमः स्वाहा॥४९॥

O Bhagavān! O Rudra! kindly grant me welfare. O Bhava! you are the eternal Puruṣa; accept my worship. I salute you. O Bhagavān! welcome to you! O Soma! be pleased to accept along with your attendants and relations this mantra purified Pādya, Arghya, Ācmanīya and Āsana. I salute you.

ततः पुण्याहघोषेण ब्रह्मघोषैश्च पुष्कलैः।
स्नापयेत्तु ततो देवं दधिक्षीरघृतेन च॥५०॥
मधुशर्करया तद्वत्पुष्पगन्धोदकेन च।
शिवध्यानैकचित्तस्तु मन्त्रानेतानुदीरयेत्॥५१॥

Afterwards Vedic hymns should be recited for a long time and then the idol of Śiva should be bathed in curds, milk, clarified butter, water, sugar, honey, flowers and incense along with sweet music. Then Lord Śiva should be devoutfully worshipped and the following mantras should be recited.

यज्जाग्रतो दूरमुदेति ततो विराडजायत इति च।
सहस्रशीर्षा पुरुष इति च॥
अभि त्वा शूर नो नम इति च। पुरुष एवेदं सर्वमिति॥
त्रिपादूर्द्धमिति येनेदं भूतमिति। नत्वा अवीन्य इति॥५२॥
सर्वांश्चैतान् प्रतिष्ठासु मन्त्राञ्जप्त्वा पुनः पुनः।
चतुःकृत्वः स्पृशेदद्भिर्मूलमध्ये शिरस्यपि॥५३॥
स्थापिते तु ततो देवे यजमानोऽथ मूर्त्तिपम्।
आचार्यं पूजयेद्भक्त्या वस्त्रालङ्कारभूषणैः॥५४॥

"Yajjāgrato dūramudeti, virāḍajāyata, Sahasrasīrṣā puruṣa, abhitvāśuranonama puruṣaevedam, tripādurdhva, yenedaṁ-bhūtam, etc., natvā vāmanya." These mantras should be constantly repeated in the installation ceremonies and then the middle, the base and the head of the idol should be touched four times with water. After the idol has been duly consecrated, the devotee should give with due respect dresses and ornaments to the officiating priest, Mūrtipa, Ācārya.

दीनान्धकृपणांस्तद्वद्ये चान्ये समुपस्थिताः।
ततस्तु मधुना देवं प्रथमेऽहनि लेपयेत्॥५५॥
हरिद्राथ सिद्धार्थैर्द्वितीयेऽहनि तत्त्वतः।
चन्दनेन यवैस्तद्वत्तृत्तीयेऽहनि लेपयेत्॥५६॥

Then the blind, the poor, the miser, etc., assembled should be dismissed with clothings, ornaments, etc., At the time of adhivāsa the installed Deva should be rubbed with honey, the first day with turmeric and mustard, the second day with sandal and barley on the third day.

मनःशिलाप्रियङ्गुभ्यां चतुर्थेऽहनि लेपयेत्।
परं प्रीतिकरं नृणामेतद्वेदविदो विदुः।
कृष्णाञ्जनं तिलं तद्वत पञ्चमोऽपि निवेदयेत्॥५८॥

षष्ठे तु सघृतं दद्याच्चन्दनं पद्मकेसरम्।
रोचनागुरुपुष्पं तु सप्तमेऽहनि दापयेत्॥५९॥

With red arsenic and Priyaṅgu (a kind of creeper, long flapper) on the fourth day. By performing these ceremonies, one gets prosperity, happiness and health and the diseases are all cured. The idols should be rubbed with Kṛṣṇāñjana and sesamum on the 5th day and with clarified butter, sandal, lotus-dust, saffron on the 6th day and gorocana, aguru and flowers on the 7th day.

यत्र सद्योऽधिवासः स्यात् तत्र सर्वं निवेदयेत्।
स्थितं न चालयेद्देवमन्यथा दोषभाग्भवेत्॥६०॥
पूरयेत् सिकताभिस्तु निश्छिन्द्रं सर्वतो भवेत्।
लोकपालस्य दिग्भागे यस्य सञ्चलते विभुः॥६१॥
तस्य लोकपतेः शान्तिर्देयाश्चेमाश्च दक्षिणाः।

These things should be used all at one time when the period of adhivāsa is instantaneous. The image once installed and fixed should not be removed again from the spot; for it is a sin to do so. The holes should be filled in with sand, lime, etc. The Lokapāla in whose direction the image leans should be appeased and the following offerings should be made, viz.–

इन्द्रायाभरणं दद्यात् कांचनं चाल्पवित्तवान्॥६२॥
अग्नेः सुवर्णमेव स्याद्यमस्य महिषं तथा।
अजं च कांचनं दद्यानैर्ऋतं राक्षसं प्रति॥६३॥
वरुणं प्रति मुक्तानि सशुक्तीनि प्रदापयेत्।
रीतिकं वायवे दद्याद्वस्त्रयुग्मेन साम्प्रतम्॥६४॥
सोमाय धेनुर्दातव्या रजतं सवृषं शिवे।

Ornaments should be offered to Indra and gold to Agni; buffalo to Dharmarāja; goat and wealth to Nairṛta-Rākṣasa; Pearls and mother of pearl to Varuṇa; brass and cloth to Vāyu; cow to Candramā; bull and silver to Śiva.

यस्यां यस्यां संचलनं शान्तिः स्यात् तत्र तत्र तु॥६५॥
अन्यथा तु भवेद्घोरं भयं कुलविनाशनम्।
अचलं कारयेत्तस्मात्सिकताभिः सुरेश्वर॥६६॥
अन्नं वस्त्रं च दातव्यं पुण्याहजयमङ्गलम्।

The Lokapālas towards whom the idol is drawn, should be appeased with Śānti. And if the prescribed worship be not performed under such circumstances there is always a fear of destruction of the family; so the chinks round the idol should be well filled in with sand, in order to make it fixed and immovable.

त्रिपञ्चसप्तदश वा दिनानि स्यान्महोत्सवः॥६७॥
चतुर्थेऽह्नि महास्नानं चतुर्थीकर्म कारयेत्।
दक्षिणा च पुनस्तद्वद्देया तत्रातिभक्तितः॥६८॥

Festivities should be held for 3, 5, 7 or 10 days at the time of the consecration of the idol when grain, cloth, etc., should be freely distributed. At the end of the fourth day, one should perform the Caturthī-karma after having his bath and gifts should be made accordingly.

देवप्रतिष्ठाविधिरेष तुभ्यं
निवेदितः पापविनाशहेतोः।
यस्माद्बुधैः पूर्वमनन्तमुक्त-
मनेकविद्याधरदेव पूज्यम्॥६९॥

I have explained to you the ceremonials of consecration that drive away all ills as described by the learned and performed by the Vidyādharas and Devas.

इति श्रीमात्स्ये महापुराणे प्रतिष्ठानुकीर्त्तनं नाम
षट्षष्ट्याधिकद्विशततमोऽध्याय:॥२६६॥

* * *

CHAPTER 267

The bathing of the idol

सूत उवाच

अथातः सम्प्रवक्ष्यामि देवस्नपनमुत्तमम्।
अर्घस्यापि समासेन शृणु त्वं विधिमुत्तमम्॥१॥

Sūta said– "I shall now tell you briefly how an image is installed and the best way of offering Arghya.

दध्यक्षतकुशाग्राणी क्षीरं दूर्वास्तथा मधु।
यवा सिद्धार्थकास्तद्वदष्टाङ्गोऽर्घ: फलै: सह॥२॥
गजाश्वरथ्यावल्मीकवराहोत्खातमण्डलात्।
अग्न्यागारात् तथा तीर्थाद्व्रजाद्गोमण्डलादपि॥३॥
कुम्भे तु मृत्तिकां दद्यादुद्धृतासीति मन्त्रवित् ।
शन्नो देवीत्यपां मन्त्रमापो हिष्ठेते वै तथा॥४॥

Arghya consists in the offering of eight things, viz., of curds, uncooked rice, Kuśa, milk, Dūrvā grass, honey, barley and mustard (Siddhārathakas). Fruits should also be offered. The earth of the stable, elephant vard, chariot house, anthill, carth dug out by a wild boar that of a sacrificial hollow, of the cowshed and of the beds of the sacred rivers like the Gaṅgā, etc., should be placed in the jar (kumbha) by reciting the mantra "Udhṛtāsi, etc.", and afterwards the jars should be filled with water by reciting the mantras "Śannodevī, etc." and "apohiṣṭhā, etc."

सावित्र्यादाय गोमूत्रं गन्धद्वारेति गोमयम्।
आप्यायस्वेति च क्षीरं दधिक्राव्णेति वै दधि॥५॥
तेजोऽसीति घृतं तद्वद्देवस्य त्वेति चोदकम्।
कुशमिश्रं क्षिपेद्विद्वान् पञ्चगव्यं भवेत् तत:॥६॥

Cow's urine should be placed after reciting the sacred Gāyatrī, cowdung by reciting "Gandhadvārā," milk after reciting "Āpyāyasva," curds by reciting "Dadhikrāvṇa," clarified butter after reciting "Tejosī, etc.," water after reciting "Tad Devasya-tvā etc." All these are mixed and then Kuśa is thrown therein. Thus Pañcagavya is prepared. The idol should be bathed with this Pañcagavya of the jar thus filled in.

स्नाप्याथ पञ्चगव्येन दध्ना शुद्धेन वै तत:।
दधिक्राव्णेतिमन्त्रेण स्नापयेद्गलवारिणा॥७॥
कुशाम्भसा तत: स्नानं देवस्य त्वेति कारयेत्।
फलोदकेन च स्नानमग्न आयाहि कारयेत्॥८॥
ततस्तु गन्धतोयेन सावित्र्या चाभिमन्त्रयेत्।
ततो घटसहस्रेण सहस्रार्द्धेन वा पुन:॥९॥
तस्याप्यर्द्धेन वा कुर्यात् सपादेन शतेन वा।
चतु:षष्ट्या ततोऽर्द्धेन तदर्द्धार्धेन वा पुन:॥१०॥
चतुर्भिरथवा कुर्याद्घटानामल्पवित्तवान्।
सौवर्णै राजतैर्वापि ताम्रैर्वा रीतिकोद्भवै:॥११॥
कांस्यैर्वा पार्थिवैर्वापि स्नपनं शक्तितो भवेत्।
सहदेवीवचा व्याघ्री बला चातिबला तथा॥१२॥
शंखपुष्पी तथा सिंही ह्यष्टमी च सुवर्चला।
महौषध्यष्टकं ह्येतन्महास्नानेषु योजयेत्॥१३॥
यवगोधूमनीवारतिलश्यामाकशालय:।
प्रियङ्गवो व्रीहयश्च स्नानेषु परिकल्पिता:॥१४॥

Afterwards they should be bathed with curds, and then with water repeating the mantra "Devasya tvām" and then again with the Dadhi Krāvṇ, etc., with the juice of fruits by reciting the mantra "Agna āyāhi" and then water should be sprinkled with Kuśa grass after reciting the mantra "Devasyatvā" and then again with perfumed water after reciting the sacred Gāyatrī. Then the idol of Lord Śiva should be bathed with 1000, 500, 125, 64, 32, 16, 8 or only with 4 jars [of water]. Those jars should be made of gold, silver, copper, brass, bell-metal or of earth if one cannot afford the more expensive ones. The following medicinal herbs should be mixed with the water in the jar, viz. (1) Sahadevī, (2) Vacā, (3) Vyāghri, (4) Valā, (5) Ativalā, (6) Saṅkhapuṣpī, (7) Simhī, (8) Suvarcalā. These eight are necessary in the Mahāsnāna. The power of barley, Nīvāra, sesamum, Śyāmāka, Śālī-rice, Priyaṅgu, Vrīhi, should be rubbed on the idol before bathing it.

स्वस्तिकं पद्मकं शंखमुत्फलं कमलं तथा।
श्रीवत्सं दर्पणं तद्वन्नन्द्यावर्त्तमथाष्टकम्॥१५॥
एतानि गोमयै: कुर्यान्मृदा च शुभया तत:।
पञ्चवर्णादिकं तद्वत्पञ्चवर्णं रजस्तथा॥१६॥
दूर्वा: कृष्णतिलान्दद्यान्नीराजनविधिर्मत:।
एवं नीराजनं कृत्वा दद्यादाचमनं बुध:॥१७॥
मन्दाकिन्यास्तु यद्वारि सर्वपापापहं शुभम्।
ततो [illegible]नेन यत्नत:॥१८॥

The following substances viz.– Svastika, Padmaka, Śaṅkha, Śvetapadma, Kamala, Śrīvatsa, Darpaṇa and Nandyāvarta and cowdung, auspicious earth, five colours, etc., five coloured powders, Dūrvā grass and black sesamum should be used in Nīrājana ceremony after which should be offered water for rinsing the mouth and then Gaṅgā water should be offered. Then two pieces of dress should be put on after reciting the following mantra–

देवसूत्रसमायुक्ते यज्ञदानसमन्विते।
सर्ववर्णे शुभे देव वाससी ते विनिर्मिते॥ १९॥

"Be gracious enough to put on the clothes of variegated colours woven with Deva sūtra and conjoint with sacrifice and gifts. These are very nice. Accept them."

ततस्तु चन्दनं दद्यात्समं कर्पूरकुङ्कुमैः।
इममुच्चारयेन्मन्त्रं दर्भपाणिः प्रयत्नतः॥ २०॥
शरीरं ते न जानामि चेष्टां नैव च नैव च।
मया निवेदितान्गन्धान्प्रतिगृह्य विलिप्यताम्॥ २१॥

Afterwards taking kuśa grass in the hand camphor should be offered mixed with saffron, when the following mantra should be recited, viz.– "O Deva! I do not know your body and form and your movements, be gracious enough to accept this incense offered by me."

चत्वारिंशत्ततो दीपान्दद्याच्चैव प्रदक्षिणान्।
त्वं सूर्यचन्द्रज्योतींषि विद्युदग्निस्तथैव च॥ २२॥
त्वमेव सर्वज्योतींषि दीपोऽयं प्रतिगृह्यताम्।
ततस्त्वनेन मन्त्रेण धूपं दद्याद्विचक्षणः॥ २३॥
वनस्पतिरसो दिव्यो गन्धाढ्यो गन्ध उत्तमः।
मया निवेदितो भक्त्या धूपोऽयं प्रतिगृह्यताम्॥ २४॥

Then 40 lights should be lit up and offered after circumambulation, by reciting the following mantra– "You are the light of the sun and the moon. You are the flash of lightning and fire. You are the light of all. Be gracious enough to accept the light offered by me." Then incense should be offered by reciting the following mantra, viz.– "O Deva! be pleased to accept this incense made of herbs and choice ingredients full of delicious odour."

ततस्त्वाभरणं दद्यान्महाभूषाय ते नमः।
अनेन विधिना कृत्वा सप्तरात्रं महोत्सवम्॥ २५॥

Then after reciting the mantra "Mahābhūṣāya te namaḥ", ornaments should be put on. Thus after keeping up rejoicings for seven nights, the devotee should get himself sprinkled with the remainder of the Abhiṣeka water.

देवं कुम्भैस्ततः कुर्याद्यजमानोऽभिषेचनम्।
चतुर्भिरष्टभिर्वापि द्वाभ्यामेकेन वा पुनः॥ २६॥
सपञ्चरत्नकलशैः सितवस्त्राभिवेष्टितैः।
देवस्य त्वेतिमन्त्रेण साम्ना चाथर्वणेन च॥ २७॥
अभिषेके च ये मन्त्रा नवग्रहमुखे स्मृताः।
सिताम्बरधरः स्नात्वा देवान्सम्पूज्य यत्नतः॥ २८॥
स्थापकं पूजयेद्भक्त्या वस्त्रालङ्कारभूषणैः।
यज्ञभाण्डानि सर्वाणि मण्डपोपस्करादिकम्॥ २९॥
यच्चान्यदपि तद्गेहे तदाचार्याय दापयेत्।
सुप्रसन्ने गुरौ यस्मात्तृप्यन्ते सर्वदेवताः॥ ३०॥

The sprinkling should be performed out of the water of 8, 4, 2 or 1 jar or from Pañcaratna jar wrapped up in a white piece of cloth after reciting the mantra "Devasyatvā". The other mantras of the occasion have been mentioned in Atharvana mantra of Navagraha-sacrifice which might also be recited. Afterwards he should bathe, put on white clothes and worship the idols and give to the officiating priest, gifts of money, ornaments, dresses with great devotion; and should send all the utensils employed in the sacrifice, maṇḍapa, etc., to the house of the priest for the Devas are satisfied by the satisfaction of the Guru.

नैतद्विशीलेन च दाम्भिकेन
न लिङ्गिना स्थापनमत्र कार्यम्।
विप्रेण कार्यं श्रुतिपारगेण
गृहस्थधर्माभिरतेन नित्यम्॥॥ ३१॥

The consecration of an idol should not be performed by men of angry disposition hypocrites, Liṅgis who put on some peculiar garb, etc. It should always be performed by a virtuous householder who is well accomplished in the Vedas and is a Brāhmaṇa.

पाषण्डिनं यस्तु करोति भक्त्या
विहाय विप्राञ्छुतिधर्मयुक्तान्।
गुरुं प्रतिष्ठादिषु तत्र नूनं
कुलक्षयः स्यादचिरादपूज्यः॥ ३ २॥
स्थानं पिशाचैः परिगृह्यते वा
अपूज्यतां यात्यचिरेण लोकैः।
विप्रैः कृतं यच्छुभदं कुले स्यात्
प्रपूज्यतां याति चिरं च कालम्॥ ३ ३॥

He who discarding a man versed in the Vedas gets a hypocrite to officiate at the consecration ceremony, surely brings ruination on his household or an evil spirit gets hold of the temple and no one worships the idol thus consecrated. But there Brāhmaṇas officiate there is always prosperity in that house and the idol thus consecrated is worshipped for a very long time to come.

इति श्रीमात्स्ये पुराणे देवतास्नानं नाम
सप्तषष्ट्यधिकद्विशततमोऽध्यायः॥ २६७॥

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CHAPTER-268

Propitiating the Vāstu Deity

ऋषय ऊचुः

प्रासादाः कीदृशाः सूत कर्त्तव्या भूतिमिच्छता।
प्रमाणं लक्षणं तद्वद्वद विस्तरतोऽधुना॥ १॥

The Ṛṣis said– "O Sūta! of what dimensions and how should the temples be made by those eager for prosperity? Kindly describe in detail their measurements and characteristics."

सूत उवाच

अथातः सम्प्रवक्ष्यामि प्रासादविधिनिर्णयम्।
वास्तौ परीक्षते सम्यग्वास्तुदेहविचक्षणः॥ २॥

Sūta replied– The one well versed in the art and the science of house-building should first examine and select a site.

वास्तूपशमनं कुर्यात्समिद्भिर्बलिकर्मणा।
जीर्णोद्धारे तथोद्याने तथा गृहनिवेशने॥ ३॥
नवप्रासादभवने प्रासादपरिवर्त्तने।
द्वाराभिवर्त्तने तद्वत्प्रासादेषु गृहेषु च॥ ४॥

Afterwards propitiatory rites[1] as prescribed should be performed to appease the Vāstu Deity and sacrificial oblations shoudl be offered. Such rites and preliminary propitiation of the Vāstu Deity should be performed at the time of repairing a temple, laying out a garden, or a door entering a new building and erecting a new building.

वास्तूपशमनं कुर्यात्पूर्वमेव विचक्षणः।
एकाशीतिपदं लिख्य वास्तुमध्ये च पृष्ठतः॥ ५॥
होमस्त्रिमण्डले कार्यः कुण्डे हस्तप्रमाणके।
यवैः कृष्णतिलैस्तद्वत्समिद्भिः क्षीरवृक्षजैः॥ ६॥
पालाशैः खादिरैश्चापि मधुसर्पिः समन्वितैः।
कुशदूर्वामयैर्वापि मधुसर्पिः समन्वितैः॥ ७॥
कार्यस्तु पञ्चभिर्बिल्वैर्बिल्वबीजैरथापि वा।
होमान्ते भक्ष्यभोज्यैस्तु वास्तुदेशे बलिं हरेत्॥ ८॥

As stated before in previous chapters, Vāstu maṇḍalam of 81 squares should be drawn in the middle of Vāstu and then a sacrificial pit (kuṇḍa) measuring one hand and having three girdles should be made. Wood of milky trees should be employed as sacrificial fuel and Homa ceremony and libations of black sesamum and barley should be offered mixed with chips of Butea frondosa, catcheu, honey and woodapple. At the end of the Homa ceremony, Balis (offerings) are to be given with five vilva (Bael) twigs or the seeds thereof along with other eatables.

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[1] इदानीमभिधास्यामो बलिरूपविधेः क्रमम्।
येन येनार्चिता देवास्तुष्यन्ति समहेश्वराः॥ (Samarāṅgaṇa-sūtradhāra Chap. 36)

तद्वद्विशेषनैवेद्यमेवं दद्यात्क्रमेण तु।
ईशकोणे घृतान्नं तु शिखिने विनिवेदयेत्।। ९।।
ओदनं सफलं दद्यात्पर्ज्जन्याय घृतान्वितम्।
जयाय च ध्वजान्पीतान्पैष्टं कूर्मं च संन्यसेत्।। १०।।
इन्द्राय पञ्चरत्नानि पैष्टं च कुलिशं तथा।
वितानकं च सूर्याय धूम्रं सक्तुं तथैव च।। ११।।

Afterwards other sacrificial offerings should be made, viz.,– clarified butter and grain should be offered to Agni in the north-east, boiled rice and fruits with clarified butter to Parjanya, yellow flag, ground corn and turtle to Jaya, pañcaratna (five jewels), ground corn and bolt to Indra; smoke colour awning and barley-meal to the Sūrya.

सत्याय घृतगोधूमं मत्स्यं दद्याद्भृशाय च।
शष्कुलीश्चान्तरिक्षाय द्द्यात्सक्तूंश्च वायवे।। १२।।
लाजाः पूष्णे तु दातव्या वितथे चणकौदनम्।
गृह्क्षताय मध्वन्नं यमाय पिशितौदनम्।। १३।।
गन्धौदनं च गन्धर्वे भृङ्गराजस्य भृङ्गिकाम्।
मृगाय यावकं दद्यात्पितृभ्यः कृसरा मता।। १४।।
दौवारिके दन्तकाष्ठं पैष्टं कृष्णबलिं तथा।
सुग्रीवे पुष्पकं दद्यात्पुष्पदन्ताय पायसम्।। १५।।
कुशस्तम्बेन संयुक्तं तथा पद्मं च वारुणम्।
पिष्टं हिरण्मयं दद्यादसुराय सुरा मता।। १६।।
घृतौदनं च शेषाय यवान्नं पापयक्ष्मणे।
घृतलड्डुकांस्तुं रोगाय नागे पुष्पफलानि तु।। १७।।

Clarified butter and wheat to Satya, fish to Bhṛśa, fried cakes to Antarīkṣa, barley meal to Vāyu, fried rice to Pūṣā, gram to Vitatha, honey and grain to Gṛhakṣata, powdered meals to Yama, incense and food to the Gandharvas, green leaves to Bhṛngarāja, barley to Mṛga, rice and pulse boiled together to the manes, Dantakāṣṭha and powdered grain and flowers to Sugrīva, golden coloured cakes and wine to Asura; Pāyasa to Puṣpadaṁta, lotus with Kuśastamba to Varuṇa, rice and clarified butter to Śoṣa, barley to Pāpa-yakṣamā, balls of clarified butter to Roga, fruits and flowers to Nāga.

सर्पिर्मुख्याय दातव्यं मुद्गौदनमतः परम्।
भल्लाटस्थानके दद्यात्सोमाय घृतपायसम्।। १८।।

Clarified butter to Mukhya, clarified butter and milk to Soma, cooked mūdga to Bhallāta.

भगाय शालिकं पिष्टमदित्यै पोलिकास्तथा।
दित्यै तु पूरिका दद्यादित्येवं बाह्यतो बलिः।। १९।।

Powdered Śālī rice to Bhaga, fried cakes stuffed with powdered grain to Aditi, fried cakes to Diti. All these offerings should be made outside the Maṇḍala.

क्षीरं यमाय दातव्यमापवत्साय वै दधि।
सावित्रे लड्डुकान्दद्यात्समरीचं कुशौदनम्।। २०।।

Milk should be offered to Yama, curds to Āpavatsa, balls of sweet, chillies and Kuśa to Sāvitra.

सवितुर्गुडपूपांस्तु जयाय घृतचन्दनम्।
विवस्वते पुनर्दद्याद्रक्तचन्दनपायसम्।। २१।।

Fried cakes of flour and red sugar to Savitā, clarified butter and sandal to Jaya, red sandal and rice cooked in milk and sugar to Vivasvān.

हरितालौदनं दद्यादिन्द्राय घृतसंयुतम्।
घृतौदनं च मित्राय रुद्राय घृतपायसम्।। २२।।

Yellow orpiment, rice,\ clarified butter to Indra; clarified butter and rice to Mitra; plain rice and rice cooked in milk and sugar to Rudra;

आमं पक्वं तथा मांसं देयं स्याद्राजयक्ष्मणे।
पृथ्वीधराय मांसानि कूष्माण्डानि निवेदयेत्।। २३।।

Cooked and raw meat to Rāja Yakṣmā, meat and pumpkin to Pṛthvīdhara.

शर्करापायसं दद्यादर्यम्णे पुनरेव हि।
पञ्चगव्यं यवांश्चैव तिलाक्षतमयं चरुम्।। २४।।

भक्ष्यं भोज्यं च विविधं ब्रह्मणे विनिवेदयत्।
एवं सम्पूजिता देवा: शान्तिं कुर्वन्ति ते सदा॥ २५॥

Clarified butter and sugar to Āryamā, Pañcagavya, sesamum, rice and other victuals to Brahmā. The Devas residing in Vāstu thus worshipped give peace and prosperity.

सर्वेभ्य: काञ्चनं दद्याद्ब्रह्मणे गां पयस्विनीम्।
राक्षसीनां बलिर्देयो अपि यादृग्यथा शृणु॥ २६॥

Gold is to be given to all and a milch cow and gold should be given to Brahmā in the name of all these Deities. Now hear about the offerings that ought to be made to the Rākṣasis, viz.–

मांसौदनं घृतं पद्मकेसरं रुधिरान्वितम्।
ईशानभागमाश्रित्य चरक्यै विनिवेदयेत्॥ २७॥
मांसौदनं च रुधिरं हरिद्रौदनमेव च।
आग्नेयीं दिशमाश्रित्य विदार्यै विनिवेदयेत्॥ २८॥

Flesh, rice, clarified butter, lotus, blood and these should be offered to Carakī in the north-east, flesh, rice, blood, turmeric and cooked grain should be given to Vidārī in the south-east.

दध्योदनं सरुधिरमस्थिखण्डैश्च संयुतम्।
पीतरक्तं बलिं दद्यात्पूतनायै सरक्षसे॥ २९॥
वायव्यां पापराक्षस्यै मत्स्यमांसं सुरासवम्।
पायसं चापि दातव्यं स्वनाम्ना सर्वत: क्रमात्॥ ३०॥
नमस्कारान्तयुक्तेन प्रणवाद्येत संयुत:।
तत: सर्वौषधीस्नानं यजमानस्य कारयेत्॥ ३१॥

Curds, rice, blood, chips of bones should be given to Pūtanā along with her Rākṣasa; fish, wine, rice cooked in milk and sugar to Pāpa in the north-west and all round. At every sacrificial offering one should mention his name and use the sacred expression Oṁ. Afterwards the devotee should bathe in the water mixed with herbs.

द्विजान्सुपूजयेद्भक्त्या ये चान्ये गृहमागता:।
एतद्वास्तूपशमनं कृत्वा कर्म समाचरेत्॥ ३२॥

The Brāhmaṇas who come to the house should be well honoured and in such a way Vāstu should be worshipped.

प्रासादभवनोद्यानप्रारम्भे विनिवर्त्तने।
पुरवेश्मप्रवेशेषु सर्वदोषापनुत्तये॥ ३३॥
रक्षोघ्नपावमानेन सूक्तेन भवनादिकम्।
नृत्यमङ्गलवाद्येन कुर्याद्ब्राह्मणवाचनम्॥ ३४॥

At the time of starting the building of palaces, temples, gardens and entering newly laid cities and houses, festivities should be held, dancing should be given, music should be played and Rakṣoghna and Pāvamāna Sūktas should be recited by the Brāhmaṇas.

अनेन विधिना यस्तु प्रतिसंवत्सरं बुध:।
गृहे वायतने कुर्यान्न स दु:खमवाप्नुयात्॥ ३५॥
न च व्याधिभयं तस्य न च बन्धुधनक्षय:।
जीवेद्वर्षशतं स्वर्गे कल्पमेकं च तिष्ठति॥ ३६॥

One who observes these ceremonies in his house and temples every year never gets any calamity, nor does he get any serious illness and his brethren and riches do not perish. He lives for a hundred years and remains in heaven for a kalpa after death.

इति श्रीमात्स्ये महापुराणे वास्तुदोषोपशमनं
नामाष्टषष्ट्यधिकद्विशततमोऽध्याय:॥ २६८॥

* * *

CHAPTER 269

The dimensions and related characteristics of temples

सूत उवाच

एवं वास्तुबलिं कृत्वा भजेत्षोडशभागिकम्।
तस्य मध्ये चतुर्भिस्तु भागैर्गर्भं तु कारयेत्॥ १॥
भागद्वादशकं सार्द्धं ततस्तु परिकल्पयेत्।
चतुर्दिक्षु तथा ज्ञेयं निर्गमं तु ततो बुधै:॥ २॥

Sūta said– After thus making sacrificial offerings to Vāstu the site of the temple should be divided into 16 parts. In the centre, the Garbha consisting of 4 parts should be thought of and this again is to be divided into 12 parts and a half. A wise man should then plan the doorways on the four sides of the temple.

चतुर्भागेन भित्तीनामुच्छ्रायः स्यात्प्रमाणतः।
द्विगुणः शिखरोच्छ्रायो भित्त्युच्छ्रायप्रमाणतः॥ ३॥
शिखरार्द्धस्य चार्द्धेन विधेया तु प्रदक्षिणा।
गर्भसूत्रद्वयं चाग्रे विस्तारो मण्डपस्य तु॥ ४॥
आयतः स्यात् त्रिभिर्भागैर्भद्रयुक्तः सुशोभनः।
पञ्चभागेन सम्भज्य गर्भमानं विचक्षणः॥ ५॥
भागमेकं गृहीत्वा तु प्राग्ग्रीवं कल्पयेद्बुधः।
गर्भसूत्रसमाद्भागादग्रतो मुखमण्डपः॥ ६॥
एतत्सामान्यमुद्दिष्टं प्रासादस्येह लक्षणम्।
तथान्यं च प्रवक्ष्यामि प्रासादं लिङ्गमानतः॥ ७॥

The depth of the foundations should be one-fourth of the room and the dome (or top) should be double the height of that of the foundations. The height of the passage for curcumambulation should be a quarter of that of the dome and in front of the two Garbha Sūtras, the Maṇḍapa should be determined; and in one third part of the Maṇḍapa, Bhadrāsana (one's house) is to be built. After dividing the Garbha Māna into five parts, one part is to be taken and in that the eastern doorway (Prākgrīva) is to be designed; then the front Maṇḍapa of the Garbha Sūtra is to be located. These are the ordinary characteristics of the temple. Now other characteristics are being mentioned with reference to the measurement of the Liṅga.

लिङ्गपूजाप्रमाणेन कर्त्तव्या पीठिका बुधैः।
पिण्डिकार्द्धे विभागः स्यात्तन्मानेन तु भित्तयः॥ ८॥
बाह्यभित्तिप्रमाणेन उत्सेधस्तु भवेत्पुनः।
भित्त्युच्छ्रायात्तु द्विगुणः शिखरस्य समुच्छ्रयः॥ ९॥
शिखरस्य चतुर्भागात्कर्त्तव्या च प्रदक्षिणा।
प्रदक्षिणायास्तु समस्त्वग्रतो मण्डपो भवेत्॥ १०॥
तस्य चार्द्धेन कर्त्तव्यस्त्वग्रतो मुखमण्डपः।
प्रासादान्निर्गतौ कार्यौ कपालौ गर्भमानतः॥ ११॥
ऊर्ध्वं भित्त्युच्छ्रयात्तस्य मञ्जरीं तु प्रकल्पयेत्।
मञ्जर्याश्चार्द्धभागेन शुकनासां प्रकल्पयेत्॥ १२॥
ऊर्ध्वं तथार्द्धभागेन वेदीबन्धो भवेदिह।
वेद्याश्चोपरि यच्छेषं कण्ठश्चामलसारकः॥ १३॥
एवं विभज्य प्रासादं शोभनं कारयेद्बुधः।
अथान्यच्च प्रवक्ष्यामि प्रासादस्येह लक्षणम्॥ १४॥

The pedestal should be symmetrical to the size of the Phallus. In half of the pedestal, the foundation is to be laid; the height should be in accordance with the height of the outer foundations. The height of the temple top should be twice that of the foundations and the (height of the) circumambulating passage a quarter of that of the top, the front Maṇḍapa should be as high as the passage for circumambulation and the entrance to the Maṇḍapa may be half of its height. The corners of the door-way should be made projecting outside the temple and on the wall above it should be made the mañjarī (the top-most part) and in half of it should be made the Śukanāsā (looking the aquiline nose) and above it should be made a quadrangular spot in the dome and above it the top of the dome.

गर्भमानप्रमाणेन प्रासादं शृणुत द्विजाः।
विभज्य नवधा गर्भं मध्ये स्याल्लिङ्गपीठिका॥ १५॥
पादाष्टकं तु रुचिरं पार्श्वतः परिकल्पयेत्।
मानेन तेन विस्तारो भित्तीनां तु विधीयते॥ १६॥
पादं पञ्चगुणं कृत्वा भित्तीनामुच्छ्रयो भवेत्।
स एव शिखरस्यापि द्विगुणः स्यात्समुच्छ्रयः॥ १७॥
चतुर्द्धा शिखरं भज्य अर्द्धभागद्वयस्य तु।
शुकनासं प्रकुर्वीत तृतीयो वेदिका मता॥ १८॥

Now another set of measurements with reference to Garbhamāna. The Vāstu Garbha should be divided into 9 parts and the phallus should be located in the centre; the side of the pedestal is to comprise eight pādas and should be artistically finished. The width of the wall should be of eight pādas and the height five times that. The top should be twice the height of the walls, which should be divided in two parts and Śukanāsa should be made in one of them and a quadrangular spot (Vedikā) in the third part of it.

कण्ठमामलसारं तु चतुर्थे परिकल्पयेत्।
कपालयोस्तु संहारो द्विगुणोऽत्र विधीयते॥ १९॥
शोभनैः पत्रवल्लीभिरण्डकैश्च विभूषितः।
प्रासादोऽयं तृतीयस्तु मया तुभ्यं निवेदितः॥ २०॥

A Amalaśāra Kaṇṭha (top-most part) should be made in the 4th part and the projecting parts (Kapāla) should be made twice the length; it should be decorated with floral designs. Such is the plan of the 3rd kind of temple. The other characteristics of the temple are now being mentioned.

सामान्यमपरं तद्वत्प्रासादं शृणुत द्विजाः।
त्रिभेदं कारयेत्क्षेत्रं यत्र तिष्ठन्ति देवताः॥ २१॥
रथाङ्कस्तेन मानेन बाह्यभागविनिर्गतः।
नेमी पादेन विस्तीर्णा प्रासादः स्यात्समन्ततः॥ २२॥
गर्भं तु द्विगुणं कुर्यात्तस्य मानं भवेदिह।
स एव भित्तेरुत्सेधो द्विगुणः शिखरो मतः॥ २३॥
प्राग्ग्रीवः पञ्चभागेन निष्कासस्तस्य चोच्यते।
कारयेत्सुषिरं तद्वत्प्राकारस्य त्रिभागतः॥ २४॥
प्राग्ग्रीवपञ्चभागेन निष्काषेण विशेषतः।
कुर्याद्वा पञ्चभागेन प्राग्ग्रीवे कर्णमूलतः॥ २५॥
स्थापयेत्कनकं तत्र गर्भान्ते द्वारमूलतः।
एवं तु त्रिविधं कुर्याज्ज्येष्ठमध्यकनीयसम्॥ २६॥
लिङ्गमानानुभेदेन रूपभेदेन वा पुनः।
एते समासतः प्रोक्ता नामतः शृणुताधुना॥ २७॥

Sūta said– O twice born! Now hear about the dimensions of the other kind of temples. Divide the place where the image is to be located into three parts; and in the outer portion of the above dimensions the Rathāṅga is to be designed; and the Nemi is to be one-fourth wide and the temple (or buildings) to be built all around. The Garbha is to be made twice the size of the Nemi. The walls are to be of the dimensions of Garbha mānas. And the top should be twice the height of the walls and in the 5th part of the temple a door-way should be made. Now about the outlet. In the 3rd part of the round walls the Suṣira (hole) is to be made. In some particular cases in the fifth part Prākgrīva is to be located. In the fifth part at the Karṇamūla the two Prākgrīvas are to be located. And golden pieces should be put at the base of the door. The temples are of three sorts, Jyeṣṭha, Madhya (middling) and Kaniṣṭha (small) according to the differences between the sizes of the temples and Liṅgas. Now hear the names of the different kinds of temples.

मेरुमन्दरकैलासकुंभसिंहमृगास्तथा।
विमानच्छन्दकस्तद्वच्चतुरस्रस्तथैव च॥ २८॥
अष्टास्रः षोडशास्रश्च वर्त्तुलः सर्वभद्रकः।
सिंहास्यो नन्दनश्चैव नन्दिवर्द्धनकस्तथा॥ २९॥
हंसो वृषः सुवर्णेशः पद्मकोऽथ समुद्गकः।
प्रासादा नामतः प्रोक्ता विभागं शृणुत द्विजाः॥ ३०॥

They are– The Meru, Mandara, Kailāsa, Kumbha, Siṁha, Mṛga, Vimāna, Chandaka, Caturasra, Aṣṭāsra, Ṣoḍaśāsra, Vartula, Sarvabhadraka, Siṁhāsyas, Nandana, Nandivardhanaka, Haṁsa, Vṛṣa, Suvarṇeśa, Padmaka and Samudgaka. Now hear about their description.

शतशृङ्गश्चतुर्द्वारो भूमिकाषोडशोच्छ्रितः।
नानाविचित्रशिखरो मेरुः प्रासाद उच्यते॥ ३१॥

A temple with hundreds of tops, having four doors, 16 flats, lofty, imposing and beautiful looking is called Meru.

मन्दरो द्वादश प्रोक्ताः कैलासो नवभूमिकः।
विमानच्छन्दकस्तद्वदनेकशिखराननः॥ ३२॥
स चाष्टभूमिकस्तद्वत्सप्तभिर्नन्दिवर्द्धनः।
विषाणकसमायुक्तो नन्दनः स उदाहृतः॥ ३३॥

षोडशास्त्रसमायुक्तो नानारूपसमन्वितः।
अनेकशिखरस्तद्वत्सर्वतोभद्र उच्यते॥३४॥
चित्रशालासमोपेतो विज्ञेयः पञ्चभूमिकः।
वलभीच्छन्दकस्तद्वदनेकशिखराननः॥३५॥

A temple with twelve flats (Bhūmikas) is Mandara; with nine flats is Kailāsa; one with several tops and doors is called Vimāna and Chandaka. One that has eight flats or seven flats is Nandivardhana; one with several tops is Nandana, one with 16 petals (or corners) and various tops and five flats and with Citraśālā is Sarvatobhadra. One with many faces is Valabhīchandaka; one like a bull and void of petals is Maṇḍala.

वृषस्योच्छ्रायतस्तुल्यो मण्डलश्चास्त्रवर्ज्जितः।
सिंहः सिंहाकृतिर्ज्ञेयो गजो गजसमस्तथा॥३६॥
कुम्भः कुम्भाकृतिस्तद्वद्भूमिकानवकोच्छ्रयः।
अङ्गुलीपुटसंस्थानः पञ्चाण्डकविभूषितः॥३७॥
षोडशास्त्रः समन्ताच्च विज्ञेयः स समुद्गकः।
पार्श्वयोश्चन्द्रशालेऽस्य उच्छ्रायो भूमिकाद्वयम्॥३८॥
तथैव पद्मकः प्रोक्त उच्छ्रायो भूमिकात्रयम्।
षोडशास्त्रः स विज्ञेयो विचित्रशिखरः शुभः॥३९॥

One with the appearance of Simha and having figures of lions is the Simha. One with the appearance of an elephant is called Gaja. One with 9 flats and of the appearance of a pitcher is known as the Kumbhaka. One with 16 petals all round ornamented with Pañcāṇḍakas is called Samudgaka and it has two Candraśālas measuring two flats on either side and two flats; such is also Padmaka. One with 16 petals and nice tops is called Ṣoḍaśāsra. Its height is three flats.

मृगराजस्तु विख्यातश्चन्द्रशालो विभूषितः।
प्राग्ग्रीवेण विशालेन भूमिकासु षडुन्नतः॥४०॥
अनेकश्चन्द्रशालश्च गजः प्रासाद इष्यते।
पर्यस्तगृहराजो वै गरुडो नाम नामतः॥४१॥
सप्तभूम्युच्छ्रयस्तद्वच्चन्द्रशालात्रयान्वितः।
भूमिकाषडशीतिस्तु बाह्यतः सर्वतो भवेत्॥४२॥
तथान्यो गरुडस्तद्वदुच्छ्रयाद्दशभूमिकः।
भूमिका षोडशास्त्रस्तु भूमिद्वयमथाधिकः॥४३॥
पद्मतुल्यप्रमाणेन श्रीवृक्षक इति स्मृतः।
पञ्चाण्डको द्विभूमिश्च गर्भे हस्तचतुष्टयम्॥४४॥
वृषो भवति नाम्नायं प्रासादः सार्वकामिकः ।
सप्तकाः पञ्चकाश्चैव प्रासादा वै मयोदिताः॥४५॥

One adorned with Candraśāla and big Prāggrīva is called Mṛgarāja; one with many Candraśālas is Gaja. The Garuḍa class is superior to Gṛharāja; its height is seven flats and it has three Candraśālās; outside this there are 8-6 flats. Another class of Garuḍa Prāsāda is 10 flats high, sixteen petalled and has two flats in addition to those mentioned before. Gṛkṛkṣaka Prāsāda is like Padma. Pañcāṇḍaka has two flats and 40 hands square. Aṣtāsra and Caturāsra are octagonal and quarto in shape respectively. The one resembling a crane in appearance is called Hamsa. Vṛṣa has one flat, one top of 10 hands and round from all sides. It yields all desires.

सिंहास्येन समा ज्ञेया ये चान्ये तत्प्रमाणकाः।
चन्द्रशालैः समोपेताः सर्वे प्राग्ग्रीवसंयुक्ताः।
ऐष्टका दारवाश्चैव शैला वा स्युः सतोरणा॥४६॥

The other ones like those mentioned above are like Simhāsya having Candraśālas. All these are made of bricks, wood or stone and flags and buntings should be put on to them.

मेरुः पञ्चाशद्धस्तः स्यान्मन्दरः पञ्चहीनकः।
चत्वारिंशत्तु कैलासश्चतुस्त्रिशद्विमानकः॥४७॥
नन्दिवर्द्धनकस्तद्वद्द्वास्त्रिंशत् समुदाहृतः।
त्रिंशता नन्दनः प्रोक्तः सर्वतोभद्रकस्तथा॥४८॥

Meru is fifty hands in extent. Mandara is 45 hands in measurement. Kailāsa is 44 hands, Vimānaka is 34 hands, Nandivardhana is 32 hands, Nandana is of 30 hands and Sarvatobhadra is of 20 hands circular and having Padmakas.

वर्तुल: पद्मकश्चैव विंशद्धस्त उदाहत:।
गज: सिंहश्च कुम्भश्च वलभीच्छन्दकस्तथा॥४९॥
एते षोडशहस्ता: स्युश्चत्वारो देववल्लभा:।
कैलासो मृगराजश्च विमानच्छन्दको मत:॥५०॥
एते द्वादशहस्ता: स्युरेतेषामिह मन्मतम्।
गरुडोऽष्टकरो ज्ञेयो हंसो दश उदाहत:॥५१॥

Gaja, Simha, Kumbha and Valabhīchandaka are of 16 hands and dear to the Devas; Kailāsa, Mṛgarāja, Vimānchandaka are 12 hands, Garuḍa is 8 hands, Haṁsa of 10 hands.

एवमेते प्रमाणेन कर्त्तव्या: शुभलक्षणा:।
यक्षराक्षसनागानां मातृहस्तान्प्रशस्यते॥५२॥

All these temples if of these dimensions are lucky. The hands of the Yakṣas, Rākṣasas and serpents, are said to be good and called Mātṛkā hands.

तथा मेर्वादय: सप्त ज्येष्ठलिङ्गे शुभावहा:।
श्रीवृक्षकादयश्चाष्टौ मध्यमस्य प्रकीर्त्तिता:॥५३॥

It brings good luck to locate a big phallus Jyeṣṭha Liṅga in each of the 7 temples such as the Meru etc. Medium sized phallus should be located in the 8 temples such as Śrī-Vṛkṣaka, etc., and small size phallus should be put in the 5 temples such as Haṁsa, etc.

तथा हंसादय: पञ्च कन्यसे शुभदा मता:।
वलभीच्छन्दके गौरी जटामुकुटधारिणी॥५४॥
वरदाभयदा तद्वत्साक्षसूत्रकमण्डलु:।

In the ValabhIchandaka temple the goddess with plaited hair and a coronet should be located. She grants boons, fearlessness; she holds a rosary and a Kamaṇḍalu; she is fair and giver of auspicious things.

गृहे तु रक्तमुकुटा उत्पलाङ्कुशधारिणी।
वरदाभयदा चापि पूजनीया सभर्त्तृका॥५५॥

The Goddess holding a goblet, adorned with a red coronet, lotus and goad along with Lord Śiva should always be worshipped in the Prāsāda named Gṛha.

तपोवनस्थां मितरां तां तु सम्पूजयेद्बुध:।
देव्या विनायकस्तद्वद्वलभीच्छन्दके शुभ:॥५६॥

The other kinds of the images of Goddess should be placed in a forest and worshipped there. Gaṇeśa the son of GamI should be located in ValabhIchandaka temple and is auspicious.

इति श्रीमात्स्ये महापुराणे प्रासादानुकीर्त्तनं नामैकोन-
सप्तत्यधिकद्विशततमोऽध्याय:॥२६९॥

* * *

CHAPTER 270

The characteristics of Maṇḍapas

सूत उवाच॥

अथात: सम्प्रवक्ष्यामि मण्डपानां तु लक्षणम्।
मण्डपप्रवरान्वक्ष्ये प्रासादस्यानुरूपत:॥१॥

Sūta said– "I shall now relate to you the characteristics of the various Maṇḍapa (halls attached to the temple) in accordance with the dimensions of the temples.

विविधा मण्डपा: कार्या ज्येष्ठमध्यकनीयस:।
नामतस्तान्प्रवक्ष्यामि शृणुध्वमृषिसत्तमा:॥२॥
पुष्पक: पुष्पभद्रश्च सुव्रतोऽमृतनन्दन:।
कौशल्यो बुद्धिसङ्कीर्णो गजभद्रो जयावह:॥३॥
श्रीवत्सो विजयश्चैव वास्तुकीर्त्ति: श्रुतिञ्जय:।
यज्ञभद्रो विशालश्च सुश्लिष्ट: शत्रुमर्दन:॥४॥
भागपञ्चो नन्दनश्च मानवो मानभद्रक:।
सुग्रीवो हरितश्चैव कर्णिकार: शतर्द्धिक:॥५॥
सिंहश्च श्यामभद्रश्च सुभद्रश्च तथैव च।
सप्तविंशतिराख्याता लक्षणं शृणुत द्विजा:॥६॥

The Maṇḍapas are of three kinds; viz.,– uttama, madhyama and kaniṣṭha. Their names are– (1) Puṣpaka, (2) Puṣpabhadra, (3) Suvrata, (4) Amṛtanandana, (5) Kauśalya, (6) Buddhisaṅkīrṇa (7) Gajabhadra, (8) Jayāvaha, (9) Śrīvatsa, (10) Vijaya, (11) Vāstu-kīrti, (12) Śrutiṁjaya, (13) Yajñabhadra, (14) Viśāla, (15) Suśliṣṭa, (16) Śatrumardana, (17) Bhāgapañca, (18) Nandana, (19) Mānava, (20) Mānabhadraka, (21) Sugrīva, (22) Harita, (23) Karṇikāra, (24) Śatardhika (25) Siṁha, (26) Śyāma and (27) Subhadra. Thus twenty-seven classes of Maṇḍapas are named.

स्तम्भा यत्र चतु:षष्टि: पुष्पक: समुदाहृत:।
द्विषष्टि: पुष्पभद्रस्तु षष्टि: सुवृत उच्यते॥७॥
अष्टपञ्चाशकस्तम्भ: कथ्यतेऽमृतनन्दन:।
कौशल्य: षट् च पञ्चाशच्चतु:पञ्चाशता पुन:॥८॥
नाम्ना तु बुद्धिसङ्कीर्णो द्विहीनो गजभद्रक:।
जयावहस्तु पञ्चाशच्छ्रीवत्सस्तद्विहीनक:॥९॥
विजयस्तद्विहीन: स्याद्वास्तुकीर्तिस्तथैव च।
द्वाभ्यामेव प्रहीयेत तत: श्रुतिञ्जयोऽपर:॥१०॥
चत्वारिंशद्यज्ञभद्रस्तद्द्विहीनो विशालक:।
षट्त्रिंशच्चैव सुश्लिष्टो द्विहीन: शत्रुमर्दन:॥११॥
द्वात्रिंशद्भागपञ्चस्तु त्रिंशद्भिर्नन्दन: स्मृत:।
अष्टाविंशन्मानवस्तु मानभद्रो द्विहीनक:॥१२॥
चतुर्विंशस्तु सुग्रीवो द्वाविंशो हरितो मत:।
विंशति: कर्णिकार: स्यादष्टादश शतर्द्धिक:॥१३॥
सिंहो भवेद्द्विवहीनश्च श्यामभद्रो द्विहीनक:।
सुभद्रसु तथा प्रोक्तो द्वादशस्तम्भ संयुत:॥१४॥

Now hear their characteristics. A Maṇḍapa with 64 pillars is Puṣpaka, one with 62 pillars is Puṣpabhadra, one with 60 pillars is Suvrata, one with 58 pillars is Amṛtamanthana, one with 56 pillars is Kauśalya, one with 54 pillars is Buddhisaṁkīrṇa, who with 52 pillars is Gajabhadra, one with 50 pillars is Jayāvāha, one with 48 pillars is Śrīvatsa, one with 46 pillars is Vijaya, one with 44 pillars is Yajñabhadra, one with 38 pillars is Viśālaka, one with 36 pillars is Suśliśta, one with 34 pillars is Śatrumardana, one with 32 pillars is Bhāgapañca, one with 30 pillars is Nandana, one with 28 pillars is Mānava, one with 26 pillars in Mānabhadra, one with 24 pillars is Sugrīva, one with 22 pillars is Harita, one with 20 pillars is Karṇikāra, one with 18 pillars is Śatardhika, one with 16 pillars is Siṁha, one with 14 pillars is Śyāmabhadra, one with 12 pillars is Subhadra.

मण्डपा: कथितास्तुभ्यं यथावल्लक्षणान्विता:।
त्रिकोणं वृत्तमर्द्धं तु ह्यष्टकोणं द्विरष्टकम्॥१५॥
चतुष्कोणं तु कर्त्तव्यं संस्थानं मण्डपस्य तु।
राज्यं च विजयश्चैव आयुर्वर्द्धनमेव च॥१६॥
पुत्रलाभ: श्रिय: पुष्टिस्त्रिकोणादिकमाद्भवेत्।
एवं तु शुभदा: प्रोक्ताश्चान्यथात्वशुभावहा:॥१७॥

Now the plan of Maṇḍapas– They should be made triangular, circular, octagonal or with 16 sides or they are square. They promote kingdoms, victory, longevity, sons, wife and nourishment respectively. Temples of other shape than these are inauspicious.

चतु:षष्टिपदं कृत्वा मध्ये द्वारं प्रकल्पयेत्।
विस्ताराद्द्विगुणोच्छ्रायं तत् त्रिभाग: कटिर्भवेत्॥१८॥
विस्तारार्द्धो भवेद्गर्भो भित्तयोऽन्या: समन्तत:।
गर्भपादेन विस्तीर्णं द्वारं त्रिगुणमायतम्॥१९॥
तथा द्विगुणविस्तीर्णमुखस्तद्वदुम्बर:।
विस्तारपादप्रतिमं बाहुल्यं शाखयो: स्मृतम्॥२०॥
त्रिपञ्चसप्तनवभि: शाखाभिर्द्वारमिष्यते।
कनिष्ठमध्यमं ज्येष्ठं यथायोगं प्रकल्पयेत्॥२१॥

In the centre of the hall should be made the doorway measured by sixty-four pādas (feet). The height of the temple should be twice its breadth, the plinth should be one-third the breadth and the Garbha (inside) should be half the breadth and walls could be made all round. Taking one-fourth of the Garbha as the unit, three times of this will be the Āyata (breadth), twice will be the width of the entrance and it will be built of Udumbara wood. The two Śākhās should be a quarter of the width of the door. There should be 3, 5, 7 or nine Śākhās which will make up the door. The doors are divided into three classes, Kaniṣṭha, Madhyama and Jyeṣṭha.

अङ्गुलानां शतं सार्द्धं चत्वारिंशत्तथोन्नतम्।
त्रिंशद्विंशोत्तरं चान्यद्धान्यमुत्तममेव च॥२२॥
शतं चाशीतिसहितं वातनिर्गमने भवेत्।
अधिकं दशभिस्तद्वत्तथा षोडशभिः शतम्॥२३॥
शतमानं तृतीयं च नवत्याशीतिभिस्तथा।
दश द्वाराणि चैतानि क्रमेणोक्तानि सर्वदा॥२४॥
अन्यानि वर्ज्जनीयानि मनसोद्वेगदानि च।
द्वारवेधं प्रयत्नेन सर्ववास्तुषु वर्ज्जयेत्॥२५॥

The principal doorway is to be 140½ Aṅgulas high; other medicine and good doors are 120 and 130 fingers high. A door 180 fingers in height is the best for ventilation. 110, 116, 100, 90 and 80 fingers are the other prescribed heights of doors. Doors of other heights than these are not good. There should be no obstruction in front of the doorway. It is to be carefully avoided in every case.

वृक्षकोणभ्रमिद्वारस्तम्भकूपध्वजादपि।
कुड्यश्वभ्रेण वा विद्धं द्वारं न शुभदं भवेत्॥२६॥

The obstruction caused by a tree, a corner, a curve, a pillar, a banner, a well, a wall and a śvabhra are not good.

क्षयश्च दुर्गतिश्चैव प्रवासः क्षुद्भयं तथा।
दौर्भाग्यं बन्धनं रोगो दारिद्र्यं कलहं तथा॥२७॥
विरोधश्चार्थनाशश्च सर्वं वेधाद्भवेत्क्रमात्।
पूर्वेण फलिनो वृक्षाः क्षीरवृक्षास्तु दक्षिणे॥२८॥

Destruction, misery, banishment, starvation, ill-luck, imprisonment, disease, poverty, quarrel, disunion and loss of wealth are caused by the obstruction of a doorway. Fruit trees to the east and milky trees to the south of it are the best.

पश्चिमेन जलं श्रेष्ठं पद्मोत्पलविभूषितम्।
उत्तरे सरलैस्तालैः शुभा स्यात् पुष्पवाटिका॥२९॥

To the west should be made a charming pool of water full of lotus flowers, to the north should be planted palm trees and flowers.

सर्वतस्तु जलं श्रेष्ठं स्थिरमस्थिरमेव च।
पार्श्वतश्चापि कर्त्तव्यं परिवारादिकालयम्॥३०॥

Round the Vāstu there should be flowing waters as well as still waters; this is a good thing and close to the main temple should be made the pagodas of other Deities.

याम्ये तपोवनस्थानमुत्तरे मातृकागृहम्।
महानसं तथाग्नेये नैर्ऋत्येऽथ विनायकम्॥३१॥
वारुणे श्रीनिवासस्तु वायव्ये गृहमालिका।
उत्तरे यज्ञशाला तु निर्माल्यस्थानमुत्तरे॥३२॥
वारुणे सोमदैवत्ये बलिनिर्वपणं स्मृतम्।
पुरतो वृषभस्थानं शेषे स्यात् कुसुमायुधः॥३३॥

To the south should be made the tapovana, to the north the house for Mātṛkās, to the south-east should be the kitchen, to the south-west the temple of Gaṇeśa, to the west the resting place of Lakṣmī, to the north-west the platform of all the asterisms, to the north the sacrificial place as well as the place for Nirmālya; to the west the place for offerings Soma and other Devas, in front the place of Śiva should be the place of Nandī and lastly the place of Cupid.

जलं वापि तथैशाने विष्णुस्तु जलशाय्यपि।
एवमायतनं कुर्यात् कुण्डमण्डपसंयुतम्॥३४॥

And to the north-east should be the store of water and the resting place of Lord Viṣṇu in water.

घण्टावितानकसतोरणचित्रयुक्तं
नित्योत्सवप्रमुदितेन जनेन सार्द्धम्।
यः कारयेत् सुरगृहं विविधध्वजाङ्कं
श्रीस्तं न मुंचति सदा दिवि पूज्यते च॥३५॥
एवं गृहार्चनविधावपि शक्तितः स्यात्
संस्थापनं सकलमन्त्रविधानयुक्तम्॥३६॥

The temple should be thus decorated with Kuṇḍas, Maṇḍapas, flags, bells and buntings. One who thus makes a temple and carries or rejoicings there, gets everlasting riches and is worshipped in heaven. Thus the consecration of temples, etc., are described according to the prescribed rites.

इति श्रीमात्स्ये महापुराणे प्रसादानुकीर्त्तनं नाम
सप्तत्यधिकद्विशततमोऽध्याय:॥ २७०॥

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CHAPTER 271

The genealogies of future Ikṣvākus and Bṛhadrathas

ऋषय ऊचुः

पूरोर्वंशस्त्वया सूत सभविष्यो निवेदित:।
सूर्यवंशे नृपा ये तु भविष्यन्ति हि तान् वद॥ १॥
तथैव यादवे वंशे राजान: कीर्तिवर्द्धना:।
कलौ युगे भविष्यन्ति तानपीह वदस्व न:॥ २॥
वंशान्ते ज्ञातयो यश्च राज्यं प्राप्स्यन्ति सुव्रता:।
ब्रूहि संक्षेपतस्तासां यथाभाव्यमनुक्रमात्॥ ३॥

The Ṛṣis said– O Sūta, you have described to us the dynasty of Puru,[1] along with the future kings in that dynasty. Now tell us about those kings who will be in the Solar (Sūrya) dynasty. So also tell us here about those illustrious kings in that Yādava family, who will exist in the Kaliyuga. And when those dynasties (Sūrya and Yādava) will come to end, then, tell us briefly about those pious kings who were kinsmen of these families and who will obtain the kingdom after them, in due order as far as possible.

सूत उवाच

अत ऊर्ध्वं प्रवक्ष्यामि हीक्ष्वाकूणां महात्मनाम्।
बृहद्बलस्य दायादो वीरो राजा ह्युरुक्षय:।
उरुक्षयसुतश्चापि वत्सद्रोहो महायशा:॥ ४॥

Sūta said– Now, after this, I shall tell you, of the high-souled Ikṣvākus or solar dynasty. (1) Bṛhadbala's heir [was (2) Bṛhatkṣya, his heir] was the heroic king (3) Urukṣaya. The son of Urukṣaya was the famous (4) Vatsadroha (Vatsavyuba).

वत्सद्रोहात्प्रतिव्योमस्तस्य पुत्रो दिवाकर:।
तस्यैव मध्यदेशे तु अयोध्यानगरी शुभा॥ ५॥

(5) Prativyoma was after Vatsadroha. His son is (6) Divākara to whom in the Madhyadeśa, belongs the beautiful city of Ayodhyā.

दिवाकरस्य भविता सहदेवो महायशा:।
सहदेवाच्च भविता ध्रुवाश्वो वै महामना:॥ ६॥

Divākara's (successor) will be the illustrious (7) Sahadeva, whose (successor) will be (8) Dhruvāśva, the high-minded.

तस्य भाव्यो महाभाग: प्रतीपाश्वश्च तत्सुत:।
प्रतीपाश्वसुतश्चापि सुप्रतीपो भविष्यति॥ ७॥

His (successor) will be the most lucky (9) Bhāvya (Bhānuratha or Bhāvyaratha). And his son will be (10) Pratīpāśva. The son of Pratīpāśva will be (11) Supratīpa.

मरुदेव: सुतस्तस्य सुनक्षत्रस्ततोऽभवत्।
किन्नराश्व: सुनक्षत्राद्भविष्यति परन्तप:॥ ८॥

(12) Marudeva will be his (Supratīpa's) son, after whom was (13) Sunakṣatra. After Sunakṣatra will be (14) Kinnarāśva, the annoyer of his enemies.

किन्नराश्वादन्तरिक्षो भविष्यति महामना:।
सुषेणश्चान्तरिक्षाच्च सुमित्रश्चाप्यमित्रजित्॥ ९॥

After Kinnarāśva will be the high-minded (15) Antarikṣa. After Antarikṣa will be (16) Suṣeṇa, and (17) Sumitra, the conqueror of his enemies (Amitrajit).[2]

सुमित्रजो बृहद्राजो तस्य पुत्रश्च वीर्यवान्।
पुत्र: कृतञ्जयो नाम धार्मिकश्च भविष्यति॥ १०॥

(18) Bṛhadrāja will be the son of Sumitra.

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[1] See chapter 50 for the future kings of Paurava dynasty.

[2] According to another reading, Suśena was the son of Antarikṣa, whose son was Sumitra-Amitrajit. Or, after, Antarikṣa will be Suparna (Suśena), and after him Amitrajit.

Bṛhadrāja's (son) will be (19) Vīryāvān (Dharmavān). Again (20) Kṛtañjaya, by name, (will be) the virtuous (Dhārmika) son of Vīryavān.

कृतञ्जयसुतो विद्वान्भविष्यति रणेजयः।
भविता सञ्जयश्चापि वीरो राजा रणेजयात्॥ ११॥

The son of Kṛtañjaya, will be the wise (21) Raṇejaya, (22) Sañjaya, the warrior king will come after Raṇejaya.

सञ्जयस्य सुतः शाक्यः शाक्याच्छुद्धौदनो नृपः।
शुद्धौदनस्य भविता सिद्धार्थः पुष्कलः सुतः॥ १२॥

[Sañjaya's son will be (23) Śākya. After Śākya will be the king (24) Śudhaudana. The son of Śudhaudana will be (25) Siddhārtha, the eminent (26) Puṣkala or Rāhula will be the son of Siddhārtha].

प्रसेनजित्ततो भव्यः क्षुद्रको भविता ततः।
क्षुद्रकात्कुलको भाव्यः कुलकात्सुरथः स्मृतः॥ १३॥

After him will be (27) Prasenajit. After him will be (28) Kṣudraka. After Kṣudraka will be (29) Kulaka. After Kulaka is remembered (30) Suratha.

सुमित्रः सुरथाज्जातो ह्यन्यस्तु भविता नृपः।
एते चैक्ष्वाकवः प्रोक्ताः भविष्या ये कलौ युगे॥ १४॥
बृहद्बलान्ववाये तु भविष्याः कुलवर्द्धनाः।
अत्रानुवंशश्लोकोऽयं विप्रैर्गीतः पुरातनैः॥ १५॥

From Suratha was born (31) Sumitra. He will be the last king. These Aikṣvākus have been declared, who will exist in the Kaliyuga. These will be in the line of Bṛhadbala, they will be the glory of their family. Here the following genealogical verse is sung by ancient poets.

इक्ष्वाकूणामयं वंशः सुमित्रान्तो भविष्यति।
सुमित्रं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ॥ १६॥

"This dynasty of the Ikṣvāku will end with Sumitra. On reaching King Sumitra it will come to its close in the Kaliyuga".

इत्येवं मानवो वंशः प्रागेव समुदाहृतः।
अत ऊर्ध्वं प्रवक्ष्यामि मागधा ये बृहद्रथाः॥ १७॥

This is thus the dynasty of Manu, even as declared before. Hereafter I will relate the Bṛhadratha (dynasty) of Magadha.

पूर्वेण ये जरासन्धात्सहदेवान्वये नृपाः।
अतीता वर्त्तमानश्च भविष्यांश्च निबोधत॥ १८॥

Listen about the kings, those past, those present and those to come in future, from (the stock of) Jarāsandha (and) in the line of Sahadeva.

संग्रामे भारते वृत्ते सहदेवे निपातिते।
सोमाधिस्तस्य दायादो राजाभूत्सगिरिव्रजे॥ १९॥

After (1) Sahadeva was killed, when the great war of Bhārata took place, (2) Samādhi succeeded him as his heir and became king in Girivajra.

पञ्चाशतं तथाष्टौ च समा राज्यमकारयत्।
श्रुतश्रवाश्चतुःषष्टिं समास्तस्यान्वयेऽभवत्॥ २०॥

He reigned for fifty-eight years and then (3) Śrutaśravā in his line reigned for sixty-four years.

अप्रतीपी च षट्त्रिंशत्समा राज्यमकरायत्।
चत्वारिंशत् समास्तस्य निरमित्रो दिवं गतः॥ २१॥

(4) Apratīpī reigned for thirty-six years and (5) Niramitra after reigning for forty-years went to heaven.

पञ्चाशतं समाः षट् च सुरक्षः प्रासवान्महीम्।
बृहत्कर्म्मा त्रयोविंशदब्दं राज्यमकारयत्॥ २२॥

Afterwards (6) Surakṣa got the earth for fifty-six years and (7) Bṛhatkarmā reigned for twenty-three years. (8) Senājit has just passed away after enjoying the earth for fifty years[1].

सेनजित्सम्प्रयातश्च भुक्त्वा पञ्चशतं महीम्।
श्रुतञ्जयस्तु वर्षाणि चत्वारिंशद्भविष्यति॥ २३॥

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[1] Another reading according to the Vāyu Purāṇa is "Senajit is now enjoying the earth, the same number (23) of years."

अष्टाविंशतिवर्षाणि महीं प्राप्स्यति वै विभुः।
अष्टपञ्चाशतं षट् च राज्ये स्थास्यति वै शुचिः॥ २४॥

He will be succeeded by (9) Śrutañjaya who will be for forty years. Afterwards (10) Vibhu will obtain the earth and will reign for twenty-eight years; and then (11) Śuci will rule the kingdom for fifty-eight plus six years (i.e. 64).

अष्टाविंशत्समा राजा क्षेमो भोक्ष्यति वै महीम्।
अनुव्रतश्चतुःषष्टि राज्यं प्राप्स्यति वीर्यवान्॥ २५॥

The king (12) Kṣema will enjoy the earth for twenty-eight years after whom the powerful (13) Anuvrata will reign for sixty-four years.

पञ्चत्रिंशतिवर्षाणि सुनेत्रो भोक्ष्यते महीम्।
भोक्ष्यते निवृत्तिश्चेमामष्टपञ्चाशतं समाः॥ २६॥

(14) Sunetra will enjoy the earth for twenty-five [another reading thirty-five] years. (15) Nirvṛti will enjoy it for fifty-eight years.

अष्टाविंशत्समा राज्यं त्रिनेत्रो भोक्ष्यते ततः।
चत्वारिंशत् तथाष्टौ च द्युमत्सेना भविष्यति॥ २७॥

After that (16) Trinetra will enjoy the kingdom for twenty-eight years. (17) Dyumatsena (Dṛḍhasena) will be for forty-eight years.

त्रयस्त्रिंशत्तु वर्षाणि महीनेत्रः प्रकाश्यते।
द्वात्रिंशत्तु समा राजा ह्यचलस्तु भविष्यति॥ २८॥

(18) Mahinetra will be resplendent for thirty-three years (19) Acala or (Sucala) will be king for thirty-two years.

रिपुञ्जयस्तु वर्षाणि पञ्चाशत्प्राप्स्यते महीम्।
द्वात्रिंशति नृपा ह्येते भवितारो बृहद्रथाः॥ २९॥

(20) Ripuñjaya will obtain the earth for fifty-years, and these 32 kings will be the future Bṛhadrathas.

पूर्णं वर्षसहस्रं तु तेषां राज्यं भविष्यति।
जयतां क्षत्रियाणां च बालकः पुलको भवेत्॥ ३०॥

Their kingdom will last full 1,000 years indeed. Then Bālaka (son of) Pulaka will be conqueror of Kṣatriyas.

इति श्रीमात्स्ये महापुराणे राजवंशानुकीर्त्तने
एकसप्तधिकद्विशततमोऽध्यायः॥ २७१॥

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CHAPTER 272

Pradyota, Śiśunāka, the Nanda, the Maurya, the Śuṅgas and the Kāṇvāyana dynasties

सूत उवाच

बृहद्रथेष्वतीतेषु वीतिहोत्रेष्ववन्तिषु।
पुलकः स्वामिनं हत्वा स्वपुत्रमभिषेक्ष्यति॥ १॥

Sūta said– When Bṛhadrathas and Vītihotras and Avantis have passed away, Pulaka, after killing his master will instal his son (Pradyota or Bālaka) as king.

मिषतां क्षत्रियाणां च बालकः पुलकोद्भवः।
स वै प्रणतसामन्तो भविष्यो न च धर्मतः॥ २॥

He will instal Bālaka, born of Pulaka, in the very sight of the Kṣatriyas (by assassinating his master, Ripuñjaya). That son of Pulaka will subjugate the neighbouring kings by force and not by right and will be devoid of royal policy.

त्रयोविंशत्समा राजा भविता स नरोत्तमः।
अष्टाविंशतिवर्षाणि पालको भविता नृपः॥ ३॥
विशाखयूपो भविता त्रिपञ्चाशत्तथा समाः।
एकविंशत्समा राजा सूर्यकस्तु भविष्यति॥ ४॥
भविष्यति समा त्रिंशत् तत्सुतो नन्दिवर्धनः।
द्विपञ्चाशत्ततो भुक्त्वा प्रणष्टा पञ्च ते नृपाः।
हत्वा तेषां यशः कृत्स्नं शिशुनाको भविष्यति॥ ५॥

That (Pulaka), the best of men, will reign for 23 years, (2) Pālaka or Bālaka will be king for 28 years (or 24 according to the Vāyu). (3) King Viśākhayūpa will reign for 53 years (50 according to Vāyu) (4) and Sūryaka will be king for 21 years (25), Nandivardhana, his son, will be king for 30 years (20 years another reading). These five kings, after enjoying the earth, for 52 years (evidently a mistake for 155 or 152) will perish[1].

वाराणस्यां सुतं स्थाप्य श्रयिष्यति गिरिव्रजम्।
शिशुनाकस्तु वर्षाणि चत्वारिंशद्भविष्यति॥ ६॥
काकवर्णः सुतस्तस्य षड्विंशत्प्राप्स्यते महीम्।
षट्त्रिंशच्चैव वर्षाणि क्षेमधर्मा भविष्यति॥ ७॥
चतुर्विंशत्समाः सोऽपि क्षेमजित् प्राप्स्यते महीम्।
अष्टाविंशतिवर्षाणि विन्ध्यसेनो भविष्यति॥ ८॥
भविष्यति समा राजा नव काण्वायनो नृपः।
भूमिमित्रः सुतस्तस्य चतुर्दश भविष्यति॥ ९॥

Then Śiśūnāka destroying all their glory will place his son in Vārāṇasī and himself go to Girivraja. The King Śiśūnāka will reign for forty years. His son Kākavarṇa will obtain the earth for 26 years. Kṣemadharma will be king for 36 years. Kṣemajit will obtain the earth for 24 years, Vindhyasena will be king for 28 years. Kāṇvāyana will obtain the earth for 9 years, his son, Bhūmimitra will be king for 14 years.

अजातशत्रुर्भविता सप्तविंशत्समा नृपः।
चतुर्विंशत्समा राजा वंशकस्तु भविष्यति॥ १०॥
उदासी भविता तस्मात्त्रयस्त्रिंशत्समा नृपः।
चत्वारिंशत्समा भाव्यो राजा वै नन्दिवर्द्धनः॥ ११॥

Ajātaśatru will be king for 27 years, Vaṅśaka will be king for 24 years. His son Udāsī will be king for 33 years, Nandivardhana will be king for 40 years.

चत्वारिंशत् त्रयश्चैव महानन्दी भविष्यति।
इत्येते भवितारो वै दश द्वौ शिशुनाकजाः॥ १२॥
शतानि त्रीणि पूर्णानि षष्टिवर्षाधिकानि तु।
शिशुनाका भविष्यन्ति राजानः क्षत्रबन्धवः॥ १३॥

Mahānandī will be king for 43 years, These will be the kings in the Śiśunāka dynasty. The Śiśunākas will be kings for full 360 years and the kings will be low born Kṣatriyas (Kṣatrabandhava)[2].

एतैः सार्द्धं भविष्यन्ति यावत्कलिनृपाः परे।
तुल्यकालं भविष्यन्ति सर्वे ह्येते महीक्षितः॥ १४॥
चतुर्विंशत्तथैक्ष्वाकाः पांचालः सप्तविंशति।
काशेयास्तु चतुर्विंशदष्टाविंशत्तु हैहयाः॥ १५॥

Contemporaneous will all these kings will flourish in Kaliyuga other kings also and they will endure an equal time. There will be 24 Ikṣvāku kings, 27 Pāñcālas, 24 kings of Kāśi and 28 Haihaya kings.

कलिङ्गश्चैव द्वात्रिंशदश्मकाः पञ्चविंशतिः।
कुरवश्चापि षड्विंशदष्टाविंशास्तु मैथिलाः॥ १६॥
शूरसेनास्त्रयोविंशद्वीतिहोत्राश्च विंशतिः।
एते सर्वे भविष्यन्ति एककालं महीक्षितः॥ १७॥

Then there will be 32 Kaliṅga kings, 25 Aśmaka, 36 Kurava, 28 Maithila, 23 Surasenas and 20 Vitahotra kings. All these kings will endure the same time and will be comtemporaries.

महानन्दिसुतश्चापि शूद्रायां कलिकांशजः।
उत्पत्स्यते महापद्मः सर्वक्षत्रान्तको नृपः॥ १८॥
ततः प्रभृति राजानो भविष्याः शूद्रयोनयः।
एकाराट् स महापद्मो एकच्छत्रो भविष्यति॥ १९॥
अष्टाशीति तु वर्षाणि पृथिव्यां च भविष्यति।
सर्वक्षत्रमेथोत्साद्य भाविनार्थेन चोदितः॥ २०॥
सुकल्पादिसुता ह्यष्टौ समा द्वादश ते नृपाः।
महापद्मस्य पर्याये भविष्यति नृपाः क्रमात्॥ २१॥
उद्धरियति कौटिल्यः समा द्वादशभिः सुतान्।
भुक्त्वा महीं वर्षशतं ततो मौर्यान् गमिष्यति॥ २२॥

Then, as an incarnation of Kali, will be born Mahāpadma, a son of Mahānandi from a Śūdra woman and he will be the exterminator of the Kṣatriya kings. Afterwards all the kings will be of the Śūdra origin. That Mahāpadma will be the sole monarch and a universal Emperor. He will reign for 88 years on this earth. He will exterminate all Kṣatriyas through his ambition. His eight sons, beginning with Sukalpa, will be kings for 12 years. They will be kings in succession to Mahāpadma one after another. Kauṭilya will uproot all these sons, during the course of 12 years. Then the empire will pass on to the Mauryas, after being enjoyed by [Kauṭilya?] for a hundred years [or then Kauṭilya, after enjoying the earth for one hundred years, will go to heaven].

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[1] The Viṣṇu as well as the Bhagavata Purāna give the aggregate as 188 years.

[2] According to the Viṣṇu and Vāyu Purāṇa's the aggregate is 362 years. But adding the above figures we get 321 only.

भविता शतधन्वा च तस्य पुत्रस्तु षट् समाः।
बृहद्रथस्तु वर्षाणि तस्य पुत्रश्च सप्ततिः॥ २ ३॥
षट्त्रिंशत्तु समा राजा भविता शक एव च।
सप्तानां दशवर्षाणि तस्य नप्ता भविष्यति॥ २ ४॥
राजा दशरथोऽष्टौ तु तस्य पुत्रो भविष्यति।
भविता नव वर्षाणि तस्य पुत्रश्च सप्ततिः॥ २ ५॥

His son Śatadhanva, will be king for 6 years. His son Bṛhadratha will reign for 70 years. For 36 years Aśoka will be the king. His grandson will then be the king for 70 years. His son Daśaratha will be the king for 8 years. His son Saptati will reign for 9 years (or his son will be for 79 years).

इत्येते दश मौर्यास्तु ये भोक्ष्यन्ति वसुन्धराम्।
सप्तत्रिंशच्छतं पूर्णं तेभ्यः शुङ्गान्गमिष्यति॥ २ ६॥

These are the ten Mauryas who will enjoy the earth for full 137 years, from whom she (the Earth) will pass to the Śuṅgas[1].

पुष्यमित्रस्तु सेनानीरुद्धृत्य स बृहद्रथान्।
कारयिष्यति वै राज्यं षट्त्रिंशतिसमा नृपः॥ २७॥
भवितापि वसुज्येष्ठः सप्त वर्षाणि वै नृपः।
वसुमित्रस्तथा भाव्यो दश वर्षाणि वै ततः॥ २८॥
ततोऽन्तकः समे द्वे तु तस्य पुत्रो भविष्यति।
भविष्यति समास्तस्मात्रीण्येवं स पुलिन्दकः॥ २९॥
भविता वज्रमित्रस्तु समा राजा पुनर्भवः।
द्वात्रिंशत्तु समाभागः समाभागत्ततो नृपः॥ ३ ०॥
भविष्यति सुतस्तस्य देवभूमिः समा दश।
दशैते क्षुद्रराजानो भोक्ष्यन्तीमां वसुन्धराम्॥ ३ १॥

Puṣyamitra the commander-in-chief will uproot Bṛhadratha and will rule the kingdom as king for 36 years. After him Vasujyeṣṭha will be the king for seven years. After him Vasumitra will be for ten years. Then his son Antaka will (reign) for 2 years. Then Pulindaka will (reign) for 3 years. Then Vajramitra will be the king for 9 years; then Samābhaga will reign for 32 years; then after his his son Devabhūmi will reign for 10 years. These ten petty kings will enjoy this earth for full 112 years; and then the earth will go to the Kāṇvas[2].

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[1] Though the Matsya mentions only seven kings and that also in a confused manner, the full list of the ten kings is given in the Viṣṇu Purāṇa (Book IV. Chap. 24, verses 7-8).

The years of accession noted against their names are taken from V.A. Smith's History of Ancient India, page 197–

	Date of ascension
(1) Candra Gupta	322 B.C.
(2) Bindusāra Amitraghāta	298 B.C.
(3)Aśoka	273 B.C.
Aśoka died	232 B.C.
(4)Suyaśas	
(5)Daśaratha	232 B.C.
(6)Sangata	224 B.C.
(7)Sāilśuka	216 B.C.
(8)Somaśarman	206 B.C.
(9)Śatadhanva	199 B.C.
(10) Bṛhadratha	191-185 B.C.

[2] This Purāṇa enumerates only 8 kings while there ought to be ten. This omission is supplied by the names of Agnimitra and Ghoṣavasu as given in the Viṣṇu Purāṇa. The ten kings, therefore, are the following–

(1)Puṣyamitra	185 (B.C.)	(36 years.)
(2)Agnimitra	149 (B.C.)	(8 years.)
(3)Vasujyeṣṭha	141 (B.C.)	(7 years.)
(4)Vasumitra	134 (B.C.)	(10 years.)
(5)Antaka	124 (B.C.)	(2 years.)
(6)Pulindaka	122 (B.C.)	(3 years.)
(7)Ghoṣavasu	119 (B.C.)	(3 years.)

शतं पूर्णं शते द्वे च ततः शुङ्गान्गमिष्यति।
अमात्यो वसुदेवस्तु प्रसह्य ह्यवनीं नृपः॥३२॥
देवभूमिमथोत्साद्य शौङ्गस्तु भविता नृपः।
भविष्यति समा राजा नव काण्वायनो नृपः॥३३॥

The minsiter Vasudeva forcibly overthrowing the dissolute king Devabhūmi will become king among the Śuṅgas. He the Kāṇvāyana, will be the king for 9 years.

भूमिमित्रः सुतस्तस्य चतुर्दश भविष्यति।
नारायणः सुतस्तस्य भविता द्वादशैव तु॥३४॥

His son Bhūmimitra will reign 14 years. His son Nārāyaṇa will be for 12 years.

सुशर्मा तत्सुतश्चापि भविष्यति दशैव तु।
इत्येते शुङ्गभृत्यास्तु स्मृताः काण्वायनानृपाः॥३५॥
चत्वारिंशद्द्विजा ह्येते काण्वा भोक्ष्यन्ति वै महीम्।
चत्वारिंशत्पञ्च चैव भोक्ष्यन्तीमां वसुन्धराम्॥३६॥
एते प्रणतसामन्ता भविष्या धार्मिकाश्च ये।
येषां पर्यायकाले तु भूमिरान्ध्रान्गमिष्यति॥३७॥

Suśarma, his son, will be for 10 years only. These are recorded as Śuṅgabhṛtyas or Kāṇvāyana kings. These 40 (four Kāṇvas[1] are Brāhmaṇas and they will enjoy the earth for 45 years. They will have the neighbouring kings respect them and will be virtuous. At the time of their period of reign coming to an end the earth will got to the Andhras.

इति श्रीमात्स्ये महापुराणे राजवंशानुकीर्त्तने
द्विसप्तत्यधिकद्विशततमोऽध्यायः॥२७२॥

CHAPTER- 273

The reigns of the Andhras, Yavanas and the Mlecchas, the end of a Yuga and the origin of Kaliyuga

सूत उवाच

काण्वायनास्ततो भूपाः सुशर्म्मार्णः प्रसह्य ताम्।
शुङ्गानां चैव यच्छेषं क्षपित्वा तु बलीयशः॥१॥
शिशुकोऽन्ध्रः सजातीयः प्राप्स्यतीमां वसुन्धराम्।
त्रयोविंशत्समा राजा शिशुकस्तु भविष्यति॥२॥

The Andhra Simuka (Śiśuka) with his fellow tribesmen, the servants of Suśarmaṇ, will assail the Kāṇvāyanas and him (Suśarmaṇ,) and destroy the remains of the Sungas' power and will obtain this earth. Their tribesman (a kinsman of these Kāṇvāyana chieftains (bhūpās) who had revolted against Suśarman) called (1) Śiśuka Andhra will get this earth. For 23 years Śiśuka will be the king.

कृष्णो राजा यवीयस्तु ह्यष्टादश भविष्यति।
श्रीमल्लाकर्णिर्भविता तस्य पुत्रस्तु वै दश॥३॥
पूर्णोत्सङ्गस्ततो राजा वर्षाण्यष्टादशैव तु।
स्कन्धस्तम्भिस्तथा राजा वर्षाण्यष्टादशैव च॥४॥

His younger brother (2) Kṛṣṇa will be 18 years, his son (3) Śrīmallākarṇi (Śrī Śātakarṇi) will be 10 years, then (4) Pūrṇotsaṅga will be the king 18 years. (5) Skandhastambhi will be king 18 years.

पञ्चाशतं समाः षट् च शान्तकर्णिर्भविष्यति।
दश चाष्टौ च वर्षाणि तस्य लम्बोदरः सुतः॥४॥

(6) Sāntakarṇi will be 56 years; his son (7) Lambodara 18 years.

आपीतको दश द्वे च तस्य पुत्रो भविष्यति।
दश चाष्टौ च वर्षाणि मेघस्वातिर्भविष्यति॥५॥

His son (8) Āpītaka (Āpīlaka) will be 12 years; then (9) Meghasvāti will be 18 years.

स्वातिश्च भविता राजा समास्त्वष्टादशैव च।
स्कन्दस्वातिस्तथा राजा सप्तैव तु भविष्यति॥६॥

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(8)Vajramitra	116 (B.C.) (9 years.)
(9)Samabhāga	107 (B.C.) (32 years.)
(10) Devabhūmi	75 (B.C.) (10 years.)
Total	120 years

[1] The four Kāṇvāyana kings are shown in the following table–

(1)Vasudeva Kaṇva	(9 years) 73 B.C.
(2)Bhūmimitra	(14 years) 59 B.C.
(3)Nārāyaṇa	(12 years) 47 B.C.
(4)Suśarma	(10 years) 37 B.C.
Total	45 years

Then (10) Svāti will be king 18 years; (11) Skandasvāti will then be king 7 years.

मृगेन्द्रः स्वातिकर्णस्तु भविष्यति समास्त्रयः।
कुन्तलः स्वातिकर्णस्तु भविताष्टौ समा नृपः॥७॥
एकसंवत्सरं राजा स्वातिवर्णो भविष्यति॥८॥

Then (12) Mṛgendra Svātikarṇa will be 3 years, then (13) Kuntala Svātikarṇa will be king 8 years, then (14) Svātivarṇa will be king for one year.

भविता रिक्तवर्णस्तु वर्षाणि पञ्चविंशतिः।
ततः संवत्सरान्पञ्च हालो राजा भविष्यति॥९॥

Then (16) Ariktavarṇa will be 25 years after him (17) Hāla will be king for 5 years.

पञ्च मन्दुलको राजा भविष्यति समा नृपः।
पुरीन्द्रसेनो भविता तस्मात् सौम्यो भविष्यति॥१०॥

Then (18) Mandulaka will be king 5 years [another reading Mantalaka.] Then (19) Purīndrasena (Purīkasena) will be king, after him (20) Saumya will be the king.

सुन्दरः शान्तिकर्णस्तु अब्दमेकं भविष्यति।
चकोरः स्वातिकर्णस्तु षण्मासान्वै भविष्यति॥११॥

Then (21) Sundara Sāntikarṇa (Śatakarṇi) will reign 1 year, then (22) Cakora Svātikarṇa (Śatakarṇi) will reign for 6 months.

अष्टाविंशतिवर्षाणि शिवस्वातिर्भविष्यति।
राजा च गौतमीपुत्रो ह्येकविंशत्यतो नृपः॥१२॥

Then (23) Śivasvāti will be 28 years; then (24) King Gautamīputra will be king next 21 years. His son (25) Pulomā will be king 28 years. [Then (26) Śātakarṇi will be king 29 years].

अष्टाविंशत्सुतस्तस्य पुलोमा वै भविष्यति।
शिवश्रीर्वै पुलोमात्तु सप्तैव भविता नृपः॥१३॥
शिवस्कन्धः शान्तिकर्णाद्भविता ह्यात्मजः समाः।
नवविंशतिवर्षाणि यज्ञश्रीः शान्तिकर्णिकः॥१४॥
षडेव भविता तस्माद्विजयस्तु समास्ततः।
चण्डश्रीः शान्तिंकर्णस्तु तस्य पुत्र समा दश॥१५॥
पुलोमा सप्त वर्षाणि अन्यस्तेषां भविष्यति।
एकोनविंशतिर्ह्येते आन्ध्रा भोक्ष्यन्ति वै महीम्॥१६॥

After Pulomā (Śivaśrī-Pulomā will be king 7 years. Then (28) Śiva skandha after Śāntikarṇa will be king as his son for (?) years[1]. Then (29) Yajñaśrī Śāntikarṇika will be 29 years. Then after him (30) Vijaya will be king 6 years. Then (31) Caṇḍaśrī Śāntikarṇa, his son will be 10 years. Then (32) Pulomā, another of them, (viz., Pulomā II) will reign 7 years. These 19 Andhras will enjoy the earth for 460 years. On the kingdom of the Andhras coming to an end, there will be kings belonging to the lineage of their servants[2].

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1. Note– No number is given. Mr. Pargiter reads it– "Bhavitāsmat traya samaḥ" and then the verse would mean "Śivaskandhaśāntikarṇa will be king 3 years."
2. The Purāṇa mentions at the end that the number of kings will be 19, but as a matter of fact, it enumerates 30 kings and the number would rise to 32 according to Pargiter.
Following is the list of the names of the kings with their reigns–

(1) Śiśuka Andhra	23 years
(2) Kṛṣṇa	18 years
(3) Śrīmallakarṇi	10 years
(4) Pūrṇotsanga	18 years
(5) Skandhastambhi	18 years
(6) Śatakarṇi	56 years
(7) Lambodara	18 years
(8) Āpītaka	12 years
(9) Meghasvāti	18 years
(10) Svāti	18 years
(11) Skandhasvāti	7 years
(12) Mṛgendra	3 years
(13) Kuntala	8 years
(14) Svātivarṇa	1 year
(15) Pulomavi	36 years
(16) Aṛktavarṇa	25 years
(17) Hala	5 years
(18) Maṇḍulka	5 years
(19) Purīndresena	21 years
(20) Saumya (a wrong name with no years)	
(21) Sundara	1 years
(22) Cakora	6 months
(23) Śivasvāti	28 years

तेषां वर्षशतानि स्युश्चत्वारि षष्टिरेव च।
आन्ध्राणां संस्थिता राज्ये तेषां भृत्यान्वये नृपाः॥ १७॥
सप्तैवान्ध्रा भविष्यन्ति दशाभीरास्तथा नृपाः।
सप्त गर्दभिलाश्चापि शकाश्चाष्टादशैव तु॥ १८॥
यवनाष्टौ भविष्यन्ति तुषाराच्च चतुर्दश।
त्रयोदश गुरुण्डाश्च हूणा ह्येकोनविंशतिः॥ १९॥
यवनाष्टौ भविष्यन्ति सप्ताशीतिं महीमिमाम्।
सप्त गर्दभिला भूयो भोक्ष्यन्तीमां वसुन्धराम्॥ २०॥
सप्तवर्षसहस्राणि तुषाराणां मही स्मृता।
शतानित्रीण्यशीतिं च शतान्यष्टादशैव तु॥ २१॥
शतान्यर्द्धं चतुष्काणि भवितव्यास्त्रयोदश।
गुरुण्डा वृषलैः सार्द्धं भोक्ष्यन्ते म्लेच्छसम्भवाः॥ २२॥
शतानि त्रीणि भोक्ष्यन्ते वर्षाण्येकादशैव तु।
आन्ध्राः श्रीपार्वतीयाश्च ते द्विपञ्चाशतं समाः॥ २३॥
सप्तषष्टिस्तु वर्षाणि दशाभीरास्तथैव च।
तेषूत्सन्नेषु कालेन ततः किलकिला नृपाः॥ २४॥

On the kingdom of the Andhras coming to an end, there will be kings in the lineage of their servants who would be called Śrīpārvatīya Andhras. There will be 7 (kings in the line of the servants of) Andhras 10 Ābhira kings, also 7 Gardabhilas and 18 Śākas. There will be 8 Yavana kings and 14 Tuṣāra kings and 13 Guruṇḍa kings and 19 (or 11 Mauna) Hūna kings. The 8 Yavanas kings will reign for 87 years. The 7 Gardhabhilas will enjoy this earth again [no years given, 72 according to Vāyu.] The earth is recorded to have belonged to the Tuṣāra for 7,000 years. And 18 kings for 183 years as well.[1] For half four hundred years there will reign 13 Guruṇḍas of Mleccha origin along with Śūdra kings. (Or, 13 future Guruṇḍas along with low caste men, all of Mleccha origin, will enjoy it half four hundred years, i.e. 200 years). For 103 years the 11 kings will enjoy the earth (no name). (The word Hūna should be supplied to complete the verse and it would then mean "11 Hūnas will enjoy the earth for 103 years"). The (seven) Śrīpārvatīya Āndhras will endure 52 years. The 10 Ābhīra kings will be for 67 years. When they are overthrown by time, then there will be Kilakila kings.

भविष्यन्तीह यवना धर्मतः कामतोऽर्थतः।
तैर्विमिश्रा जनपदा आर्या म्लेच्छाश्च सर्वशः॥ २५॥
विपर्ययेण वर्त्तन्ते क्षयमेष्यन्ति वै प्रजाः।
लुब्धानृताब्रुवाश्चैव भवितारो नृपास्तथा॥ २६॥
कल्किनानुहताः सर्वे आर्या म्लेच्छाश्च सर्वशः।
अधार्मिकाश्च येऽत्यर्थं पाषण्डाश्चैव सर्वशः॥ २७॥
प्रनष्टे नृपवंशे तु सन्ध्याशिष्ट कलौ युगे।
किंचिच्छिष्टाः प्रजास्ता वै धर्मे नष्टेऽपरिग्रहाः॥ २८॥
असाधवो ह्यसत्त्वाश्च व्याधिशोकेन पीडिताः।
अनावृष्टिहताश्चैव परस्परवधेप्सवः॥ २९॥

There will be Yavanas here for the sake of religious feeling (pilgrimage) or pleasure or profit. The Āryas and the Mlecchas (will dwell) mixed up in all provinces (janapadas). The people will steadily deteriorate by adopting a contrary course of life, so along the king will be greedy and speakers of untruth. All will be overpowered (killed) everywhere by Kalki whether they be Āryas or Mlecchas. There will be irreligious, avaricious and heretical and cruel hypocrites everywhere. When the royal family will be destroyed and the close of the Kali Age will come and righteousness will perish, there will remain few good people not given to

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(24) Gautamīputra	21 years
(25) Puloma	28 years
(26) Śatakarṇi	29 (doubtful)
(27) Śivaśrī	7 years
(28) Śivaskandha	3 years
(29) Yajñaśrī	29 years
(30) Vijaya	6 years
(31) Caṇḍaśrī	10 years
(32) Puloma II	7 years

[1] Printed text seems to be corrupt. It ought to be- "Eighteen Śakas for 183 years."

coveteousness. The people will be unholy, unrighteous and oppressed with decease and sorrow; and goaded by failure of rain they will be eager to destroy each other.

अशरण्याः परित्रस्ता सङ्कटं घोरमाश्रिताः।
सरित्पर्वतवासिन्यो भविष्यन्त्यखिलाः प्रजाः॥३०॥

Unprotected by anyone, always living in terror, surrounded by deep difficulties, the entire populating will begin to live on (the top of) mountains and on the banks of rivers.

पत्रमूलफलाहाराश्चीरपत्राजिनाम्बराः।
वृत्त्यर्थमभिलिप्सन्त्यश्चरिष्यन्ति वसुन्धराम्॥३१॥
एवं कष्टमनुप्राप्ताः प्रजाः काले युगान्तके।
निःशेषास्तु भविष्यन्ति सार्द्धं कलियुगेन तु॥३२॥

When the royal families will be destroyed, the people, will desert their homes; and devoid of affection they will abandon their brothers and friends and will have no one to protect them. They will not observe the rules of caste and order of life and be addicted to unrighteousness. They will subsist on fruits, roots and leaves of trees and will be clothed in tattered garments, barks and skins and thus they will wander over the earth in search of livelihood.

क्षीणे कलियुगे तस्मिन्दिव्ये वर्षसहस्रके।
सप्तस्यांशे सुनिःशेषे कृतं तु प्रतिपत्स्यते॥३३॥
एवं वंशक्रमः कृत्स्नः कीर्त्तितो यो मया क्रमात्।
अतीता वर्त्तमानाश्च तथैवानागताश्च ये॥३४॥

Thus the people having suffered (innumerable) miseries during the close of the Kali Age will become totally extinct, along with the extinction of the Kali Age. When the Kali Age will be exhausted, after having been on earth for full 1,000 divine years together with the Sandhi periods, then on its end, the Kṛta Age will come. Thus have I declared in due order the entire series of genealogy– the kings who have passed away and those who exist now and those who have not yet come into existence.

महापद्माभिषेकात्तु यावज्जन्म परीक्षितः।
एवं वर्षसहस्रं तु ज्ञेयं पञ्चाशदुत्तरम्॥३५॥
पौलोमास्तु तथान्ध्रास्त महापद्मान्तरे पुनः।
अनन्तरं शतान्यष्टौ षट्त्रिंशत्तु समास्तथा॥३६॥
तावत्कालान्तरं भाव्यमान्ध्रान्तादापरीक्षितः।
भविष्येते प्रसंख्याताः पुराणज्ञैः श्रुतर्षिभिः॥३७॥

Now from Mahāpadma's inauguration to Parīkṣit's birth, this interval is indeed known as 1500 years. Moreover in the interval which elapsed from the last Andhra King Pulomāvi to Mahāpadma– that interval was 836 years. The same future interval of time, beginning from Parīkṣit till the end of the Andhras, is thus expressed in the Bhaviṣya (Purāṇa) regarding those (kings) enumerated by the Śrutarṣis who know the ancient stories (in these terms).

सप्तवर्षस्तदा प्रांशु प्रदीप्तेनाग्निना समाः।
सप्तविंशतिभाव्यानामान्ध्राणां तु यदा पुनः॥३८॥

"When again (there will be end) of 27 future Andhras, (the Great Bear) will be in a line with the towering brilliant Agni (the presiding deity of Kṛttikā asterism)."

सप्तवर्षयस्तु वर्त्तन्ते यत्र नक्षत्रमण्डले।
सप्तर्षयस्तदा प्रांशु पर्यायेण शतं शतम्॥३९॥
सप्तर्षीणामुपर्येतत्स्मृतं वै दिव्यसंज्ञया।
समा दिव्याः स्मृताः षष्टिर्दिव्याब्दानि तु सप्तभिः॥४०॥
एभिः प्रवर्त्तते कालो दिव्यः सप्तर्षिभिस्तु वै।
सप्तर्षीणां च यौ पूर्वौ दृश्येत ह्युदितौ निशि॥४१॥
तयोर्मध्ये तु नक्षत्रं दृश्यते यत्समं दिवि।
तेन सप्तर्षयो ज्ञेया युक्ता व्योम्निशतं समाः॥४२॥
नक्षत्राणामृषीणां च योगस्यैतन्निदर्शनम्।
सप्तर्षयो मघायुक्ताः काले पारिक्षिते शतम्॥४३॥
ब्राह्मणस्तु चतुर्विंशा भविष्यति शतं समाः।

"In the circle of the lunar constellations, wherein the Great Bear revolves and which contains 27 constellations in its circumstance, the Great Bear remains 100 years in (conjoined with) each in turn." This is the cycle of the Great Bear and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear. The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky (Pargiter). This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghās in Parīkṣit time 100 years The Brāhmaṇas (the Seven Seers) will be in the 24th constellation 100 years (when) at the termination of the Andhras.[1]

ततः प्रभृत्ययं सर्वो लोको व्यापत्स्यते भृशम्॥४४॥
अनृतोपहता लुब्धा धर्मतः कामतोऽर्थतः।
श्रौतस्मार्त्तेऽतिशिथिले नष्टवर्णाश्रमे तथा॥४५॥
सङ्करं दुर्बलात्मानः प्रतिपत्स्यन्ति मोहिताः।
ब्राह्मणाः शूद्रयोनिस्थाः शूद्रा वै मन्त्रयोनयः॥४६॥
उपस्थास्यन्ति तान्विप्रास्तदर्थमभिलिप्सवः।
क्रमेणैव च दृश्यन्ते स्ववर्णान्तरदायकम्॥४७॥
क्षयमेव गमिष्यन्ति क्षीणशेषा युगक्षये।

Thenceforward all this world will fall upon very bad times. Men will be liars, greedy and destitute of righteousness, affection and wealth. The observances of religion of Śrutis and Smṛtis will become very lax and so also will be destroyed the orders and castes. The people will be of mixed origin, weak in body and will be led astray and deluded. Brāhmaṇas will sacrifice for Śūdras (or will study under Śūdras) and Śūdras will take to teaching Mantras. Those Brāhmaṇas will adore such Śūdras anxious to acquire wealth from them (or anxious to get the meaning of the Mantras from them). And gradually there will be seen all the causes which go towards the removing of a man from his own caste. Thus towards the end of the age, the few weaklings that will remain on earth will also go to extinction.

यस्मिन्कृष्णोः दिवं यातस्तस्मिन्नेव तदाहनि॥४८॥
प्रतिपन्नं कलियुगं प्रमाणं तस्य मे शृणु।
चतुश्शतसहस्रं तु वर्षाणां वै स्मृतं बुधैः॥४९॥
चत्वार्यष्टसहस्राणि संख्यातं मानुषेण तु।
दिव्यं वर्षसहस्रं तु सदा संख्या प्रवर्त्तते॥५०॥
निःशेषे तु तदा तस्मिन्कृतं वै प्रतिपत्स्यते।
ऐलश्चेक्ष्वाकुवंशश्च सहदेवः प्रकीर्त्तिताः॥५१॥
इक्ष्वाकोः संस्मृतं क्षत्रं सुमित्रान्तं भविष्यति।
ऐलं क्षत्रं समाक्रान्तं सोमवंशविदो विदुः॥५२॥

On that very day and in that very moment when Kṛṣṇa went to heaven, the Kali Yuga commenced on earth. Now listen to its duration from me. The wise say that its duration is 400,000 years. Together with four times eight (32) thousand years according to human calculation (i.e., 400,000 + 32,000 = 432,000). Or, in other words, its duration is 1,000 divine years together with the twilights (i.e., 1000 +

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[1] The 24th constellation from Maghā counting backwards is Citrā. According to this calculation the interval between Parīkṣit and the termination of Andhras is 2400 years. Subtracting 836 we get 1564, or the interval between Nanda and Parīkṣit or in round number the Great War took place 1500 years before Nanda's time. If, however, the 24th no. in the order of reckoning the nakṣatras be taken, then the line of the Saptarṣis will be Śatabhiṣa or 1,400 years. Deducting 836 we get 564 the interval between Nanda and Parīkṣit– evidently incorrect. But 836 is the interval between Nanda and the termination of the Andhras. If however we read Andhrāinśe instead of Andhrānte and this is the reading of Brahmāṇḍa Purāṇa, then it will mean, "at the commencement of the Andhras." The Andhra dynasty lasted for 460 years or the interval between Nanda and the commencement of the Andhras was 836-460=376 years. Deducting 376 (instead of 836) from 1,400 we get 1,024 years, the interval between Parīkṣit and Nanda. This figure is approximately correct, according to some texts.

200 = 1200) divine years = 1200 x 360 = 432,000). When the Kali Yuga comes to an end, the Kṛta Yuga will again come. The Aila and the Ikṣvāku dynasties have been described along with their branches. The dynasty of the Ikṣvākus (the Sūryavaṁśa) is remembered to have come to an end with Sumitra when Ikṣvāku Kṣatriyas will cease. The Aila Kṣatriyas (Candra-vaṁśa) were contemporary with these (or the last of the Aila Kṣatriyas was Kṣemaka-Vāyu) so the knowers of the Somavaṁśa understand it.

एते विवस्वत: पुत्रा: कीर्त्तिता कीर्त्तिवर्द्धना:।
अतीता वर्त्तमानाश्च तथैवानागताश्च ये।।५३।।

All these are declared to be the glorious descendants of Vivasvat those who are gone, those who exist now and those who will be in the future.

ब्राह्मण: क्षत्रिया वैश्यास्तथा शूद्राश्च वै स्मृता:।
वैवस्वतेऽन्तरे तस्मिन्निति वंश: समाप्यते।।५४।।

The Brāhmaṇas, the Kṣatriyas, the Vaiśyas and the Śūdras are remembered to exist in this Vaivasvata manvantara, i.e., all are sons of Vaivasvata Manu). Thus ends the genealogy of dynasties.

देवापि: पौरवो राजा ऐक्ष्वाको यश्च ते मत:।
महायोगबलोपेतौ कलापग्राममाश्रितौ।।५५।।

Devāpi, the Paurava king and Maru, a king of Ikṣvāku dynasty are both existing in this village, Kalāpa, owing to their great Yoga.

एतौ क्षत्रप्रणेतारौ नंवविंशे चतुर्युगे।
सुवर्च्चा मनुपुत्रस्तु ऐक्ष्वाकाद्यो भविष्यति।।५६।।

In the 29th Mahāyuga these two will be the leaders of Kṣatriyas and will restore Kṣatriyahood. Suvarcas, the son of Manu (Maru?), will be the founder of the (future) Aikṣvāku line.

नवविंशे युगेऽसौ वै वंशस्यादिर्भविष्यति।
देवापिपुत्र: सत्यस्तु ऐलानां भविता नृप:।।५७।।

In the 29th Mahāyuga he will be the first founder of that dynasty. Similarly, Satya, the son of Devāpi, will be the (first) king (and the founder) of the Aila dynasty.

क्षत्रप्रवर्त्तकावेतौ भविष्ये तु चतुर्युगे।
एवं सर्वेषु विज्ञेयं सन्तानार्थं तु लक्षणम्।।५८।।

These two (Devāpi and Meru) will be the restorers of Kṣatriya chivalry, in the beginning of that Mahāyuga. Thus should be understood the characteristics of the dynasties in all the Yugas.

क्षीणे कलियुगे चैव तिष्ठन्तीति कृते युगे।
सप्तर्षयस्तु तै: सार्द्धं मध्ये त्रेता युगे पुन:।।५९।।
बीजार्थं वै भविष्यन्ति ब्रह्मक्षत्रस्तु वै पुन:।
एवमेवं तु सर्वेषु तिष्यान्तेष्वन्तरेषु च।।६०।।
सप्तर्षयो नृपै: सार्द्धं सन्तानार्थं युगे युगे।
एवं क्षत्रस्य चोत्सेध: सम्बन्धो वै द्विजै: स्मृत:।।६१।।

Even after the close of the Kali Yuga, the Seven Sages who continue to exist along with these two throughout the Kṛta Yuga, will then incarnate in the middle of the (future) Tretā Yuga. They will take birth in order to the seeds of Brāhmaṇas and Kṣatriyas (of Brāhmaṇic parentage) again. Thus at the end of the Puṣya asterism (when the Great Bear is in a line with that asterism) the Seven Sages, along with those kings (take birth on earth) for the sake of procreating offsprings in every Yuga. Thus the Brāhmaṇas know the close relationship of the Kṣatriyas with the Brāhmaṇas (and how several Kṣatriya dynasties had Brāhmaṇa paternity).

मन्वन्तराणां सन्ताने सन्तानाश्च श्रुतौ स्मृता:।
अतिक्रान्तयुगाश्चैव ब्रह्मक्षत्रस्य सम्भवा:।।६२।।

Thus, at the close of each Manvantara, these (two) immortal Kṣatriyas and (seven) Brāhmaṇas, who cross over from one Yuga to another (in their full consciousness), are called Santānas in the Śruti or founders of future human races. They become the origins of (the future) Brāhmaṇas and Kṣatriyas.

यथा प्रशान्तिस्तेषां वै प्रकृतीनां यथा क्षयः।
सप्तर्षयो विदुस्तेषां दीर्घायुष्ट्वं क्षयोदयौ॥ ६३॥
एतेन क्रमयोगेन ऐला इक्ष्वाकवो नृपाः।
उत्पद्यमानास्त्रेतायां क्षीयमाणाः कलौ युगे॥ ६४॥
अनुयान्ति युगाख्यां तु यावन्मन्वन्तरक्षयम्।
जामदग्न्येन रामेण क्षत्रे निरवशेषिते॥ ६५॥
रिक्तेयं वसुधा सर्वा क्षत्रियैर्वसुधाधिपैः।
द्विवंशकरणं सर्वं कीर्त्तयिष्ये निबोध मे॥ ६६॥
ऐलं चैक्ष्वाकुवंशं च प्रकृतिं परिचक्षते।
राजानः श्रेणिबद्धाश्च तथान्ये क्षत्रिया भुवि॥ ६७॥
ऐलवंशास्तु भूयांसो न तथेक्ष्वाकवो नृपाः।
एषामेकशतं पूर्णं कुलानामभिरोचते॥ ६८॥
तावदेव तु भोजानां विस्ताराद्द्विगुणं स्मृतम्।
भोजानां द्विगुणं क्षत्रं चतुर्द्धा तद्यथातथम्॥ ६९॥

The Seven Sages know thus the rise, fall and the longevity of these founders of dynasties as well as the decline and rise of the dynasties. When Jāmadagna totally destroyed the Kṣatriya clans the world became devoid of Kṣatriya Kings. Hear, I will relate to you the double origin of the modern Kṣatriya Kings. Aila and Ikṣvāku dynasties are said to be the origin of the Kṣatriyas. The Kings and other common Kṣatriyas were variously sub-divided in the world. Quite a profusion of Kṣatriyas were born in the Aila dynasty, but there were not so many in the Ikṣvāku dynasty. Their number is full one hundred. Similarly, by the spread of the Bhoj dynasty that number was doubled.

ते ह्यतीताः सनामानो ब्रुवतस्तान्निबोध मे।
शतं वै प्रतिविन्ध्यानां शतं नागाः शतं हयाः॥ ७०॥
शतमेकं धार्त्तराष्ट्रा ह्यशीतिर्जनमेजयाः।
शतं वै ब्रह्मदत्तानां वीराणां कुरवः शतम्॥ ७१॥
ततः शतं च पांचालाः शतं काशिकुशादयः।
तथापरे सहस्रे द्वे ये नीपाः शशबिन्दवः॥ ७२॥

These Kṣatriyas have disappeared with their names. I am relating to you about them, please hear. The number of Prativindhyas was 100, Nāgas 100, Hayās 100, Dhārtarāṣṭras 100, Janmejayas 80, brave Brahmadattas 100, Kurus 100, Pāñcāls 100, Kāśikuśa, etc., 100 each, Nīpa and Śaśabindh 2,000 each.

इष्टवन्तश्च ते सर्वे सर्वे नियुतदक्षिणाः।
एवं राजर्षयोऽतीताः शतशोऽथ सहस्रशः॥ ७३॥
मनोर्वैवस्वतस्यासन्वर्त्तमानेऽन्तरे विभोः।
तेषां तु निधनोत्पत्तौ लोकसंस्थितयः स्थिताः॥ ७४॥

These Kṣatriyas were pious-minded and charitably disposed. Thousands of similar Rājarṣis have disappeared. In the present Manvantara the dynasty of Vaivasvata manu appeared and disappeared and with it many races came and went.

न शक्यो विस्तरस्तेषां सन्तानस्य परस्परम्।
तत्पूर्वापरयोगेन वक्तुं वर्षशतैरपि॥ ७५॥
अष्टाविंशत्समाख्याता गता वैवस्वतेऽन्तरे।
एते देवगणैः सार्द्धं शिष्टा ते तान्निबोधत॥ ७६॥
चत्वारिंशत्त्रयश्चैव भविष्यास्ते महात्मानः।
अवशिष्टा युगाख्यास्ते ततो वैवस्वतो ह्ययम्॥ ७७॥
एतद्वः कीर्त्तितं सम्यक् समासव्यासयोगतः।
पुनर्वक्तुं बहुत्वात्तु न शक्यं विस्तरेण तु॥ ७८॥
उक्ता राजर्षयो ये तु अतीतास्ते युगैः सह।
ये ते ययातिवंश्यानां ये च वंशा विशाम्पते॥ ७९॥
कीर्त्तिता द्युतिमन्तस्ते य एतान्धारयेन्नरः।
लभते स वरान्पञ्च दुर्लभानिह लौकिकान्॥ ८०॥
आयुः कीर्त्तिं धनं स्वर्गं पुत्रवांश्चाभिजायते।
धारणाच्छ्रवणाच्चैव परं स्वर्गस्य धीमतः॥ ८१॥

Even in one hundred years it is not easy to describe that dynasty fully. Twenty-eight families have disappeared with the Devas. What remained I am relating. The sages of that dynasty are 43 in number. The rest are known as Yugas. I have described some of the dynasties in brief and the rest at length. For the sake of their being numerous I am not able to describe them fully again. O King, the Rajarṣis of the luminous Yayāti dynasty whose names have been described have all disappeared with the Yuga. The man who hears them gets five worldly boons, viz., life, fame, wealth, heaven, progeny. By hearing this chapter one goes to heaven.

इति श्रीमात्स्ये महापुराणे भविष्यराजानुकीर्त्तनं नाम
त्रिसप्तत्यधिकद्विशततमोऽध्यायः॥ २७३॥

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CHAPTER 274

The Tulā Puruṣa Mahādāna

ऋषय ऊचुः

न्यायेनार्जनमर्थानां वर्धनं चाभिरक्षणम्।
सत्पात्रप्रतिपत्तिश्च सर्वशास्त्रेषु पठ्यते॥ १॥

The Ṛṣis said– "O Sūta! one should acquire, increase and protect wealth by legal or proper means. The acquirement of wealth by a virtuous person has been said to be most lucky in all the Śāstras.

कृतकृत्यो भवेत्केन मनस्वी धनवान्बुधः।
महादानेन दत्तेन तन्नो विस्तरतो वद॥ २॥

Be good enough to tell me in detail by what charity a wealthy and wise man feels blessed."

सूत उवाच

अथातः सम्प्रवक्ष्यामि महादानानुकीर्त्तनम्।
दानधर्मेऽपि यन्नोक्तं विष्णुना प्रभविष्णुना॥ ३॥
तदहं सम्भवक्ष्यामि महादानमनुत्तमम्।
सर्वपापक्षयकरं नृणां दुःस्वप्ननाशनम्॥ ४॥

Sūta said– "I shall now explain to you about that great charity, (Mahā Dāna) which has been mentioned to us by Lord Viṣṇu in connection with the enunciation of the righteous ordinances. It has been kept so secret. It is the dispeller of all the ills and the effects of bad dreams."

यत्तत्षोडशधा प्रोक्तं वासुदेवेन भूतले।
पुण्यं पवित्रमायुष्यं सर्वपापहरं शुभम्॥ ५॥
पूजितं देवताभिश्च ब्रह्मविष्णुशिवादिभिः।
आद्यं तु सर्वदानानां तुलापुरुषसंज्ञकम्॥ ६॥

Lord Vāsudeva has narrated the sixteen varieties of Mahādānas. The Tulāpuruṣa Dāna[1] is the first and best among them. It is the giver of virtue, long life, dispeller of all ills, venerated by Lords Brahmā, Viṣṇu and Śiva and other Devas.

हिरण्यगर्भदानं च ब्रह्माण्डं तदनन्तरम्।
कल्पपादपदानं च गोसहस्रं च पञ्चमम्॥ ७॥
हिरण्यकामधेनुश्च हिरण्याश्वस्तथैव च।
हिरण्याश्वरथस्तद्वद्धेमहस्तिरथस्तथा॥ ८॥
पञ्चलाङ्गलकं तद्वद्धरादानं तथैव च।
द्वादशं विश्वचक्रं तु ततः कल्पलतात्मकम्॥ ९॥
सप्तसागरदानं च रत्नधेनुस्तथैव च।
महाभूतघटस्तद्वत् षोडशं परिकीर्त्तितम्॥ १०॥
सर्वाण्येतानि कृतवान् पुरा शम्बरसूदनः।
वासुदेवस्तु भगवानम्बरीषोऽथ भार्गवः॥ ११॥
कार्त्तवीर्यार्ज्जुनो नाम प्रह्लादः पृथुरेव च।
कुर्युरन्ये महापालाः केचिच्च भरतादयः॥ १२॥

The other Dānas are– Hiraṇyagarbha Dāna, Brahmāṇḍa Dāna, Kalpapādapa Dāna, Gosahasraka Dāna, Hiraṇyakāmadhenu Dāna, Hirṇyāśva Dāna, Hiraṇyāśva-ratha Dāna, Hema-hastiratha Dāna, Pañcalāmgūlaka Dāna, Dharā Dāna, Viśvacakra Dāna, Kalpalatā Dāna, Saptasāgaraka Dāna, Ratnadhenu Dāna, Mahābhūtaghaṭa Dāna, which were first observed by Bhagavān Vāsudeva, the Destroyer of Śambara, by Ambarīsa,[2] Bhārgava,

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1. Gift of gold etc. equal to a man's weight.
2. The Bhāgavata considers Ambarīṣa as a king, who reigned apparently on the banks of the Yamunā. He is more celebrated as a devout worshipper of Viṣṇu, whose discus protected him from the wrath of Durvāsas and humbled that choleric saint, who was a portion of Śiva : a legend which possibly records a struggle between two sects, in which the votaries of Viṣṇu, headed by Ambarīṣa, triumphed.

Kārtavīrya-Arjuna, Prahlāda, Pṛthu, Bharata and other kings.

यस्माद्विघ्नसहस्रेण महादानानि सर्वदा।
रक्षन्ते देवताः सर्वा एकैकमपि भूतले॥ १३॥

These Dānas are always performed for the removal of all obstacles; and as a result of these they were all protected by the Devas on the earth.

एषामन्यतमं कुर्याद्वासुदेवप्रसादतः।
न शक्यमन्यथा कर्त्तुमपि शक्रेण भूतले॥ १४॥

If one of these Dānas by the grace of Lord Viṣṇu be accomplished without any obstacles, then Indra is not able to create any obstacle in this world.

तस्मादाराध्य गोविन्दमुमापति विनायकौ।
महादानमखं कुर्याद्विप्रैश्चैवानुमोदितः॥ १५॥

So a devotee should adore Lord Viṣṇu, Śiva and Gaṇeśa and then on recomandation of the Brāhmaṇas should perform the sacrifice of the Mahādānas.

एतदेवाह मनवे परिपृष्टो जनार्दनः।
यथावदनुवक्ष्यामि शृणुध्वमृषिसत्तमाः॥ १६॥

"O Ṛṣis! Manu had asked the following question to the Lord Viṣṇu, which I heard and now shall try to make clear according to my understanding. Please listen to it."

मनुरुवाच

महादानानि यानीह पवित्राणि शुभानि च।
रहस्यानि प्रदेयानि तानि मे कथयाच्युत॥ १७॥

Manu said– "O Lord, please enumerate the names of all sorts of great gifts known as Mahādānas, which are most auspicious, sacred and mysterious."

मत्स्य उवाच

यानि नोक्तानि गुह्यानि महादानानि षोडश।
तानि ते कथयिष्यामि यथावदनुपूर्वशः॥ १८॥

Matsya said– Now I shall enumerate the sixteen great gifts (Mahādānas), that have not been mentioned elsewhere up to now.

तुलापुरुषयोगोऽयं येषामादौ विधीयते।
अयने विषुवे पुण्ये व्यतीपाते दिनक्षये॥ १९॥
युगादिषूपरागेषु तथा मन्वन्तरादिषु।
संक्रान्तौ वैधृतिदिने चतुर्दश्यष्टमीषु च॥ २०॥
सितपञ्चदशीपर्वदशीष्वष्टकासु च।
यज्ञोत्सवविवाहेषु दुःस्वप्नादद्भुतदर्शने॥ २१॥
द्रव्यब्राह्मणलाभे वा श्रद्धा वा यत्र जायते।
तीर्थे वायतने गोष्ठे कूपारामसरित्सु च॥ २२॥
गृहे वायतने वापि तडागे रुचिरे तथा।
महादानानि देयानि संसारभयभीरुणा॥ २३॥

The gift known as the Tulāpuruṣa heads the list of sixteen such great gifts and it should be performed on the days of Ayana, Viṣuvak, Vyatipāta, Dinakṣyaya, on the first day of the Yugas and Manvantaras, Saṅkrānti, Vaidhṛti, Yoga, Caturdaśī, Aṣṭamī, white Pañcadaśī, on the Parva days, on the Dvādaśī, Aṣṭakadoga, on the occasions of sacrifices, festivities, marriages, after having seen bad dreams or seen wonderful things, on getting wealth and Brāhmaṇas, on the occasion of Śrāddha, in desired times, in a sacred place, in temples, cowsheds, near a well or a garden or a beautiful tank etc. Thus in these days, on such occasions and at such places, Mahādānas must be made.

अनित्यं जीवितं यस्माद्वसु चातीव चञ्चलम्।
केशेष्वेव गृहीतः सन्मृत्युना धर्ममाचरेत्॥ २४॥

Life is momentary, wealth is transient and every being is in the clutches of death. Under such circumstances a man should always follow the course of Dharma and righteous actions.

पुण्यां तिथिमथासाद्य कृत्वा ब्राह्मणवाचनम्।
षोडशरत्निमात्रं तु दश द्वादश वा करान्॥ २५॥
मण्डपं कारयेद्विद्वान् चतुर्भद्रासनं बुधः।
सप्तहस्ता भवेद्वेदी मध्ये पञ्चकरा तता॥ २६॥

On an auspicious day the devotee should make the Brāhmaṇas recite Svastivācana and then make a pandal of 10 or 12 hands or 16 aratnis. It should have four Bhadrāsanas and the altar should be seven hands and within this another Vedī of five hands.

तन्मध्ये तोरणं कुर्यात् सारदारुमयं बुधः।
कुर्यात् कुण्डानि चत्वारि चतुर्दिक्षु विचक्षणः॥ २७॥
समेखल योनियुतानि कुर्यात् सम्पूर्णकुम्भानि सहासनानि।
सुताम्रपात्रद्वयसंयुतानि सयज्ञपात्राणि सुविष्टराणि॥ २८॥
हस्तप्रमाणानि तिलाज्य धूपपुष्पोपहाराणि सुशोभनानि।
पूर्वोत्तरे हस्तमिताथ वेदी ग्रहादिदेवश्वरपूजनाय॥ २९॥

In this central Vedī the doorways of fine wood should be made and four sacrificial cavities should be dug, one in each direction. Each cavity (kuṇḍa) should have a girdle and a jar filled with water, an Āsana (seat), two copper vessels, sacrificial utensils, Viṣtara, clarified butter, sesamum, incense, lights, flowers, etc. That Kuṇḍa is to be made of one hand and should be made in the north-east. In this Vedī, the Graha Devatas (Deities of the planets are to be worshipped.)

अत्रार्चनं ब्रह्मशिवाच्युतानां
        तत्रैव कार्यं फल माल्यवस्त्रैः।
लोकेशवर्णाः परितः पताका मध्ये
        ध्वजः किङ्किणिकायुतः स्यात्॥ ३०॥
द्वारेषु कार्याणि च तोरणानि चत्वार्यपि क्षीरवनस्पतीनाम्।
द्वारेषु कुम्भद्वयमत्र काय स्त्रग्धन्धधूपाम्बररत्नयुक्तम्॥ ३१॥
शालेङ्गुदीचन्दनदेवदारु
        श्रीपर्णिबिल्वप्रियकांचनोत्थम्।
स्तम्भद्वयं हस्तयुगावखातं कृत्वा
        दृढं पञ्चकरोच्छ्रितं च॥ ३२॥

Here the Brahmā, Viṣṇu and Śiva should be worshipped with flowers, fruits, clothings, etc. All round, banners of various colours resembling the complexion of the four Lokapālas should be made. In the centre a beautiful banner should be made, decorated with little bells and network and four buntings of bo-tree and other milky trees should be tied on four doorways and then two jars full of water and decorated with garlands, incense, etc., should be placed and two pillars of the wood of any of the following trees, viz.,– Śāla, Ingudī, Sandal Deodār, Śrīparṇī, Bilva and Priya Kācanāra should be made. They should be two hands underground and five hands above it. The two pillars are to be four hands apart. Another piece of wood, sufficiently strong, is to be placed across on the two pillars.

तदन्तरं हस्तचतुष्टयं स्या-
        दथोदरङ्गश्च तदङ्गमेव।
समानजातिश्च तुलावलम्ब्या
        हैमेन मध्ये पुरुषेण युक्ता॥ ३३॥
दैर्घ्येण सा हस्तचतुष्टयं स्यात्
        पृथुत्वमस्यास्तु दशाङ्गुलानि।
सुवर्णपट्टाभरणा तु कार्या
        सा लोहपाशद्वयशृङ्खलाभिः॥ ३४॥
युता सुवर्णेन तु रत्नमाला
        संस्थापयेत्पुष्पफलोपशोभम्।
चक्रं लिखेद्वारिजगर्भयुक्तं
        नानारजोभिर्भुवि पुष्पकीर्णम्॥ ३५॥
वितानकं चोपरि पञ्चवर्णं
        संस्थापयेत्पुष्पफलोपशोभम्।
अथर्त्विजो वेदविदश्च कार्याः।
        सुरूपवेषान्वयशीलयुक्ताः॥ ३६॥
विधानदक्षाः पटवोऽनुकूला ये चार्यदेशप्रभवा द्विजेन्द्राः।
गुरुश्च वेदान्तविदार्यवंशसमुद्भवः शीलकुलाभिरूपः॥ ३७
पुराणशास्त्राभिरतोऽतिदक्षः प्रसन्नगम्भीरसरस्वतीकः।
सिताम्बरः कुण्डलहेमसूत्रकेयूरकण्ठाभरणाभिरामः॥ ३८

Then a casteman should suspend the scales and in the middle of it should be placed a golden image. A rod of four hands should be put above the scales and the latter should be made 10 fingers thick and should be decorated with a plait of gold and ornaments. Both the scales should be suspended to the rod by means of iron chains and then they should be decorated with garlands studded with precious-stones, flowers and sandal. A lotus should also be drawn with powders of different colours and flowers, etc., should be strewn there and above the beam of the scales a canopy of five colours should be erected. Afterwards those versed in the Vedas, handsome in appearance, of nice disposition, knowing all the rituals, born in the Bhāratavarṣa, should be made the priests and the man accomplished in the Vedānta, born in an Aryan family, knowing Purāṇas, of cheerful disposition, wearing white clothes, earrings, a golden girdle, armlets and other ornaments, should be made the Preceptor (Guru).

पूर्वेण ऋग्वेदविदावथास्तां
यजुर्विदौदक्षिणतश्च शस्तौ।
स्थापयौ द्विजौ सामविदौ तु
पश्चादाथर्वणावुतरस्तु कार्यौ॥ ३९॥
विनायकादिग्रहलोकपालव–
स्वष्टकादित्यमरुद्गणानाम्।
ब्रह्माच्युतेशार्कवनस्पतीनां
स्वमन्त्रतो होमचतुष्टयं स्यात्॥ ४०॥

To the east of the Maṇḍapa two Brāhmaṇas versed in the Ṛgveda should be seated, to the south should be seated two Brāhmaṇas accomplished in the Yajurveda, two to the west knowing the Sāmaveda and two to the north versed in the Atharvaveda. All those learned men should offer Homas or sacrificial libations four times in four directions by reciting the Vedic hymns on their respective altars to Gaṇeśa, Grahas, Lokapālas, Aṣṭavasu, Āditya, Marudgaṇa, Brahmā, Viṣṇu, Śiva, Sūrya and the Vanaspatīs.

जप्यानि सूक्तानि तथैव चैषामनुक्रमेणापि यथास्वरूपम्।
होमावसाने कृततूर्यनादो गुरुर्गृहीत्वा बलिपुष्पधूपम्।
आवाहयेल्लोकपतीन्क्रमेण
मन्त्रैरमीभिर्यजमानयुक्तः॥ ४१॥

Afterwards the mind should be turned to the mantras sacred to them. At the close of the sacrifice when the Homas are over, the preceptors should get the music played and then taking the Balis, flowers and incense in order an invoke the Lokapālas.

एह्येहि सर्वामरसिद्धसाध्यै-
रभिष्टुतो वज्रधरोऽमरेशः।
संवीज्यमानोऽप्सरसां गणेन
रक्षाध्वरं नो भगवन् नमस्ते॥
ॐ इन्द्राय नमः॥४२॥

The following mantras should be uttered at the time of invoking the Lokapālas, viz.– O Indra! adored by the Devas, Sādhya, Siddhas, come. O one armed with a thunderbolt and surrounded and fanned by the nymphs, I salute you. Please guard my sacrifice. Om Indrāya Namaḥ.

एह्येहि सर्वामर हव्यवाह
मुनिप्रवीरैरभितोऽभिजुष्ट।
तेजस्विना लोकगणेन सार्द्धं
ममाध्वरं रक्ष कवे नमस्ते॥
ॐ अग्नये नमः॥४३॥

Agni come, come, be gracious enough to come. You are adored by the seers, all the Immortals and carrier of oblations to the gods! Be pleased to guard my sacrifice by your power alongwith your mighty attendants. I salute you. Om Agnaye Namaḥ.

एह्येहि वैवस्वत धर्मराज सर्वामरैरर्चितदिव्यमूर्ते।
शुभाशुभानन्दशुचामधीश शिवाय नः पाहि मखं नमस्ते॥
ॐ अग्नये नमः॥४४॥

O Vaivasvata! O Divine Personage! O Dharmarāja! be good enough to come. You, having a divine form are adored by all the Devas. You are the cause of men's misery and prosperity. Please guard this sacrifice for my welfare. I salute you. Om Yamāya Namaḥ.

एह्येहि रक्षोगणनायकस्त्वं सर्वैस्तु वेतालपिशाचसङ्घैः।
ममाध्वरं पाहि शुभादिनाथ लोकेश्वरस्त्वं भगवन्नमस्ते।।
ओं निर्ऋतये नमः।।

You are the commander of the Rakṣasas. Be please to come with your demon attendants, Vetālas and Piśācas. O Lord! guard my sacrifice, you are the Lord of universe. I salute you. Om Nirṛtaye Namaḥ.

एह्येहि यादो गणवारिधीनां गणेन पर्जन्यमहाप्सरोभिः।
विद्याधरेन्द्रामरगीयमान पाहि त्वमस्मान्भगवन्नमस्ते।।४६
ओं वरुणाय नमः।।

Come, O Lord! with the seas and the aquatic animals, come with the clouds and Apsaras. The Vidyādharas and gods will sing praises of you. Do you protect us. I salute you. Om Varuṇāya Namaḥ.

एह्येहि यज्ञे मम रक्षणाय
मृगाधिरूढः सह सिद्धसङ्घैः।
प्राणाधिपः कालकवेः सहायो
गृहाण पूजां भगवन्नमस्ते।।४७।।
ओं वायवे नमः।।

Come, O Lord! to protect me in my sacrifice. Come seated on a stag and in company with the Siddhas (demigods). The lord of the Prāṇās! the great helper of the author of destruction, do you accept my worship. I salute you. Om Vāyave Namaḥ.

एह्येहि यज्ञेश्वर यज्ञरक्षां
विधत्स्व नक्षत्रगणेन सार्द्धम्।
सर्वौषधीभिः पितृभिः सहैव
गृहाण पूजां भगवन्नमस्ते।।४८।।
ओं सोमाय नमः।।

Come, O Yajñeśvara O (Lord of the sacrifice)! Come and save the sacrificial ceremony, with the Naksatras (stars). In company with the Auṣadhis and the Pitṛs do you accept my offerings. O Lord! Om Somāya Namaḥ.

एह्येहि विश्वेश्वर नस्त्रिशूलकपालखट्वाङ्गधरेण सार्द्धम्।
लोकेश यज्ञेश्वर यज्ञसिद्ध्यै गृहाण पूजां भगवन्नमस्ते।।
ओं ईशानाय नमः।।

Come, O Viśveśvara! come with the Bearer of Nastri, Śūla, skull and Khatvāṅga. O Lord of the worlds! Master of the sacrifice! Do you accept my worship to fulfill my sacrifice. I salute you. Om Iśānāya Namaḥ.

एह्येहि पाताल धराधरेन्द्र नागाङ्गनाकिन्नरगीयमान।
यक्षोरगेन्द्रामरलोकसार्द्धमनन्त रक्षाध्वरमस्मदीयम्।।५०।।
ओं अनन्ताय नमः।।

Come, O Lord of the Pātāla (netherworlds) and of the mountains! Come you praised in song by the Nāga women and the Kinnaras. O Ananta (Endless One)! Save our sacrifice with the great Yakṣas and Uragus and the various gods. Oṁ Anantāya Namaḥ.

एह्येहि विश्वाधिपते मुनीन्द्र-
लोकेन सार्द्धं पितृदेवताभिः।
सर्वस्य धाताऽस्यमितप्रभाव
विशाध्वरं नो भगवन्नमस्ते।।५१।।
ओं ब्रह्मणे नमः।।

Come you the Lord of the universe! the Greatest Savant! Come you with the gods and the Pitṛs. You are the Creator of all-being of unparalled might. Come to grace our Sacrifice. O Lord! Oṁ Brahmaṇe Namaḥ.

त्रैलोक्ये यानि भूतानि स्थावराणि चराणि च।
ब्रह्मविष्णुशिवैः सार्द्धं रक्षां कुर्वन्तु तानि मे।।५२।।

All beings that are in the three worlds moving or fixed– may they with Brahmā, Viṣṇu and Śiva protect me.

देवदानवगन्धर्वा यक्षराक्षसपन्नगाः।
ऋषयो मनवो गावो देवमातर एव च।।५३।।

सर्वे ममाध्वे रक्षां प्रकुर्वन्तु मुदान्विता:।
इत्यावाह्य सुरान्दद्यादृत्विग्भ्यो हेमभूषणम्॥५४॥

O Devas, Dānavas, Yakṣas, Gandharvas, Serpents, Rākṣasas, seers, men, Go, Devamātaras, be pleased and come and protect me in the performance of my sacrifice. After thus invoking the Deities, offer the ornaments of gold to the Ṛtvikas.

कुण्डलानि च हैमानि सूत्राणि कटकानि च।
अङ्गुलीयपवित्राणि वासांसि शयनानि च॥५५॥
द्विगुणं गुरवे दद्याद्भूषणाच्छादनानि च।
जपेयु: शान्तिकाध्यायं जापका: सर्वतोदिशम्॥५६॥

They should be given carrings, girdle of gold, rings, clean clothes and bedstead and double of these should be given to the Preceptor. All the Brāhmaṇas sitting in the different directions should turn their heads on Śāntikādhyāya.

तत्रोषितास्तु ते सर्वे कृत्वैवमधिवासनम्।
आदावन्ते च मध्ये च कुर्याद्ब्राह्मणवाचनम्॥५७॥

The Brāhmaṇas engaged for the sacrifice who fast, should follow all these things and the devotee should make the Brāhmaṇa vācana (svastivācana) in the beginning, middle and the end.

ततो मङ्गलशब्देन स्नापितो वेदपुङ्गवै:।
त्रि:प्रदक्षिणमावृत्य गृहीतकुसुमाञ्जलि:॥५८॥
शुक्लमाल्याम्बरो भूत्वा तां तुलामभिमन्त्रयेत्।
नमस्ते सर्वदेवानां शक्तिस्त्वं सत्यमास्थिता॥५९॥
साक्षिभूता जगद्धात्रीं निर्मिता विश्वयोनिना।
एकत: सर्वसत्यानि तथाऽनृतशतानि च॥६०॥
धर्माधर्मकृतां मध्ये स्थापितासि जगद्धिते।
त्वं तुले सर्वभूतानां प्रमाणमिह कीर्त्तिता॥६१॥
मां तोलयन्ती संसारादुद्धरस्व नमोऽस्तु ते।
योऽसौ तत्त्वाधिपो देव: पुरुष: पञ्चविंशक:॥६२॥
स एकोऽधिष्ठितो देवि त्वयि तस्मान्नमो नम:।
नमो नमस्ते गोविन्द तुला पुरुषसंज्ञक॥६३॥
त्वं हरे तारयस्वास्मानस्मात्संसारकर्दमात्।
पुण्यकालं समासाद्य कृत्वैवमधिवासनम्॥६४॥

Afterwards the devotee should get himself bathed by the Brāhmaṇas and the Brāhmaṇas should recite the Vedic hymns and then he is to take a handful of flowers after circumambulation and wear a garland of white flowers and cloth. He should then invoke the scale and say "you are the strength of all the Devas and rest on truth. I salute you; O Jagaddhātrī! you have been designed by the Lord Brahmā as the witness. You hold yourself between the Truth and the Untruth. You are the life between the virtuous and the vicious. You weigh all. Weigh me then, and carry me across the ocean of the world. I salute you. Only in you is the Lord of the twenty-five elements inherent. I therefore salute you. I salute you, O Govinda! in the form of this scale. O Hari! be gracious enough to see me taken across this ocean of the world."

पुन: प्रदक्षिणं कृत्वा तुलामारोहयेद्बुध:।
सखड्गचर्मकवच: सर्वाभरणभूषित:॥६५॥

Then after circumambulating and putting on a coat of mail, sword, shield and ornaments the devotee should sit in one of the scales.

धर्मराजमथादाय हैमं सूर्येण संयुतम्।
कराभ्यां बद्धमुष्टिभ्यामास्ते पश्यन्हरेर्मुखम्॥६६॥
ततोऽपरे तुलाभागे न्यसेयुर्द्विजपुङ्गवा:।
समादभ्यधिकं यावत्कांचनं चातिनिर्मलम्॥६७॥
पुष्टिकामस्तु कुर्वीत भूमिसंस्थं नरेश्वर: ।
क्षणमात्रं तत: स्थित्वा पुनरेवमुदीरयेत्॥६८॥
नमस्ते सर्वभूतानां साक्षिभूते सनातनि।
पितामहेन देवि त्वं निर्मिता परमेष्ठिना॥६९॥
त्वया धृतं जगत्सर्वं सहस्थावरजङ्गमम्।
सर्वभूतात्मभूतस्थे नमस्ते विश्वधारिणे॥७०॥
ततोऽवतीर्य गुरवे पूर्वमर्घं निवेदयेत्।
ऋत्विग्भ्योऽपरमर्घं तु दद्यादुदकपूर्वकम्॥७१॥

गुरवे ग्रामरत्नानि ऋत्विंग्भ्यश्च निवेदयेत्।
प्राप्य तेषामनुज्ञां तु तथान्येभ्योऽपि दापयेत्।।७२।।

Seeing the face of Lord Śrī Hari and taking the golden image of Dharmarāja with that of the Sun by both of his hands. The Brāhmaṇas should then weigh the devotee with excellent gold pieces until the scale kicks the ground. Then the king eager for his prosperity should place more gold than that of his weight on the floor and remaining in the scale for sometime utter the following words– "O Devī! you are the witness of all, I therefore salute you. You were first created by Brahmā and the whole of the moveable and the immoveable world is held by you. O Viśvadhāriṇī! you are the soul of all beings. You are the holder of the universe. I salute you." After saying so he should alight from the scale and give first of all half of the whole offerings to the preceptor (Guru) and the rest should be made over the Ṛtvijas and with their permission should distribute a portion of that wealth among others also.

दीनानाथविशिष्टादीन् पूजयेद्ब्राह्मणैः सह।
न चिरं धारयेद्गेहे सुवर्णं प्रोक्षतं बुधः।।७३।।
तिष्ठेद्भयावहं यस्माच्छोकव्याधिकरं नृणाम्।
शीघ्रं परस्वीकरणाच्छ्रेयः प्राप्नोति मानवः।।७४।।

The poor, the helpeless, the good, the worthy and the Brāhmaṇas should all be duly honoured. The offerings of the tulādāna, should not be allowed to lie in the house even for some time. One who does so is visited by fear, privation and pestilence. By readily distributing it among others one gets blessings from superiors.

अनेन विधिना यस्तु तुलापुरुषमाचरेत्।
प्रतिलोकाधिपस्थाने प्रतिमन्वन्तरं वसेत्।।७५।।

Those who observe this Mahādāna in such a way reign over a Loka for one manvantara.

विमानेनार्कवर्णेन किङ्किणीजालमालिना।
पूज्यमानोऽप्सरोभिश्च ततो विष्णुपुरं व्रजेत्।

He becomes illustrious like the Sun and then goes to the realm of Viṣṇu seated in a Vimāna decorated with beautiful perforated work, bells, garlands and adorned by the nymphs where he remains for crores of kalpas.

कल्पकोटिशतं यावत्तस्मिँल्लोके महीयते।।७६।।
कर्मक्षयादिह पुनर्भवि राजराजो
भूपालमौलिमणिरञ्जितपादपीठः।
श्राद्धान्वितो भवति यत्रसहस्रयाजी
दीसप्रतापजितसर्वमहीपलोकः।।७७।।
यो दीयमानमपि पश्यति भक्तियुक्तः
कालान्तरे स्मरति वाचयतीह लोके।
यो वा शृणोति पठतीन्द्र समानरूपः
प्राप्नोति धाम स पुरन्दरदेवजुष्टम्।।७८।।

On the completion of his store of virtues he is born as an illustrious emperor on this land and conquers thousands of kings after performing sacrifices. The one who witnesses such an ordinance and thinks of it at the close of his life or repeats it to others, or reads about it or hoars it, goes to heaven adorned by Indra.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्त्तने तुलापुरुषदानं नाम
चतुः ससत्यधिकद्विशततमोऽध्यायः।। २७४।।

* * *

CHAPTER 275

Hiraṇyagarbha Mahādāna

मत्स्य उवाच
अथातः सम्प्रवक्ष्यामि महादानमनुत्तमम्।
नाम्ना हिरण्यगर्भाख्यं महापातकनाशनम्।। १।।

Matsya said– "I shall now tell you about the excellent Mahādāna known by the name of Hiraṇyagarbha, the dispeller of great sins.

पुण्यं दिनमथासाद्य तुलापुरुषदानवत्।
ऋत्विङ्मण्डपसाम्भारभूषणाच्छादनादिकम्।। २।।
कुर्यादुपोषितस्तद्वल्लोकेशावाहनं बुधः।
पुण्याहवाचनं कृत्वा तद्वत्कृत्वाधिवासनम्।। ३।।

ब्राह्मणैरानयेत्कुम्भं तपनीयमयं शुभम्।
द्विसप्तत्यङ्गुलोच्छ्रायं हेमपङ्कजगर्भवत्॥ ४॥
त्रिभागहीनविस्तारमाज्यक्षीराभिपूरितम्।
दशास्त्राणि च रत्नानि दात्रीं सूचीं तथैव च॥ ५॥
हेमतालं सपिठकं बहिरादित्यसंयुतम्।
तथैवावरणं नाभेरुपवीतं च कांचनम्॥ ६॥

On an auspicious day the devotee should observe fasting and arrange for a pandal, articles, ornaments, canopy, Ṛtvikas, etc., as needed for the tulādāna. He should then invoke Bhagavān Viṣṇu and the Lokapālas. Then after Puṇyahavācana and Adhivāsana he should get an auspicious jar of gold which should be 72 fingers in height and of the shape of a lotus having its third part filled in with clarified butter and milk and also with ten weapons, jewels, needles, a sickle, gold and then the jar should be provided with a pedestal and golden stalk of lotus and it should have an image of the Sun on their outer circumference and a golden thread put round its navel.

पार्श्वतः स्थापयेत्तद्वद्धैमदण्डकमण्डलू।
पद्माकारं पिधानं स्यात्समन्तादङ्गुलाधिकम्॥ ७॥
मुक्तावली समोपेतं पद्मरागसमन्वितम्।
तिलद्रोणोपरिगतः वेदिमध्ये व्यवस्थितम्॥ ८॥

Close to that Hiraṇyagarbha jar should be placed the golden staff and Kamaṇḍalu on either of the sides respectively and then a lotus should be drawn on the space all round the jar measuring a few more fingers. Then pearl strings and sapphires should be placed, afterwards sesamum and an oval wooden vessel should be placed on the altar above which should be placed the Hiraṇyagarbha jar.

ततो मङ्गलशब्देन ब्रह्मघोषरवेण च।
सर्वौषध्युदकस्नानस्नापितो वेदपुङ्गवैः॥ ९॥
शुक्लमाल्याम्बरधरः सर्वाभरणभूषितः।
इममुच्चारयेन्मंत्रं गृहीतकुसुमाञ्जलिः॥ १०॥

Then after uttering propitiatory words and getting the Brāhmaṇas to read the Vedas, the devotee after bathing in water, mixed with all the herbs, is to put on a garland of white flowers, ornaments and utter the following mantras with flowers in his hands.

नमो हिरण्यगर्भाय हिरण्यकवचाय च।
सप्तलोकसुराध्यक्ष जगद्धात्रे नमो नमः॥ ११॥

O Hiraṇyagarbha! O Hiraṇyakavaca! O Lord of the Devas and the seven Lokas! salutations to you. Salutations to Lord Viṣṇu and the Holder of the Universe.

भूर्लोकप्रमुखा लोकास्तव गर्भे व्यवस्थिताः।
ब्रह्मादयस्तथा देव नमस्ते विश्वधारिणे॥ १२॥

O Deva! Bhūloka and other regions are contained in you and so are Brahmā and other Devas. You are the holder of the universe. I salute you.

नमस्ते भुवनाधार नमस्ते भुवनाश्रय।
नमो हिरण्यगर्भाय गर्भे यस्य पितामहः॥ १३॥

O Supporter of the Universe, the refuge of the Universe, the golden-wombed One! Brahmā, the creator of the Universe is contained in you. Salutations to You.

यतस्त्वमेव भूतात्मा भूते भूते व्यवस्थितः।
तस्मान्मामुद्धराशेषदुःखसंसारसागरात्॥ १४॥

You are the soul of all creatures. You are inherent in each being, please, therefore, drive away all my endless troubles of the world.

एवमामन्त्र्य तन्मध्यमाविश्यास्त उदङ्मुखः।
मुष्टिभ्यां परिसंगृह्य धर्मराजचतुर्मुखौ॥ १५॥
जानुमध्ये शिरः कृत्वा तिष्ठेदुच्छ्वासपञ्चकम्।
गर्भाधानं पुंसवनं सीमन्तोन्नयनं तथा॥ १६॥
कुर्युर्हिरण्यगर्भस्य ततस्ते द्विजपुङ्गवाः।
गीतमङ्गलवोषेण गुरुरुत्थापयेत्ततः॥ १७॥

After thus invoking the Lord, the devotee should enter the precincts of the altar and keeping his face northwards hold the images of

Dharmarāja and Brahmā in both his hands and take five deep breaths after placing his head between his ankles. Then the Brāhmaṇa versed in the Vedas should perform the Garbhādhāna[1] Punsavana[2] and Sīmanta[3] ceremonies of the Hiraṇyagarbha. Then the Preceptor and Brāhmaṇas should make the devotee to sit up after chanting the Vedic hymns and getting the music played.

जातकर्मादिकाः कुर्युः क्रियाः षोडश चापराः।
सूच्यादिकं च गुरवे दद्यान्मन्त्रमिमं जपेत्॥१८॥

Afterwards the sixteen ceremonies such as Jātakarma, etc., should be duly performed, and then the devotee should utter the following mantras and make over the needles, etc., to the preceptor.

नमो हिरण्यगर्भाय विश्वगर्भाय वै नमः।
चराचरस्य जगतो गृहभूताय वै नमः॥१९॥

I salute you Hiraṇyagarbha and Viśvagarbha. You are the Soul of the all beings moveable and immoveable.

यथाहं जनितः पूर्वं मर्त्त्यधर्मा सुरोत्तम।
त्वद्गर्भसम्भवादेष दिव्यदेहो भवाम्यहम्॥२०॥
चतुर्भिः कलशैर्भूयस्ततस्ते द्विजपुङ्गवाः।
स्नापयेयुः प्रसन्ना गा सर्वाभरणभूषिताः॥२१॥
देवस्य त्वेति मन्त्रेण स्थितस्य कनकासने।
अद्य जातस्य तेऽङ्गानि अभिषेक्ष्यामहे वयम्॥२२॥

O Best of the Devas! as I was born of you in the mortal world so let me be born again of Divine form on account of my being born again of you. You have created me virtuous and truthful. Afterwards the Brāhmaṇa should decorate a blessed cow with the ornaments and bathe her with four vases. He should seat her on the golden seat and bathe her by reciting these mantras, viz.– "Devasya tvā" etc. and say "I shall now bathe all the limbs born of you."

दिव्येनानेन वपुषां चिरं जीव सुखी भव।
ततो हिरण्यगर्भं तं तेभ्यो दद्याद्विचक्षणः॥२३॥
ते पूज्याः सर्वभावेन बहवो वा तदाज्ञया।
तत्रोपकरणं सर्वं गुरवे विनिवेदयेत्॥२४॥

May all of you live long and happy, holding Divine bodies. Afterwards he should make over that golden thing to the Ṛtvika Brāhmaṇa chosen for the performance of the sacrifice. The Ṛtvikas who may be few or many in number should all be worshipped and the things used in the worship should all be given to the preceptor.

पादुकोपानहच्छत्रचामरासनभाजनम्।
ग्रामं वा विषयं वापि यदन्यदपि सम्भवेत्॥२५॥

A devotee should offer gifts of sandals, shoes, umbrella, cāmara, seats, utensils, villages, countries and any other thing according to his own means.

अनेन विधिना यस्तु पुण्येऽहनि निवेदयेत्।
हिरण्यगर्भदानं स ब्रह्मलोके महीयते॥२६॥
पुरेषु लोकपालानां प्रतिमन्वन्तरं वसेत्।
कल्पकोटिशतं यावद्ब्रह्मलोके महीयते॥२७॥

One should perform this Hiraṇyagarbha ordinance on an auspicious day according to the prescribed rites. Thus he will attain Brahmaloka and be worshipped there and live for koṭi kalpas. And at the end of the manvantara will reside in the realm of all the Lokapālas one after another.

कलिकलुषविमुक्तः पूजितः सिद्धसाध्यै-
रमरचमरमालावीज्यमानोऽप्सरोभिः।
पितृशतमथ बन्धून्पुत्रपौत्रान्प्रपौत्रा-
नपि नरकनिमग्नांस्तारयेदेक एव॥२८॥

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[1] One of the Saṁskāras or purificatory ceremonies performed after menstruation to ensure or facilitate conception. This ceremony legalizes in a religious sense the consummation of marriage.

[2] It is a ceremony performed on a woman's perceiving the first signs of a living conception with a view to the birth of a son.

[3] Parting of the hair' one of the twelve Saṁskāras or purificatory rites observed by women in the fourth, sixth or eighth month of their pregnancy.

After being freed from the sins of the Kali age, he is adored by the Siddhas, Sādhyas, nymphs with the cāmaras of gods. He also liberates from hell one hundred of manes, Lokas, friends, brothers, sons, grandsons, all by himself.

इति पठति य इत्थं य: श्रृणोतीह सम्यङ्
मधुरिपुरिव लोके पूज्यते सोऽपि सिद्धै:।
मतिमपि च जनानां यो ददाति प्रियार्थं
विबुधपतिजनानां नायक: स्यादमोघम्॥ २९॥

One who reads or hears this Hiraṇyagarbha Dāna is worshipped like Viṣṇu, the enemy of Madhu demon, by Siddhas and one who advises for welfare of the people to perform this ordinance, becomes like Indra, the Lord of the Devas in heaven and the leader of the hosts of wise persons.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्त्तने हिरण्यगर्भ-
प्रदानविधिर्नाम पञ्चसप्तत्यधिकद्विशततमोऽध्याय:॥ २७५॥

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CHAPTER 276

Brahmāṇḍa Dāna

मत्स्य उवाच

अथात: सम्प्रवक्ष्यामि ब्रह्माण्डविधिमुत्तमम्।
यच्छ्रेष्ठं सर्वदानानां महापातकनाशनम्॥ १॥

Matsya said– "I shall now explain to you the ways of performing the Brahmāṇḍa Mahādāna which is best among all kinds of great gifts and the dispeller of all sins.

पुण्यं दिनमथासाद्य तुलापुरुषदानवत्।
ऋत्विङ्मण्डपसम्भारभूषणच्छादनादिकम्॥ २॥
लोकेशावाहनं कुर्यादधिवासनकं तथा।
कुर्याद्विंशपलादूर्ध्वमा सहस्राच्च शक्तित:॥ ३॥
कलशद्वयसंयुक्तं ब्रह्माण्डं कांचनं बुध:।
दिग्गजाष्टकसंयुक्तं षड्वेदाङ्गसमन्वितम्॥ ४॥

On an auspicious day according to Tulādāna, the devotee should arrange the Ṛtvika, pandal, articles, ornaments, clothings, etc., and then he should invoke the Lokapālas and perform Adhivāsa ceremony, etc. The golden universe (Brahmā egg) should be made from twenty palas to thousand palas (one pala is equal to four tolās) according to the means of the devotee which and two jars should also be provided. All round the Brahmāṇḍa, eight Diggajas and six Vedāṅga should be located.

लोकपालाष्टकोपेतं मध्यस्थितचतुर्मुखम्।
शिवाच्युतार्कशिखरमुमालक्ष्मीसमन्वितम्॥ ५॥
वस्वादित्यमरुद्गर्भं महारत्नसमन्वितम्।
वितस्तेरङ्गुलशतं यावदायामविस्तरम्॥ ६॥
कौशेयवस्त्रसंवीतं तिलद्रोणोपरि न्यसेत्।
तथाष्टादश धान्यानि समन्तात्परिकल्पयेत्॥ ७॥

The Brahmāṇḍa should be made with four-faced Brahmā in the centre and all round it should be made the images of the eight Lokapālas, Śiva, Viṣṇu, Sūrya, Pārvatī, Lakṣmī, Vasu, Maruts and with precious jewels. The length of the Brahmāṇḍa should be from one cubit to hundred fingers and it should be covered with a piece of silk cloth and located on a mound of sesamum made of one Droṇa.[1] After that the eighteen sorts of grains should be placed all round it.

पूर्वेणानन्तशयनं प्रद्युम्नं पूर्वदक्षिणे।
प्रकृतिं दक्षिणे देशे सङ्कर्षणमत: परम्॥ ८॥
पश्चिमे चतुरो वेदाननिरुद्धमत: परम्।
अग्निमुत्तरतो हैमं वासुदेवमत: परम्॥ ९॥

To the east should be located the Lord Viṣṇu lying on Ananta, to the south-east Pradyumna. To the south should also be placed the images of Prakṛti and then Śaṅkarṣana; to the west should be located Aniruddha and the four

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[1] a measure of capacity (= 4. Āḍhakas = 16 Puṣkalas = 128 Kuṃcis = 1024 Muṣṭis, or = 200 Palas = 1/20 Kumbha, or = 1/16. Khārī = 4. Āḍhakas, or = 2. Āḍhakas = ½ Śūrpa = 64 Śeras, or = 32 Śeras) See Monier Willium's Sanskrit English Dictionary.

Vedas. To the north should be made the images of Agni and golden Vāsudeva.

समन्ताद्गुडपीठस्थानर्चयेत् कांचनान्बुधः।
स्थापयेद्वस्त्रसंवीतान्पूर्णकुम्भान्दशैव तु॥ १०॥
दशैव धेनवो देयाः सहेमाम्बरदोहनाः।
पादुकोपानहच्छत्रचामारासनदर्पणैः।
भक्ष्यभोज्यान्नदीपेक्षुफलमाल्यानुलेपनैः॥ ११॥
होमाधिवासनान्ते च स्नापितो वेदपुङ्गवैः।

All round the gods should be placed on golden pedestals covered with red cloths after molasses being placed over them (in jars), and then worshipped. Ten jars filled with water and covered with cloths should also be placed. Ten cows should be given away and the devotee should be bathed along with gold, cloth, milking vessel, sandals, umbrella, cāmara, looking-glass, seats, eatables, sugarcane, lighting-bowls, flowers, garlands and sandal, and incense, etc., after the Brāhmaṇas, versed in the Vedas have performed Homa ceremonies with Adhivāsa.

इममुच्चारयेन्मन्त्रं त्रिःकृत्वाथ प्रदक्षिणम्॥ १२॥
नमोऽस्तु विश्वेश्वर विश्वधाम जगत्सवित्रे भगवन्नमस्ते।
सप्तर्षिलोकामरभूतलेश गर्भेण सार्द्धं वितराभिरक्षाम्॥ १३
ये दुःखितास्ते सुखिनो भवन्तु
प्रयान्तु पापानि चराचराणाम्।
त्वद्दानशस्त्राहतपातकानां
ब्रह्माण्डदोषाः प्रलयं व्रजन्तु॥ १४॥

O Lord of the universe, Viśvadhāma! I salute you. The devotee thus bathed, would circumambulate and repeat the following mantra– You are the Lord of all the seven Ṛṣis, of the immortals and of this earth. Protect me. O Deva! Let the aggrieved and sinners also become blessed by your grace on their calamities being cut off by the blade of ordiances and charities performed in your name. Let the sins of all the beings moving and non-moving be destroyed. Even those who are freed from their sins by the merit of their Mahādāna, be cured of all their faults and defects.

एवं प्रणम्यामरविश्वगर्भं दद्याद्द्विजेभ्यो दशधा विभज्य।
भागद्वयं तत्र गुरोः प्रकल्प्य समं भजेच्छेषमनुक्रमेण॥ १५
स्वल्पे च होमं गुरुरेक एव कुर्यादथैकाग्निविधानयुक्त्या।
स एव सम्पूज्यतमोऽल्पवित्ते यथोक्तवस्त्राभरणादिकेन॥

After reciting this prayer and saluting Śri Hari, all the articles of worship should be divided into ten parts and then two parts are to be given to the Guru and the rest given away to the Brāhmaṇas. In an ordinance in which only a small amount is spent by the devotee, only the preceptor should offer libations into the sacrificial fire as in done in Agnihotra and he should be given away all the cloths, ornaments, etc.

इत्थं य एतदखिलं पुरुषोऽत्र कुर्याद्
ब्रह्माण्डदानमधिगम्य महद्विमानम्।
निर्धूतकल्मषविशुद्धतनुर्मुरारे-
रानन्दकृत्पदमुपैति सहाप्सरोभिः॥ १७॥

A man who thus celebrates this Brahmāṇḍa Mahādāna is liberted from all sins and goes to the region of Viṣṇu, giver of joyness, seated on a large chariot in company of the nymphs.

सन्तारयेत्पितृपितामहपुत्रपौत्र-
बन्धुप्रियातिथिकलत्रशताष्टकं सः।
ब्रह्माण्डदानशकलीकृतपातकौघ-
मानन्दयेच्च जननीकुलमप्यशेषम्॥ १८॥

One who has broken into pieces his all sins by the glory of this Brahmāṇḍa ordinance, liberates the hundreds of fathers and grandfathers, grandmothers, brethren, wife, son, grandson, friends, acquaintances and guests and gives pleasure and happiness to all of them.

इति पठति शृणोति वा य एतत्
सुरभवनेषु गृहेषु धार्मिकाणाम्।
मतिमपि च ददाति मोदतेऽसा-
वमरपतेर्भवने सहाप्सरोभिः॥ १९॥

One who reads this in a temple or in a house of the virtuous men or hears about it or gives advise to others to perform this ordinance attains happiness in the region of Indra in company of the nymphs.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्त्तने ब्रह्माण्डप्रदान-
विधिर्नाम षट्सप्तत्यधिकद्विशततमोऽध्याय:॥ २७६॥

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CHAPTER 277

Kalpapādapa Mahādāna

मत्स्य उवाच

कल्पपादपदानाख्यमत: परमनुत्तमम्।
महादानं प्रवक्ष्यामि सर्वपातकनाशनम्॥ १॥

Matsya said– "Now I shall tell you about Mahādāna known as Kalpapādapa, an excellent and the dispeller of all sins."

पुण्यं दिनमथासाद्य तुलापुरुषदानवत्।
पुण्याहवाचनं कृत्वा लोकेशावाहनं तथा॥ २॥
ऋत्विङ्मण्डपसम्भारभूषणाच्छादनादिकम्।
कांचनं कारयेद्वृक्षं नानाफलसमन्वितम्॥ ३॥
नानाविहगवस्त्राणि भूषणानि च कारयेत्।
शक्तितस्त्रिपलादूर्ध्वमासहस्रं प्रकल्पयेत्॥ ४॥
अर्द्धक्लृप्तसुवर्णस्य कारयेत्कल्पपादपम्।
गुडप्रस्थोपरिष्टाच्च सितवस्त्रयुगान्वितम्॥ ५॥

On an auspicious day the devotee should invoke the Lokapālas reciting hymns of Svasti (for welfare), as prescribed in the previous Tulādāna ordinance. The Ṛtvikas, pandal, ornaments, cloths, etc., should also be arranged as before. A golden tree yielding all desires (Kalpa-pādapa) of various kinds of fruits should be made; and also birds sitting on that tree; the cloths and various ornaments should also be made. The tree should be of four to one thousand palas according to the means of the devotee. The gold used is mixed with alloy. It should be located on a mound of molasses of thirty two seers, covered with a piece of white cloth.

ब्रह्मविष्णुशिवोपेतं पञ्चशाखं सभास्करम्।
कामदेवमधस्ताच्चा सकलत्रं प्रकल्पयेत्॥ ६॥
सन्तानं पूर्वतस्तद्वत्तुरीयांशेन कल्पयेत्।
मन्दारं दक्षिणे पार्श्वे श्रिया सार्द्धं घृतोपरि॥ ७॥
पश्चिमे परिजातं तु सावित्र्या सह जीरके।
सुरभीसंयुतं तद्वत्तिलेषु हरिचन्दनम्॥ ८॥
तुरीयांशेन कुर्वीत सौम्येन फलसंयुतम्।
कौशेयवस्त्रसंवीतानिक्षुमाल्यफलान्वितान्॥ ९॥

Five branches along with the images of Brahmā, Viṣṇu, Śiva, Sūrya and Cupid should be made, on the lower branch should be placed Cupid with Ratī. Santānaka tree, ¼ of the golden Kalpa tree, should be located to the east of the latter. Mandāra tree along with an image of Lakṣmī should be located on a pit of clarified butter in the south, Pārijāta tree along with the image of Sāvitrī should be located to the west on a mound of cumin seed (Jīraka). Similarly, Haricandana tree should be located to the north along with Surabhi cow on a mound of sesamum. The tree is to be adorned on one-fourth part of it with flowers. All the other trees should be made 1¼ of the golden Kalpa tree and covered with a yellow cloth and decorated with flowers, sugarcane, etc.

तथाष्टौ पूर्णकलशान्पादुकाशनभाजनम्।
दीपिकोपानहच्छत्रचामरासनसंयुतम्॥ १०॥
फलमाल्ययुतं तद्वदुपरिष्टाद्वितानकम्।
तथाष्टादश धान्यानि समन्तात्परिकल्पयेत्॥ ११॥

Then eight jars filled with water and provided with fruits, should be placed near the tree with a pair of sandals, cooking-utensils, lamps, shoes, umbrella, cāmara, seats, etc. After placing fruits, flowers and buntings over them, 8 or 10 sorts of grains should be put in all the directions. Over the tree a canopy is to be stretched, decked with fruits and garlands of flowers.

होमाधिवासनान्ते च स्नापितो वेदपुङ्गवैः।
त्रि:प्रदक्षिणमावृत्य मन्त्रमेतमुदीरयेत्॥ १२॥

After oblation to the fire and Adhivāsa ceremony, the devotee should get himself bathed by the Brāhmaṇas versed in the Vedas with the recitation of the sacred Vedic hymns and then he is to utter the following mantra after circumambulating the tree thrice.

नमस्ते कल्पवृक्षाय चिन्तितार्थप्रदायिने।
विश्वम्भराय देवाय नमस्ते विश्वमूर्त्तये॥ १३॥

"Salutations to the Kalpa tree, the giver of the desired objects, the protector of the universe and the image of the Creation."

यस्मात्त्वमेव विश्वात्मा ब्रह्मा स्थाणुर्दिवाकरः ।
मूर्त्तोऽमूर्त्तपरं बीजमतः पाहि सनातन॥ १४॥
त्वमेवामृतसर्वस्वमनन्तः पुरुषोऽव्ययः।
सन्तानाद्यैरुपेतास्मान्पाहि संसारसागरात्॥ १५॥

"You are Brahmā, the Lord of the universe. You are the Lord of the day. You are the supreme soul; therefore be pleased to protect me. You are the Immoveable, the soul of the universe. You are the Sun; you are the material; you are the immaterial; you are the Highest cause. Salutations to you. You are the nectar, you are the infinite, you are the undecaying Person. In conjunction with Santānas be gracious enough to protect me and deliver me from this ocean of world."

एवमामन्त्र्य तं तद्याद्गुरवे कल्पपादपम्।
चतुर्भ्यश्चाथ ऋत्विग्भ्यः सन्तानादीन्प्रकल्पयेत्॥ १६॥

After this, the Kalpa tree should be given to the preceptor and the other trees should be given to the four Ṛtvikas.

स्वल्पे त्वेकाग्निवत्कुर्याद्गुरवे चाभिपूजनम्।
न वित्तशाठ्यं कुर्वीत न च विस्मयवान्भवेत्॥ १७॥

If the devotee cannot afford much money, he should worship the preceptor only. He should free himself from feelings of avarice and not be miserly in the expenditure of money.

अनेन विधिना यस्तु प्रदद्यात्कल्पपादपम्।
सर्वपापविनुर्मुक्तः सोऽश्वमेधफलं लभेत्॥ १८॥

In this prescribed manner, one who gives awey this Kalpapādapa gift, obtains the merits of the Aśvamedha sacrifice and becomes free from all sins.

अप्सरोभिः परिवृतः सिद्धचारणकिन्नरैः।
भूतान्भव्यांश्च मनुजांस्तारयेद्गोत्रसंयुतान्॥ १९॥

He is also adored by the nymphs, the Siddhas, the Cāranas (the celestial singers) and the Kinnaras. Besides that he liberates his manes and the members of the present and future generations.

स्तूयमानो दिवः पृष्ठे पितृपुत्रप्रपौत्रकान्।
विमानेनार्कवर्णेन विष्णुलोकं स गच्छति॥ २०॥

Thus praised in heaven by his sons, grandsons and great-grandsons, he being seated in a Vimāna resplendent like the Sun, goes to the realm of Lord Viṣṇu.

दिवि कल्पशतं तिष्ठेद्राजराजो भवेत्ततः।
नारायणबलोपेता नारायणपरायणः।
नारायणकथासक्तो नारायणपुरं व्रजेत्॥ २१॥

Thereafter residing for hundreds of Kalpas as the King of Kings in Heaven and then through the grace of Nārāyaṇa, he becomes His devotee and attached strongly to hear about Him. Because of this he again goes to the city of Nārāyaṇa.

यो वा पठेत्सकलकल्पतरुप्रदानं
यो वा शृणोति पुरुषोऽल्पधनः स्मरेद्वा।
सोऽपीन्द्रलोकमधिगम्य सहाप्सरोभि-
र्मन्वन्तरं वसति पापविमुक्तदेहः॥ २२॥

One who reads whole rites of the gift of Kalpataru or one, who hears or remembers it, also goes to the realm of Indra being freed from sins and lives there for one Manvantara happily with Apsarās.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्त्तने कल्पपादपप्रदान-
विधिर्नाम सप्तसप्तत्यधिकद्विशततमोऽध्यायः॥ २७७॥

* * *

CHAPTER 278

Giving away of one thousand cows

मत्स्य उवाच॥

अथातः सम्प्रवक्ष्यामि महादानमनुत्तमम्।
गोसहस्रप्रदानाख्यं सर्वपापहरं परम्॥ १॥

Matsya said– "I shall now tell you about the Gosahasra Mahādāna (gift of thousand cows), the dispeller of all great sins."

पुण्यां तिथिं समासाद्य युगमन्वतरादिकाम्।
पयोव्रतं त्रिरात्रं स्यादेकरात्रमथापि वा॥ २॥
लोकेशावाहनं कुर्यात्तुलापुरुषदानवत्।
पुण्याहवाचनं कुर्याद्धोमः कार्यस्तथैव च॥ ३॥
ऋत्विङ्मण्डपसम्भारभूषणाच्छादनादिकम्।
वृषं लक्षणसंयुक्तं वेदिमध्येऽधिवासयेत्॥ ४॥

On an auspicious day especially in the beginning of Yuga and Manvantara, the devotee should observe a fast taking only milk for three nights or one. Afterwards he should invoke Lokpālas as per rite of Tulādāna and Homa ceremony and adhivāsa should be performed. Ṛtviks, maṇḍapas, articles, ornaments and covering cloths all are to be arranged; and within the enclosure of the Vedī, a bull with all auspicious signs is to be brought.

गोसहस्रं बहिःकुर्याद्वस्त्रमाल्यविभूषणम्।
सुवर्णश्रृङ्गाभरणं रौप्यपादसमन्वितम्॥ ५॥
अन्तः प्रवेश्य दशकं वस्त्रमाल्यैश्च पूजयेत्।
सुवर्णघण्टिकायुक्तं कांस्यदोहनकान्वितम्॥ ६॥
सुवर्णतिलकोपेतं हेमपट्टैरलंकृतम्।
कौशेयवस्त्रसंवीतं माल्यगन्धसमन्वितम्॥ ७॥
हेमरत्नमयैः श्रृङ्गैश्चामरैरुपशोभितम्।
पादुकोपानहच्छत्रभाजनासनसंयुतम्॥ ८॥
गवां दशकमध्ये स्यात्कांचनो नन्दिकेश्वर।
कौशेयवस्त्रसंवीतो नानाभरणभूषितः॥ ९॥
लवणद्रोणशिखरे माल्येक्षुफलसंयुतः।
कुर्यात्पलशतादूर्ध्वं सर्वमेतदशेषतः॥ १०॥
शक्तितः पलसाहस्रत्रितयं यावदेव तु।
गोशतेऽपि दशांशेन सर्वमेतत्समाचरेत्॥ ११॥

Outside the Vedī then a thousand cows with their horns mounted with gold and hoofs with silver, should be placed after being adorned with ornaments, cloths, flowers and garlands. Then after decorating ten cows with cloths, garlands, golden-bells, milking-pots of bell-metal, gold plait and red cloth, the devotee should arrange a pair of sandals, shoes, umberlla, vessels, seats, etc., these are to be worshipped and in their midst should be made a golden bull, Nandikeśvara which should be located on a mound of salt after being covered with a silken cloth and decorated with ornaments. Sugarcane and fruits, should be placed closed by. The bull, etc., should not be less than one hundred palas in weight and should go up to three thousands palas. In the case of gift of one hundred cows, one-tenth of that should be arranged for.

पुण्यकालं समासाद्य गीतमङ्गलनिःस्वनैः।
सर्वौषध्युदकस्नानस्नापितो वेदपुङ्गवैः॥ १२॥
इममुच्चारयेन्मन्त्रं गृहीतकुसुमाञ्जलिः।
नमोऽस्तु विश्वमूर्त्तिभ्यो विश्वमातृभ्य एव च॥ १३॥
लोकाधिवासिनीभ्यश्च रोहिणीभ्यो नमो नमः।

On an auspicious day auspicious Vedic songs should be sung and then the devotee should bathe in water mixed with herbs and medicinal plants. The Brāhmaṇas accomplished in the Vedas should bathe the devotee after which the latter should recite the following formulae by holding a handful of flowers– "O Rohinis, the inhabitants of the Lokas! You are the form of the Universe; you are the wold-mother; salutations to you!"

गवामङ्गेषु तिष्ठन्ति भुवनान्येकविंशतिः॥ १४॥
ब्रह्मादयस्तथा देवा रोहिण्यः पान्तु मातरः।
गावो मे अग्रतः सन्तु गावः पृष्ठत एव च॥ १५॥
गावः शिरसि मे नित्यं गवां मध्ये वसाम्यहम्।
यस्मात्त्वं वृषरूपेण धर्म एव सनातनः॥ १६॥
अष्टमूर्त्तेरधिष्ठानमतः पाहि सनातन।
इत्यामन्त्र्य ततो दद्याद्गुरवे नन्दिकेश्वरम्॥ १७॥
सर्वोपकरणोपेतं गोयुतं च विचक्षणः।
ऋत्विग्भ्यो धेनुमेकैकां दशैकाद्विनिवेदयेत्॥ १८॥
गवां च शतमेकैकं तदर्द्धं वाथ विंशतिम्।
दश पञ्चाथ वा दद्यादन्येभ्यस्तदनुज्ञया॥ १९॥
नैका बहुभ्यो दातव्या यतो दोषकरी भवेत्।
बह्व्यश्चैकस्य दातव्या धीमतारोग्यवृद्धये॥ २०॥

"O Cow-Mother! within your body are the twenty one bhuvans, Devas, Brahmā, etc., therefore protect me. O Cows! be on my front; be at my back and also on my head. I am living in the midst of Cows for you are existing incarnate in the form of Vṛṣa, the eternal Dharma. You are the resting place of the eight Mūrtis. Therefore, O Eternal one! protect me." Afterwards the golden bull Nandikeśvara should be given away with all materials to the preceptor and a cow out of the ten should be given to the Ṛtvikas. Then each of the Ṛtvikas and the priests should be given 100, 50, 20 or 10 cows and with their permission other Brāhmaṇas should also be given ten or five cows each. One cow should not be given to many. This is sinful. A sensible devotee eager for his health and prosperity should give many cows to one man.

पयोव्रतः पुनस्तिष्ठेदेकाहं गोसहस्रदः।
श्रावयेच्छ्णुयाद्वापि महादानानुकीर्त्तनम्॥ २१॥
तद्दिने ब्रह्मचारी स्याद्यदीच्छेद्विपुलां श्रियम्।
अनेन विधिना यस्तु गोसहस्रप्रदो भवेत्।
सर्वपापविनिर्मुक्तः सिद्धचारणसेवितः॥ २२॥
विमानेनार्कवर्णेन किङ्किणीजालमालिना।
सर्वेषां लोकपालानां लोके सम्पूज्यतेऽमरैः॥ २३॥

After thus giving away one thousands cows, the devotee should live again on milk for a day and one eager for a store of wealth should lead a life of celibacy on the day of performing this ordinance and hearing the glories of this Dāna and making it heard by others. One who thus makes the gift of one thousand cows is liberated from all sins and honoured by the Siddhas, Cāraṇas etc., is venerated in the realm of all the Lokpālas after being seated in a chariot shining like the sun and decorated with a beautiful network of bells, etc.

प्रतिमन्वत्तरं तिष्ठेत्पुत्रपौत्रसमन्वितः।
सप्तलोकानतिक्रम्य ततः शिवपुरं व्रजेत्॥ २४॥
शतमेकोत्तरं तद्वत्पितृणां तारयेद्बुधः।
मातामहानां तद्वच्च पुत्रपौत्रसमन्वितः।
यावत्कल्पशतं तिष्ठेद्राजराजो भवेत्पुनः॥ २५॥
अश्वमेधशतं कुर्याच्छिवध्यानपरायणः।
वैष्णवं योगमास्थाय ततो मुच्येत बन्धनात्॥ २६॥

He remains in those realms along with his sons and grandsons for a Manvantara in each. Thus he goes beyond the seven realms and attains the domain of Śiva. Besides this he liberates one hundred and one manes and grandmothers, etc. He reigns as a king for one hundred Kalpas; after that he becomes devoted to Śiva and performing one hundred Aśvamedha sacrifices attains the realm of Lord Viṣṇu and becomes liberated from bondage.

पितरश्चाभिनन्दन्ति गोसहस्रप्रदं सुतम्।
अपि स्यात्सकुलेऽस्माकं पुत्रो दौहित्र एव वा।
गोसहस्रप्रदो भूत्वा नरकादुद्धरिष्यति॥ २७॥
तस्य कर्मकरो वा स्यादपि द्रष्टा तथैव च।
संसारसागरादस्माद्योऽस्मान्सन्तारयिष्यति॥ २८॥

The manes also eagerly look forward to a son who would make a gift of thousand cows.

They wish that a son or a grandson in their lineage should liberate them from hell by making such a gift. One who performs this deed or sees it, will liberate his manes from the ocean of world.

इति पठति य एतद्गोसहस्रप्रदानं
सुरभुवनमुपेयात्संस्मरेद्वाथ पश्येत्।
अनुभवति मुदं वा मुच्यमानो निकामं
प्रहतकलुषदेहः सोऽपि यातीन्द्रलोकम्॥ २९॥

One who reads about this or thinks about it, or sees about it attains the region of celestials, and after leaving his mortal evil and liberated from all sins goes to the realm of Indra and feels happiness.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्त्तने गोसहस्रप्रदान-
विधिर्नामाष्टसप्तत्यधिकद्विशततमोऽध्यायः॥ २७८॥

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CHAPTER-279

Kāmadhenu Dāna

मत्स्य उवाच

अथातः सम्प्रवक्ष्यामि कामधेनुविधिं परम्।
सर्वकामप्रदं नृणां महापातकनाशनम्॥ १॥

Matsya said– "I shall not tell you about the Kāmadhenu (the cow of plenty) Dāna which fulfils all the desires of the people after driving away all great sins."

लोकेशावाहनं तद्वद्धोमः कार्योऽधिवासनम्।
तुलापुरुषवत्कुर्यात्कुण्डमण्डपवेदिकम्॥ २॥
स्वल्पे त्वेकाग्निवत्कुर्याद्गुरुरेकः समाहितः।
कांचन स्यातिशुद्धस्य धेनुं वत्स च कारयेत्॥ ३॥
उत्तमा पलसाहस्त्री तदर्द्धेन तु मध्यमा।
कनीयसी तदर्द्धेन कामधेनु प्रकीर्त्तिता॥ ४॥
शक्तितस्त्रिपलादूर्द्धमशक्तोऽपीह कारयेत्।
वेद्यां कृष्णाजिनं न्यस्य गुडप्रस्थसमन्वितम्॥ ५॥
न्यसेदुपरि तां धेनु महारत्नैरलंकृताम्।
कुम्भाष्टकसमोपेतां नानाफलसमन्विताम्॥ ६॥

First the Lokapālas should be invoked and then Homa and Adhivās should be performed after erecting Kuṇdas, pandal and an altar. If the devotee cannot afford much money then only the preceptor may offer sacrificial oblations as is done in Ekāgni ceremony. In this ceremony a cow and her calf are to be made of pure gold. To give away Kāmadhenu with one thousand fruits is the best; with 500 fruits is middling; and with 250 fruits is Kaniṣṭha. The Kāmadhenu should be made of not less than three tolas of gold, whether the devotee is able or not. A black deerskin should be spread on a mound of molasses and above it should be placed the cow decorated with various kinds of gems. Close to it should be placed eight pitchers full of water containing jewels and various flowers.

तथाष्टादश धान्यानि समन्तात्परिकल्पयेत्।
इक्षुदण्डाष्टकं तद्वन्नानाफलसमन्वितम्।
भाजनं चासनं तद्वत्ताम्रदोहनकं तथा॥ ७॥
कौशेयवस्त्रद्वयसंयुतां गां
दीपातपत्राभरणाभिरामाम्।
सचामरां कुण्डलिनीं सघण्टां
सुवर्णश्रृङ्गी परिरूप्यपादाम्॥ ८॥
रसैश्च सर्वैः परितोऽभिजुष्टां
हरिद्रया पुष्पफलैरनेकैः।
अजाजिकुस्तुम्बुरुशर्करादिभि-
र्वितानकं चोपरि पञ्चवर्णम्॥ ९॥

Round it should be placed eighteen kinds of grains, sugarcane, fruits, utensils, seats, copper milking pot, red cloth, lamp, umbrella, cāmara, ear-rings, bell, golden horns foils, silver hoofs, turmeric, cuminseed, daniyā, sugar, etc. An awning of five colours is to be spread over the altar. The cow is to be anointed all over well with turmeric, etc.

स्नातस्ततो मङ्गलवेदघोषैः प्रदक्षिणीकृत्य सपुष्पहस्तः।
आवाहयेत्तां [illegible] द्विजाय दद्यादथ दर्भपाणिः॥ १०

Then after bathe, the devotee should recite the Vedic hymns and should make circumambulations. Then taking a handful of flowers and kuśa grass, he should invoke the Kāmadhenu with the Vedic mantras recited by the preceptor.

त्वं सर्वदेवगण मन्दिरमङ्गभूता
विश्वेश्वरि त्रिपथगोदधिपर्वतानाम्।
त्वद्दानशस्त्रशकलीकृतपातकौध:
प्राप्तोऽस्मि निर्वृतिमतीवं परा नमामि।।११।।

He should say, "O, Kāmadhenu! You on the temple of all the Devas are; you are Tripathagā; you are the essence of oceans and mountains; you are the protector of the universe. I have attained to the final bliss by making a gift of you and have been liberated from all the sins. I salute you.

लोके यथेप्सितफलार्थविधायिनीं त्वा-
मासाद्य को हि भुवि दु:खमुपैति मर्त्त्य:।
संसारदु:खशमनाय यतस्व कामं
त्वां कामधेनुमिति वेदविदो वदन्ति।।१२।।

You bestow all worldly pleasures to the devotee. One who attains you becomes free from all miseries of the world. Therefore you should make efforts to drive away all sufferings from the world. Because of this you are entitled Kāmadhenu by well-versed in the Vedas.

आमन्त्र्य शीलकुलरूपगुणान्विताय
विप्राय य: कनकधेनुमिमां प्रदद्यात्।
प्राप्नोति धाम स पुरन्दरदेवजुष्टं
कन्यागणै: परिवृत: पदमिन्दुमौले:।।१३।।

One who invites a Brāhmaṇa of noble lineage, of good qualities and handsome appearance and gives away a Kāmadhenu of gold, attains the realm of Śiva inhabited by the Indra and other gods.

इति श्रीमात्स्ये महादानानुकीर्त्तने हिरण्यकामेधनुप्रदान-
विधिर्नामैकोनाशीत्यधिकद्विशततमोऽध्याय:।।२७९।।

CHAPTEER-280

Hiraṇyāśva Dāna

मत्स्य उवाच

अथात: सम्प्रवक्ष्यामि हिरण्याश्वविधिं परम्।
यस्य प्रदानाद्भुवने चानन्तं फलमश्नुते।।१।।

Matsya said– "I shall now tell you the sacred rite of Hiraṇyāśva Mahādāna, doing which one gets endless merits.

पुण्यां तिथिमथासाद्य कृत्वा ब्राह्मणवाचनम्।
लोकेशावाहनं कुर्यात्तुलापुरुषदानवत्।।२।।

On an auspicious Tithi, after the recitation of Brāhmaṇa Vācanam a devotee should invoke the Lokapālas as one in Tulādāna.

ऋत्विङ्मण्डपसंभारभूषणाच्छादनादिकम्।
स्वल्पे त्वेकाग्निवत्कुर्याद्धेमवाजिमखं बुध:।।३।।

Afterwards Ṛtvikas, Maṇḍapa covered at the top awning, equipments, cloths, etc., should be arranged for as before. If the devotee is not able to collect these articles then he should get a sacrifice performed by the preceptor only according to the Ekāgni rite.

स्थापयेद्वेदिमध्ये तु कृष्णाजिनतिलोपरि।
कौशेयवस्त्रसंवीतं कारयेद्धेमवाजिनम्।।४।।
शक्तितस्त्रिपलादूर्ध्वमा सहस्रपलाद्बुध:।
पादुकोपानहच्छत्रचामरासनभाजनै:।।५।।
पूर्णकुम्भाष्टकोपेतं माल्येक्षुफलसंयुतम्।
शय्यां सोपस्करां तद्वद्धेममार्त्तण्डसंयुताम्।।६।।
तत: सर्वौषधिस्नानस्नापितो वेदपुङ्गवै:।
इममुच्चारयेन्मन्त्रं गृहीतकुसुमाञ्जलि:।।७।।

Afterwards a golden horse should be made and placed on a mound of sesamum placed on the skin of a black deer over the Vedī (altar). It should then be covered with a silk cloth. The horse should be made from three to 1,000 (on thousand) ṭolas of gold according to the means of the devotee. Sandals, shoes, umbrella, cāmara, seats, utensils, eight pitchers full of water, garlands, sugarcane, fruits, bedstead with all its equipments and an image of the sun made of gold, should be placed near it. Then the devotee should get himself bathed by the Vedic Brāhmaṇas (accompanied with the recitation of the Vedic hymns) with water in which some medicinal herbs have been put and then taking a handful of flowers recite the following mantra.

नमस्ते सर्वदेवेश वेदाहरणलम्पट।
वाजिरूपेण मामस्मात्पाहि संसारसागरात्॥ ८॥

"O Lord of all beings! O Viṣṇu, the revealer of the sacred Vedas; please work out my salvation from this mundane ocean. Salutation to you."

त्वमेव सप्तधा भूत्वा छन्दोरूपेण भास्कर।
यस्माद्भासयसे लोकानतः पाहि सनातन॥ ९॥

"O Sun! You are divided into seven parts, the seven Chandas whereby you illumine all the Lokas. You illumine the universe. Please protect me. O Eternal one!"

एवमुच्चार्य गुरवे तमश्वं विनिवेदयेत्।
दत्त्वा पापक्षयाद्भानोर्लोकमभ्येति शाश्वतम्॥ १०॥
गोभिर्विभवतः सर्वानृत्विजश्चापि पूजयेत्।
सर्वधान्योपकरणं गुरवे विनिवेदयेत्॥ ११॥

While reciting this mantra, the devotee is to make over the golden horses to the preceptor. One who does so becomes freed of sins and attains the realm of the Sun. Afterwards the devotee should give away cows to the Ṛtvikas and various sorts of grains to the preceptor.

सर्वं शय्यादिकं दत्त्वा भुञ्जीतातैलमेव हि।
पुराणश्रवणं तद्वत् कारयेद्भोजनादिकम्॥ १२॥

On the conclusion of the ceremony the devotee should not take anything cooked in oil. He should listen to the Purāṇas and feed the Brāhmaṇas.

इमं हिरण्याश्वविधिं करोति
यः पुण्यमासाद्य दिनं नरेन्द्र
विमुक्तपापः स पुरं मुरारेः
प्राप्नोति सिद्धैरभिपूजितः सन्॥ १३॥

O king! One who performs the ordinance of Hiraṇyāśva in an auspicious day is freed from all his sins and attains the region of Viṣṇu and is honoured by the Siddhas.

इति पठति य एतद्धेमवाजिप्रदानं
सकलकलुषमुक्तः सोऽश्वमेधेन युक्तः।
कनकमयविमानेनार्कलोकं प्रयाति
त्रिदशपतिवधूभिः पूज्यते योऽभिपश्येत्॥ १४॥
यो वा शृणोति पुरुषोऽल्पधनः स्मरेद्वा
हेमाश्वदानमभिनन्दयतीह लोके।
सोऽपि प्रयाति हतकल्मषशुद्धदेहः
स्थानं पुरन्दरमहेश्वरदेवजुष्टम्॥ १५॥

One who reads or hears this Hiraṇyāśva ordinance or witnesses it or thinks of it or one who is poor but yearns to perform it, is liberated from all his sins and goes to the region of Sun with a bright body seated in a Vimāna shining like the Sun, where he is worshipped by the celestial women.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्त्तने
हिरण्याश्वप्रदानविधिर्नामाशीत्यधिकद्विशततमोऽध्यायः॥ २८०॥

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CHAPTER 281

The gift of Hiraṇyāśva Ratha Mahādāna

मत्स्य उवाच

अथातः संप्रवक्ष्यामि महादानमनुत्तमम्।
पुण्यमश्वरथं नाम महापातकनाशनम्॥ १॥

Matsya said– "I shall now tell you about the great gift of Aśvaratha, which is very auspicious and the dispeller of all great sins."

पुण्यं दिनमथासाद्य कृत्वा ब्राह्मणवाचनम्।
लोकेशावाहनं कुर्यात्तुलापुरुषदानवत्॥ २॥

On an auspicious day after Svastivācana, the

Lokapālas should be invoked by the devotee as is done in course of Tulādāna.

ऋत्विङ्मण्डसंभारभूषणाच्छादनादिकम्।
कृष्णाजिने तिलान्कृत्वा कांचनं स्थापयेद्रथम्॥ ३॥
अष्टाश्वं चतुरश्वं वा चतुश्चकं सकूबरम्।
ऐन्द्रीलेन कुंभेन ध्वजरूपेण संयुतम्॥ ४॥
लोकपालाष्टकं तद्वत्पद्मरागदलान्वितम्।
चतुरः पूर्णकलशान्धान्यान्यष्टादशैव तु॥ ५॥
कौशेयवस्त्रसंयुक्तमुपरिष्टाद्वितानकम्।
माल्येक्षुफलसंयुक्तं पुरुषेण समन्वितम्॥ ६॥
यो यद्भक्तः पुमान्कुर्यात्स तन्नाम्नाधिवासनम्।
छत्रचामरकौशेयवस्त्रोपानहपादुकम्॥ ७॥
गोभिर्विभवतः सार्द्धं दद्याच्च शयनादिकम्।
आभारात्रिपलादूर्ध्वं शक्तितः कारयेद्बुधः॥ ८॥

Afterwards, Ṛtvikas, awning, necessary articles, ornaments, etc., should be brought, and then a golden chariot should be put on the black deer skin over which the sesamums are scattered. There should be four wheels in the chariot and the number of horses should be four or eight. A flag-staff and a pitcher of sapphire should be made and the eight Lokapālas should be made of lapis-lazuli. Four pitchers full of water and eighteen kinds of grains should be placed; and the chariot should be covered with silk cloth and there is to be a canopy over the altar. Afterwards there should be placed on the chariot garlands, sugarcane, fruits and Puruṣas. The devotee should consecrate the Deity to whom he is devoted. Then umbrella, camara, red cloth, ghee, cow, bedstead with all the necessary equipments should be supplied. The chariot should be made of over three palas to one bhāra of gold according to the means of the devotee.

अश्वाष्टकेन संयुक्तं चतुर्भिरथ वाजिभिः।
द्वाभ्यामपि युतं दद्याद्धेमसिंहध्वजान्वितम्॥ ९॥
चक्ररक्षावुभौ तस्य तुरगस्थावथाश्विनौ।
पुण्यकालमथावाप्य पूर्ववत्स्नापितो द्विजैः॥ १०॥
त्रिःप्रदक्षिणमावृत्य गृहीतकुसुमाञ्जलिः।
शुक्लमाल्याम्बरो दद्यादिमं मन्त्रमुदीरयेत्॥ ११॥

Eight, four or only a pair of horses may be made. The banner should be adorned with a lion of gold. The two Aśvinī Kumāras riding on horses should be made to go to and fro as guards of the chariot wheels. The devotee should then bathe as before with the recitation of the Vedic hymns and then make three circumambulations and after holding a handful of flowers and putting on garlands of white flowers and white clothes recite the following mantras.

नमो नमः पापविनाशनाय
विश्वात्मने वेदतुरङ्गमाय।
धाम्नाधीशाय दिवाकराय
पापौघदावानल देहि शान्तिम्॥ १२॥

O Lord Sun! the Soul of the universe, the Destroyer of all sins, the Ocean and Master of splendour or brilliancy, whose chariot is drawn by the horses of the Vedas, I salute you. Give me peace.

वस्वष्टकादित्यमरुद्गणानां त्वमेव धाता परमं निधानम्।
यतस्ततो मे हृदयं प्रयातु धर्मैकतानत्वघौघनाशात्॥ १३॥

You are the creator and highest supporter of the eight Vasus, Ādityas and the Maruts. Having dispelled all sins, my heart attains only virtuous form.

इति तुरगरथप्रदानमेक-
भवभयसूदनमत्र यः करोति।
स कलुषपटलैर्विमुक्तदेहः
परममुपैति पदं पिनाकपाणेः॥ १४॥

One who thus gives away a golden chariot removes the fear of the ocean of world and attains highest position of Śiva, after being freed from all his sins.

देदीप्यमानवपुषां विजितप्रभाव-
[illegible] मण्डलमखण्डितचण्डभानोः।

सिद्धाङ्गनानयनषट्पदपीयमान-
वक्त्राम्बुजोऽम्बुजभवेन चिरं सहास्ते॥ १५॥

After attaining and going beyond the domain of the piercing Sun where the nymphs like the black bees drink the aroma of his lotus like face and live there with Ambuja Bhava, He becomes illustrious and goes to the realm of lord Śiva.

इति पठति शृणोति वा य इत्थं
कनकतुरगरथप्रदानमस्मिन्।
न स नरकपुरं व्रजेत्कदाचिन्-
नरकरिपोर्भवनं प्रयाति भूयः॥ १६॥

One who reads or hears about this ordinance of great gift of golden chariot, never goes to hell. He repeatedly goes to the region of enemy of hell (heaven).

इति श्रीमात्स्ये महापुराणे महादानानुकीर्त्तने हिरण्याश्वरथ-
प्रदानविधिर्नामैकाशीत्यधिकद्विशततमोऽध्यायः॥ २८१॥

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CHAPTER-282

The giving away of golden chariot and elephant known as Hema Hasti Mahādāna

मत्स्य उवाच

अथातः सम्प्रवक्ष्यामि हेमहस्तिरथं शुभम्।
यस्य प्रदानाद्भुवनं वैष्णवं याति मानवः॥ १॥

Matsya said– "I shall now relate to you about the great gift named Hemahasti Ratha Mahādāna, by doing this one attains the region of Lord Viṣṇu."

पुण्यां तिथिमथासाद्य तुलापुरुषदानवत्।
विप्रवाचनकं कुर्याल्लोकेशावाहनं बुधः।
ऋत्विङ्मण्डपसम्भारभूषणाच्छादनादिकम्॥ २॥
अत्राप्युपोषितस्तद्वद्ब्राह्मणैः सह भोजनम्।
कुर्यात्पुष्परथाकारं कांचनं मणिमण्डितम्॥ ३॥
वलभीभिर्विचित्राभिश्चतुश्चक्रसमन्वितम्।
कृष्णाजिने तिलद्रोणं कृत्वा संस्थापयेद्रथम्॥ ४॥
लोकपालाष्टकोपेतं ब्रह्मार्कशिवसंयुतम्।
मध्ये नारायणोपेतं लक्ष्मीपुष्टिसमन्वितम्॥ ५॥

On an auspicious day after reciting Svasti hymns, the wise one should invite the Lokapālas according to the prescribed rites in Tulādana. Then he should find out Ṛtvikas, Maṇḍapa covered at the top, equipments, cloth, etc., and observe a fast. He should break his fast with the Brāhmaṇas. A chariot of the shape of Puṣpaka (aeroplane) should be made of gold studded with precious stones. It should have artistic tiled covering on domes and four wheels. Then a mound of sesamum should be placed on a black deer skin and above it should be installed that chariot. And the image of the eight Lokapālas, along with Brahmā, Sun and Śiva, should also be made and in the centre should be made an icon of Nārāyaṇa in the company of Goddess Lakṣmī.

तथाष्टादश धान्यानि भाजनासनचन्दनैः।
दीपकोपानहच्छत्रदर्पणं पादुकान्वितम्॥ ६॥
ध्वजे तु गरुडं कुर्यात्कूबराग्रे विनायकम्।
नानाफलसमायुक्तमुपरिष्टाद्वितानकम्॥ ७॥

Then twelve kinds of grain, seats, utensils, sandal, lighting-bowls, shoes, umbrella, mirror, a pair of sandals should be placed. A flag-staff should be made with an image of Garuḍa on it and in front of the yoke should be made an image of Ganeśa.[1] Above it should be placed a canopy with bunting of various kinds of fruits.

कौशेयं पञ्चवर्णं तु अम्लानकुसुमान्वितम्।
चतुर्भिः कलशैः सार्द्धं गोभिरष्टाभिरन्वितम्॥ ८॥
चतुर्भिर्हेममातङ्गैर्मुक्तादामविभूषितैः।
स्वरूपतः करिभ्यां च युक्तं कृत्वा निवेदयेत्॥ ९॥
कुर्यात्पञ्चपलादूर्ध्वमाभारादपि शक्तितः।
तथा मङ्गलशब्देन स्नापितो वेदपुङ्गवैः॥ १०॥

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[1] The son of Śiva. He is considered as the most auspicious deity to whom adoration is offered at the beginning of every religious rite.

त्रिः प्रदक्षिणमावृत्य गृहीतकुसुमाञ्जलिः।
इममुच्चारयेन्मत्रं ब्राह्मणेभ्यो निवेदयेत्॥ ११॥

Five kinds of coloured silk cloths, flowers, four pitchers and eight cows should be installed next to the chariot. Then four elephants made of gold and decorated with pearl strings should be made and yoked to the chariot. Two real elephants should be offered with four golden elephants. The golden elephants should be made from five palās to one bhāra of gold according to the means of the devotee. After bathing with the recitation of the Vedic hymns by Brāhmaṇas skilled in the Vedas, the devotee should circumambulate the chariot thrice. Taking a handful of flowers he should recite the following mantras and then should give it away to the Brāhmaṇas.

नमो नमः शङ्करपद्मजार्क-
लोकेशविद्याधरवासुदेवैः।
त्वं सेव्यसे वेदपुराणयज्ञै-
स्तेजोमयस्यंदन पाहि तस्मात्॥ १२॥

"O splended one! You are made use of by Śiva, Brahmā, Sun, Vidyādhara, Vāsudeva, as well as Vedas, Purāṇas and sacrifices. I therefore, salute you. Protect us.

यत्तत्पदं परमगुह्यतमं मुरारे-
रानन्दहेतुगुणरूपविमुक्तमन्तः।
योगैकमानसदृशो मुनयः समाधौ
पश्यन्ति तत्त्वमसि नाथ रथाधिरूढः॥ १३॥

Your blissful form is the lotus of heart which the Munis see through Yoga and where is seated Murāri!

यस्मात्त्वमेव भवसागरसंप्लुताना-
मानन्दभागमृतमध्वगपारपत्रम्।
तस्मादघौघशमनेन कुरु प्रसादं
चामीकरेभरथ माधव सम्प्रदानात्॥ १४॥

You bring deliverance to those entangled in the [meshes of the] ocean of the world. O Mādhava! therefore protect me after dispelling all my sins."

इत्थं प्रणम्य कनकेभरथप्रदानं
यः कारयेत्सकलपापविमुक्तदेहः।
विद्याधरामरमुनीन्द्रगणाभिजुष्टं
प्राप्नोत्यसौ पदमतीन्द्रियमिंदुमौलेः॥ १५॥

After having saluted thus, one who gives away a golden chariot, becomes freed from all his sins and there he is adored by the seers and the Vidyādharas, the immortals and Munīndras. Thus he attains the unended position of Śiva.

कृतदुरितावितानप्रज्वलद्वह्निजाल-
व्यतिकरकृतदेहोद्वेगभाजोऽपि बन्धून्।
नयति स पितृपुत्रान् बांधवातप्यशेषान्
कृतगजरथदानाच्छाश्वतं सद्म विष्णोः॥ १६॥

One, who is afflicted with blazing fire of his sins of previous time, gives away this golden chariot assumes a good form and liberates his manes, brethren, sons, etc., and carries them to the region of Viṣṇu.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्त्तने हेमहस्तिरथप्रदान-
विधिर्नाम द्व्यशीत्यधिकद्विशततमोऽध्यायः॥ २८२॥

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CHAPTER 283

The giving away of land with five ploughs

मत्स्य उवाच॥

अथातः सम्प्रवक्ष्यामि महादानमनुत्तमम्।
पञ्चलाङ्गलकं नाम महापातकनाशनम्॥ १॥

Mastya said– "I shall now narrate you about the Pañca-Lāṅgalaka ordinance which is the dispeller of all great sins."

पुण्यां तिथिमथासाद्य युगादिग्रहणादिकाम्।
भूमिदानं नरो दद्यात्पञ्चलाङ्गलकान्वितम्॥ २॥

On an auspicious day, during the commencement of a Yuga or on the occasion of an eclipse, a land should be given away measuring five Lāṅgalaka (ploughs).

खर्वटं खेटकं वापि ग्रामं वा सस्यशालिनम्।
निवर्तनशतं वापि तदर्धं वापि शक्तितः॥ ३॥

Any market town or residence of agricultural peasants or a village should be given away after making the fields prosperous with harvest, or only half the village may be given with its good harvest according to one's means.

सारदारुमयान्कृत्वा हलान्पञ्च विचक्षणः।
सर्वोपकरणैर्युक्तानन्यान् पञ्च च कांचनान्।
कुर्यात्पञ्चपलादूर्ध्वमासहस्रपलावधि॥ ४॥
स्रग्दामचन्दनयुतान् शालायामधिवासयेत्।
सुवर्णशृङ्गाभरणान्मुक्तालांगूलभूषणान्॥ ५॥
रूप्यपादग्रतिलकान् रक्तकौशेयभूषणान्।
स्रग्दामचन्दनयुतान् शालायामधिवासयेत्॥ ६॥

Five ploughs of good wood should be made and five ploughs of gold from five palas to one thousand palas should also be made according to the resources of a devotee. Then five pairs of oxen should be procured and their horns should be covered with gold and tails studded with pearls and their hoofs mounted with silver and then a red silk cloth should be kept over them and they should then be worshipped with floral garlands, sandals, etc., and tied in the devotee's cow-shed.

धरण्यादित्यरुद्रेभ्यः पायसं निर्वपेच्चरुम्।
एकस्मिन्नेव कुण्डे तु गुरुस्तेभ्यो निवेदयेत्॥ ७॥
पलाशसमिधस्तद्वदाज्यं कृष्णतिलास्तथा।
तुलापुरुषवत्कुर्याल्लोकेशावाहनं बुधः॥ ८॥

Then oblations of *pāyasam* (rice cooked in milk and sugar and other things) should be offered in honour of Earth, Āditya and Rudra in the same sacrificial pit. The wood of butea-frondosa, clarified butter, sesamum should also be used in course of the sacrificial offerings. Like the Tulādāna rite, the Lokapālas should be invoked.

ततो मङ्गलशब्देन शुक्लमाल्याम्बरो बुधः।
आहूय द्विजदाम्पत्यं हेमसूत्राङ्गुलीयकैः॥ ९॥
कौशेयवस्त्रकटकैर्मणिभिश्चाभिपूजयेत्।
शय्यां सोपस्करां दद्याद्धेनुमेकां पयस्विनीम्॥ १०॥
तथाष्टादश धान्यानि समन्तादधिवासयेत्।
ततः प्रदक्षिणीकृत्य गृहीतकुसुमाञ्जलिः॥ ११॥
इममुच्चारयेन्मंत्रमथ सर्वं निवेदयेत्।
यस्माद्देवगणाः सर्वे स्थावराणि चराणि च॥ १२॥
धुरन्धराङ्गे तिष्ठंति तस्माद्भक्तिः शिवेऽस्तु मे।
यस्माच्च भूमिदानस्य कलां नार्हन्ति षोडशीम्॥ १३॥
दानान्यन्यानि मे भक्तिर्धर्म एव दृढा भवेत्।

Afterwards the wise man should wear white garlands and cloths with the recitation of propitiatory hymns. Then he should call the twice-born with his consort and donate him a girdle of gold, a ring, a piece of red cloth, a few gems, a bed with all its equipments and a milch cow. Eighteen grains should be placed all round and then the devotee holding a handful of flowers should circumambulate the *maṇḍapa* and utter the following– "All the Devas and all other beings, moveable and non-moveable, are present on the harnessed body of this ox, so let them remain devoted towards Śiva." No other gift is equal to the one-sixteenth part of the gift of a plot of land; so let my intellect be fixed in Dharma.

दण्डेन सप्तहस्तेन त्रिंशद्दण्डं निवर्त्तनम्॥ १४॥
त्रिभागहीनं गोचर्ममानमाह प्रजापतिः।
मानेनानेन यो दद्यान्निवर्त्तनशतं बुधः।
विधिनानेन तस्याशु क्षीयते पापसंहतिः॥ १५॥
तदर्द्धमथवा दद्यादपि गोचर्ममात्रकम्।
भवनस्थानमात्रं वा सोऽपि पापैः प्रमुच्यते॥ १६॥

A plot of land that can hold thirty poles of seven hands each is called the Nirvartana. This is told by Prajāpati. One who gives away a plot of land of one hundred Nirvartanas in area according to the prescribed rites, is freed at once of all his sins. And one who gives away an area of land half of that on measuring a Gocarma or sufficient for a house to be built upon also frees himself from all his sins.

यावन्ति लाङ्गलकमार्गमुखानि भूमे-
भर्भासां पतेर्दुहितुरङ्गजरोमकाणि।
तावन्ति शङ्करपुरे स समा हि तिष्ठेद्
भूमिप्रदानमिह यः कुरुते मनुष्यः॥ १७॥

The donor of such plots of land remains in the realm of Śiva for as many years as there are hairs on the body of the oxen or as many pores there are in the soil at the time of sowing seeds after ploughing the plot.

गन्धर्वकिन्नरसुरासुरसिद्धसङ्घै-
राधूतचामरमुपेत्य महद्विमानम्।
सम्पूज्यते पितृपितामहबन्धुयुक्तः
शम्भोः पदं व्रजति चामरनायकः सन्॥ १८॥

The Gandharvas, Kinnaras, Devas, Asuras, Siddhas, they all wave cāmaras on him and the devotee goes to the realm of Śiva seated in a huge Vimāna along with his fathers, grandfathers, brothers etc. and is adored being the head of Cāmara.

इन्द्रत्वमप्यधिगतं क्षयमभ्युपैति
गोभूमिलाङ्गलधुरन्धरसम्प्रदानात्।
तस्मादघौघपटल क्षयकारिभूमे-
र्दानं विधेयमिति भूतिभवोद्भवाय॥ १९॥

By the donation of oxen, lands and ploughs with yokes, etc., the donor is freed of his sins and obtains the position of Indra. A wealthy man should therefore give this gift to remove his sins and acquire prosperity for himself.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्तने पञ्चलाङ्गप्रदान-
विधिर्नाम त्र्यशीत्यधिकद्विशततमोऽध्यायः॥ २८३॥

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CHAPTER 284

The giving away of the golden earth

मत्स्य उवाच

अथातः सम्प्रवक्ष्यामि धरादानमनुत्तमम्।
पापक्षयकरं नृणाममङ्गल्यविनाशनम्॥ १॥

Matsya said– "I shall now expain to you about the sacred Dharādāna. It drives away all the sins and inauspicious omens of people.

कारयेत्पृथिवीं हैमीं जम्बूद्वीपानुकारिणीम्।
मर्यादापर्वतवतीं मध्ये मेरुसमन्विताम्॥ २॥
लोकपालाष्टकोपेतां नववर्षसमन्विताम्।
नदीनदसमोपेतां सप्तसागरवेष्टिताम्॥ ३॥
महारत्नसमाकीर्णां वसुरुद्रार्कसंयुताम्।
हेम्नः पलसहस्रेण तदर्द्धेनाथ शक्तितः॥ ४॥
शतत्रयेण वा कुर्याद्विशतेन शतेन वा।
कुर्यात्पञ्चपलादूर्ध्वमशक्तोऽपि विचक्षणः॥ ५॥
तुलापुरुषवत्कुर्याल्लोकेशावाहनं बुधः।
ऋत्विङ्मण्डपसम्भारभूषणाच्छादनादिकम्॥ ६॥

The devotee (sacrificer) should make an earth of gold like image of Jambūdvīpa. .This golden Jambūdvīpa, having mountains, with Meru in the centre, with eight Lokapālas and nine Varṣas, with rivers and oceans, full of gems, conjoint with Vasu, Rudra and the Sun should be made of 1,000 palas or 500 or 300, or 200 or 100 palas of gold. It should however be more than five palas. The Lokapālas should be invoked as in course of the Tulādāna and Ṛtvikas, pandal, ornaments, clothings, etc., should be similarly arranged.

वेद्यां कृष्णाजिनं कृत्वा तिलानामुपरि न्यसेत्।
तथाष्टादश धान्यानि रसांश्च लवणादिकान्॥ ७॥
तथाष्टौ पूर्णकलशान् समन्तात्परिकल्पयेत्।
वितानकं च कौशेयं फलानि विविधानि च॥ ८॥
तथांशुकानि रम्याणि श्रीखण्डशकलानि च।
इत्येवं कारयित्वा तामधिवासनपूर्वकम्॥ ९॥

शुक्लमाल्याम्बरधरः शुक्लाभरणभूषितः।
प्रदक्षिणं ततः कृत्वा गृहीतकुसुमाञ्जलिः॥ १०॥

On the altar (Vedī) the black deer skin should be spread and over it should be made a mound of sesamum. Above the heap should be placed the image of the earth and round it should be placed salt etc., along with 18 kinds of grains. Then eight pitchers filled with water should be placed covered over with silk awning as well as various kinds of fruits and cocoanuts and clothings. Then sacrificer should wear white garlands, white clothes and taking a handful of flowers, should make circumambulation.

पुण्यं कालमथासाद्य मन्त्रानेतानुदीरयेत्।
नमस्ते सर्वदेवानां त्वमेव भवनं यतः॥ ११॥
धात्री च सर्वभूतानामतः पाहि वसुन्धरे।

On an auspicious day the following mantras should be recited– "O Vasundhara! You are the refuge of all the Devas, I therefore salute you. You are the mother of all beings, therefore, protect me.

वसु धारयसे यस्माद्वसु चातीव निर्मलम्॥१२॥
वसुन्धरा ततो जाता तस्मात्पाहि भयादलम्।
चतुर्मुखोऽपि नो गच्छेद्यस्मादन्तं तवाचले॥ १३॥
अनन्तायै नमस्तस्मात्पाहि संसारकर्दमात्।
त्वमेव लक्ष्मीर्गोविंदे शिवे गौरीति चास्थिता॥ १४॥
गायत्री ब्रह्मणः पार्श्वे ज्योत्स्ना चन्द्रे रवौ प्रभा।
बुद्धिर्बृहस्पतौ ख्याता मेधा मुनिषु संस्थिता॥ १५॥

You hold the purest riches, therefore you are known by the name of Vasundharā, you protect me enough. O immovable one! Even the four-faced Brahmā could not know your limit, therefore your name is Ananta. My salutations to you. You protect me from the perils of this fearful ocean of the world. You are lying sitting with Viṣṇu in the form of Lakṣmī, with Śiva in the form of Gaurī, with Brahmā in the form of Sāvitrī. You are the light of the Sun and the Moon, intellect in Bṛhaspati, Medhā (intelligence) retentive faculty in the Munis.

विश्वं व्याप्य स्थिता यस्मात्ततो विश्वम्भरा स्मृता।
धृतिः स्थितिः क्षमा क्षोणी पृथ्वी वसुमती रसा॥ १६॥
एताभिर्मूर्त्तिभिः पाहि देवी संसारसागरात्।
एवमुच्चार्य तां देवीं ब्राह्मणेभ्यो निवेदयेत्॥ १७॥
धरार्द्धं वा चतुर्भागं गुरवे प्रतिपादयेत्।
शेषं चैवाथ ऋत्विग्भ्यः प्रणिपत्य विसर्ज्जयेत्॥ १८॥

You are standing pervading all the universe, therefore, you are called Viśvambharā. O goddess! You are known by the names of Dhṛti, Sthiti, Kṣamā, Kṣauṇī, Pṛthvī, Vasumati and Rasā. You are competent to protect me by all your above-mentioned forms from the ocean of the world." Reciting thus, the devotee should give away that Devī to the Brāhmaṇas. One-half or one-fourth of the earth made of gold should be given to the preceptor (Guru) and the rest should be given away to the Ṛtvikas. Then the Brāhmaṇas should be dismissed after being saluted.

अनेन विधिना यस्तु दद्याद्धेमधरां शुभाम्।
पुण्यकाले तु सम्प्राप्ते स पदं याति वैष्णवम्॥ १९॥
विंमानेनार्कवर्णेन किङ्किणीजालमालिना।
नारायणपुरं गत्वा कल्पत्रयमथावसेत्।
पितॄन् पुत्रांश्च पौत्रांश्च तारयेदेकविंशितम्॥ २०॥

In such a way one who gives away that golden universe in an auspicious moment attains bliss and goes to the realm of Nārāyaṇa seated in a Vimāna bright as the Sun and decorated with beautiful network and bells where he remains for 3 Kalpas and liberates his manes, sons, grand-children for twenty-one generations.

इति पठति य इत्थं यः श्रृणोंति प्रसङ्ग-
    दपि कलुषवितानैर्मुक्तदेहः समन्तात्।
दिवममरवधूभिर्याति सम्प्रार्थ्यमानो
    पदममरसहस्त्रैः सेवितं चंद्रमौलेः॥ २१॥

One who reads this or listen to it, is also liberated from all sins, becomes pure and attains the divine realm of lord Śiva which is adored by thousands of Devas and where nymphs also welcome him.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्त्तने हेमपृथिवीदान-
माहात्म्यं नाम चतुरशीत्यधिकद्विशततमोऽध्याय:॥ २८४॥

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CHAPTER 285

The giving away of the wheel of universe

मत्स्य उवाच

अथात: सम्प्रवक्ष्यामि महादानमनुत्तमम्।
विश्वचक्रमिति ख्यातं महापातकनाशनम्॥ १॥

Matsya said– "Now I shall relate to you about an excellent great gift known as Viśvacakra, which is the dispeller of very heinous sins."

तपनीयस्य शुद्धस्य विषुवादिषु कारयेत्।
श्रेष्ठं पलसहस्रेण तदर्द्धेन तु मध्यमम्॥ २॥
तस्यार्द्धेन कनिष्ठं स्याद्विश्वचक्रमुदाहृतम्।
अन्यद्विंशत्पलादूर्द्धमशक्तोऽपि निवेदयेत्॥ ३॥

On the day when the Sun enters the point of equinox or on any auspicious day, a golden image of Viśvacakra (the wheels of the universe) should be made. The image of thousand palas of gold is the best, of five hundred palas is medium and of two hundred fifty palas is the lower. If the devotee cannot afford much he should get an image of over twenty palas made. It should however not be less than that.

षोडशारं ततश्चक्रं भ्रमन्नेम्यष्टकावृतम्।
नाभिपद्मे स्थितं विष्णुं योगारूढं चतुर्भुजम्॥ ४॥
शङ्खचक्रेऽस्य पार्श्वे तु देव्यष्टकसमावृतम्।
द्वितीयावरणे तद्वत्पूर्वतो जलशायिनम्॥ ५॥
अत्रिर्भृगुर्वसिष्ठश्च ब्रह्मा कश्यप एव च।
मत्स्य: कूर्मो वराहश्च नरसिंहोऽथ वामन:॥ ६॥
रामो रामश्च कृष्ण बुद्ध: कल्कीति च क्रमात्।

The wheel of the universe should be made of sixteen spokes and eight fellies. In the middle of it should be made the image of Lord Viṣṇu in Yoga posture, of four arms, a conch and a disc should be placed beside him. The images of the eight Goddesses should also be made to reside within the wheel. Another image of Viṣṇu in a lying posture should be made in the east and the images of Atri, Bhṛgu, Vaśiṣṭha, Brahmā Kaśyapa, Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, Paraśurāma, Rāmacandra, Kṛṣṇa, Buddha and Kalki should also be made in due order as the secondary attendants.

तृतीयावरणे गौरी मातृभिर्वसुभिर्युता॥ ७॥
चतुर्थे द्वादशादित्या वेदाश्चत्वार एव च।
पञ्चमे पञ्च भूतानि रुद्राश्चैकादशैव तु॥ ८॥
लोकपालाष्टकं षष्ठे दिङ्मातङ्गास्तथैव च।

In the third row of attendants on the wheel should be placed the images of Gaurī, the sixteen Mātṛkās, eight Vasus; in the fourth one should be placed twelve Ādityas, four Vedas; in the fifth one the five elements and eleven Rudras, in the sixth one, the eight Lokapālas, the elephants of directions should be placed.

सप्तमेऽस्त्राणि सर्वाणि मङ्गलानि च कारयेत्॥ ९॥
अन्तरान्तरतो देवान्विन्यसेदष्टमे पुन:।
तुलापुरुषवच्छेषं समन्तात्परिकल्पयेत्॥ १०॥
ऋत्विङ्मण्डपसम्भारभूषणाच्छादनादिकम्।
विश्वचक्रं तत: कुर्यात्कृष्णाजिनतिलोपरि॥ ११॥

In the seventh one, all the auspicious things, arms and weapons should be placed and in the eighth one, the Devas should be placed again. Thus the wheel has eight āvaraṇas. Afterwards all the things mentioned in the Tulādāna should be placed all round the Viśvacakra and then Ṛtvikas, pandal, ornaments, etc., should be arranged accordingly. Then the Viśvacakra should be placed on a mound of sesamum placed on the skin of a black deer.

तथाष्टादश धान्यानि रसांश्च लवणादिकान्।
पूर्णकुम्भाष्टकं चैव वस्त्राणि विविधानि च॥ १२॥
माल्येक्षुफलरत्नानि वितानं चापि कारयेत्।

On the other hand, eighteen sorts of grains and salt, etc., as well as eight pitchers full of water covered with cloths and adorned with garlands of flowers, sugarcane, fruits, gems and awnings should also be placed.

ततो मङ्गलशब्देन स्नातः शुक्लाम्बरो गृही।
होमाधिवासनान्ते वै गृहीतकुसुमाञ्जलिः॥ १३॥
इममुच्चारयेन्मन्त्रं त्रिः कृत्वा तु प्रदक्षिणम्।
नमः विश्वमयायेति विश्वचक्रात्मने नमः॥ १४॥

The householder should bathe as before accompanied with Vedic hymns and put on white clothes and then commence the sacrifice. After Homa and Adhivāsana he should take a handful of flowers and circumambulating thrice, he should recite the following mantras– "I salute you, who is having the form of Universe and the lord of wheel of Universe."

परमानन्दरूपी त्वं पाहि नः पापकर्दमात्।
तेजोमयमिदं यस्मात्सदा पश्यन्ति योगिनः॥ १५॥
हृदि तत्त्वं गुणातीतं विश्वचक्रं नमाम्यहम्।
वासुदेवे स्थितं चक्रं चक्रमध्ये तु माधवः॥ १६॥
अन्योन्याधाररूपेण प्रणमामि स्थिताविह।
विश्वचक्रमिदं यस्मात्सर्वपापहरं परम्॥ १७॥

You are full of the highest bliss, do save me from the mundane ocean of troubles. The illustrious Tattva which is seen constantly in the hearts by the Yogis in meditation is saluted by me. I bow down to the Viśvacakra above all the attributes. O Cakra! you are contained in Lord Viṣṇu and vice versa. It is therefore the remover of all sins.

आयुधं चापि वासश्च भवादुद्धर मामतः।
इत्यामन्त्र्य च यो दद्याद्विश्वचक्रं विमत्सरः॥ १८॥
विमुक्तः सर्वपापेभ्यो विष्णुलोके महीयते।
वैकुण्ठलोकमासाद्य चतुर्बाहुः सनातनः॥ १९॥
सेव्यतेऽप्सरसां सङ्घैस्तिष्ठेत्कल्पशतत्रयम्।
प्रणमेद्वाथ यः कृत्वा विश्वचक्रं दिने दिने।
तस्यायुर्वर्द्धते नित्यं लक्ष्मीश्च विपुला भवेत्॥ २०॥

"Viśvacakra is the supreme weapon of Viṣṇu. You are the resting place of the Lord. Please therefore rescue me from the sufferings of the world." One who thus gives away the Viśvacakra, is liberated from all sins and goes to the realm of Viṣṇu where he is blessed with 4 hands and eternal form in Vaikuṇṭha and remains there for 300 Kalpas in the midst of the Apsarās. One who salutes the Viśvacakra every day gets prosperity and wealth in this life. His life becomes long.

इति सकलजगत्सुराधिवासं
वितरति यस्तपनीयषोडशारम्।
हरिभवनमुपागतः स सिद्धै-
श्चिरमभिगम्य नमस्यते शिरोभिः॥ २१॥

One who gives away the golden disc made with sixteen spokes and eight fellies, the refuge of all gods and whole world, attains the realm of Viṣṇu and is worshipped by the Siddhas for a long time.

असुदर्शनतां प्रयाति शत्रोर्मदनसुदर्शनतां च कामिनीभ्यः।
स सुदर्शनकेशवानुरूपः कनकसुदर्शनदानदग्धपापः॥ २२

When he appears before the enemies, he becomes very dreadful for them, but he becomes very fascinating, cupid-like, to women. By the donation of disc of gold, a devotee dispels all sins and wears the beautiful form like Lord Keśava.

कृतगुरुदुरितानि षोडशार-
प्रवितरणे प्रवराकृतिर्मुरारे।
अभिभवति भवोद्भवन्ति भीत्या
भवमभितो भुवने भयानि भूयः॥ २३॥

Most heinous sins vanish by the glory of this ordinance in the name of Hari and the devotee never gets into any peril of rebirth and death.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्त्तने विश्वचक्रमदाना-
विधिर्नाम पञ्चाशीत्यधिकद्विशततमोऽध्याय:॥ २८५॥

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CHAPTER 286

Kanaka Kalpalatāpradāna

मत्स्य उवाच

अथात: सम्प्रवक्ष्यामि महादानमनुत्तमम्।
महाकल्पलता नाम महापातकनाशनम्॥ १॥

Matsya said– "I shall now relate you about an excellent great gift known as Mahākalpalatā, which is the dispeller of great sins."

पुण्यां तिथिमथासाद्य कृत्वा ब्राह्मणवाचनम्।
ऋत्विङ्मण्डपसम्भारभूषणाच्छादनादिकम्॥ २॥
तुलापुरुषवत् कुर्याल्लोकेशावाहनं बुध:।
चामीकरमीय: कुर्याद्दशकल्पलना: समा:॥ ३॥
नानापुष्पफलोपेता नानांशुकविभूषिता:।
विद्याधरसुपर्णानां मिथुनैरुपशोभिता:॥ ४॥
पुष्पाण्यादित्सुभि: सिद्धै: फलानि च विहङ्गमै:।
लोकपालानुकारिण्य: कर्त्तव्यास्तासु देवता:॥ ५॥

On an auspicious day after Svastivācana, the devotee should arrange for the Ṛtvikas, pandal, articles, ornaments, clothings as before and invoke Lokapālas as is done in the Tulādāna. Then Kalpalatās (creepers yielding all desires) of gold should be made and they should be adorned with various fruits, flowers and kinds of birds, couples of Vidyādharas, pairs of golden birds, Siddhas, culling flowers and fruits. Birds should be made along with the images of the ascetics living only on fruits; as well as the images of the Devas, the attendant of the Lokapālas should also be made.

ब्राह्मी मनन्तशक्तिं च लवणस्योपरि न्यसेत्।
अधस्ताल्लतयोर्मध्ये पद्मशङ्खकरे शुभे॥ ६॥

Beneath the two creeper twigs on a mound of salt should be placed the image of the Goddess Brāhmī of infinite power and glory holding lotus and conch, as well as of the Goddess of Ananta Śakti.

इभासनस्था तु गुडे पूर्वत: कुलिशायुधा।
रजनी संस्थिताग्नायी स्तुवपाणिरथानले॥ ७॥

On the top of a mound of molasses to the east should be installed the image of the Goddess Indrāṇī on a seat on an elephant holding a thunderbolt in her hand. The consort of Agni should be placed in the south-east corner on a mound of turmeric holding a sacrificial ladle in her hand.

याम्ये च महिषारूढा गदिनी तण्डुलोपरि।
घृते तु नैर्ऋती स्थाप्या सखड्ग दक्षिणापले॥ ८॥

In the south should be located the images of the Goddess Gadinī riding a buffalo, and in the corner of south-west direction should be placed the image of the Goddess Nairṛtī on a mound of ghī holding a sword.

वारुणे वारुणी क्षीरे झषस्था नागपाशिनी।
पताकिनी च वायव्ये मृगस्था शर्करोपरि॥ ९॥

In the west on a pot of milk should be located the image of the Goddess Vāruṇī, holding her weapon of Nāgapāśa, riding a fish and in the north-west corner should be placed the image of the Goddess Patākinī riding a deer, on a ridge of sugar.

सौम्या तिलेषु संस्थाप्या शङ्खिनी निधि संस्थिता।
माहेश्वरी वृषाश्वरी नवनीते त्रिशूलिनी॥ १०॥

The Goddess Śaṁkinī should be installed in the north on a mound of sesamum and in the north-east should be located the image of the Goddess Māheśvarī riding a bull and holding a trident, on a seat of fresh butter.

मौलिन्यो वरदास्तद्वत्कर्त्तव्या बालकान्विता:।
शक्त्या पञ्चपलादूर्ध्वमा सहस्रात् प्रकल्पयेत्॥ ११॥

The images of these Goddesses should be made in their girlish forms with a coronet on their heads, with their hand in the posture of offering some boon. They should be made of from five palas to one thousand palas of gold.

सर्वासामुपरि स्थाप्यं पञ्चवर्णं वितानकम्।
धेनवो दश कुम्भाश्च वस्त्रयुग्मानि चैव हि॥ १२॥

Over all of them should be made awnings and arches of different colours and close to them should be kept ten cows, ten pitchers, and pairs of cloths.

मध्यमे द्वे तु गुरवे ऋत्विग्भ्योऽन्यास्तथैव च।
ततो मङ्गलशब्देन स्नातः शुक्लाम्बरो बुधः।
त्रिः प्रदक्षिणमावृत्य मन्त्रमेतमुदीरयेत्॥ १३॥

The central image and the two cows along with the two vases should be given to the preceptor and the rest should be given to the Ṛtvikas. Then that wise man should bath reciting auspicious words and wear the white clothes. Then after three circumambulations should chant the following mantra.

नमो नमः पापविनाशिनीभ्यो
ब्रह्माण्डलोकेश्वरपालिनीभ्यः।
आशंसिताधिक्यफलप्रदाभ्यो
दिग्भ्यस्तथा कल्पलतावधूभ्यः॥ १४॥

"My salutations to the better consorts of the Directions and the Kalpalatā Vadhus, who are the dispeller of all sins; protector of the universe along with the Lokapālas and giver of more than the desired things."

इति सकलदिगङ्गनाप्रदानं
भवभयसूदनकारि यः करोति।
अभिमतफलदे स नागलोके वसति
पितामहवत्सराणि त्रिंशत्॥ १५॥

One who thus donates the objects, these consorts of the Directions, attains the Nāgaloka, the satisfier of all desires, where he remains for thirty years of Brahmā.

पितृशतमथ तारयेद्भवाब्धेर्भवदुरितौघविघातशुद्धदेहः।
सुरपतिवनितासहस्रसंख्यैः
परिवृंतमम्बुजसंसदाभिवन्द्यः॥ १६॥

He liberates one hundred generations of his manes from this ocean of the worldly troubles. Thus after the removal of all sins, his body becomes pure and is adored in the assembly of Brahmā surrounded with thousands of consorts of Devas.

इति विधानमिदं दिगङ्गनानां
कनककल्पलता विनिवेदकम्।
पठति यः स्मरतीह तथेक्षते
स पदमेति पुरन्दरसेवितम्॥ १७॥

One who reads, listens to or sees the presribed rites of this great gifts (Mahādāna) to the halves of Directions and the Kalpa-latādāna, goes to the realm of Indra.

इति श्रीमात्स्ये महापुराणे महादानामुकीर्त्तने कनककल्पलता-
प्रदानविधिर्नाम षडशीत्यधिकद्विशततमोऽध्यायः॥ २८६॥

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CHAPTER 287

Saptasāgara Pradāna (giving away seven oceans)

मत्स्य उवाच

अथातः सम्प्रवक्ष्यामि महादानमनुत्तम्।
सप्त सागरकं नाम सर्वपापप्रणाशनम्॥ १॥

Matsya said– "I shall now relate to you about the great gift known as Saptasāgara, the dispeller of all sins."

पुण्यं दिनमथासाद्य कृत्वा ब्राह्मणवाचनम्।
तुलापुरुषवत्कुर्याल्लोकेशावाहनं बुधः॥ २॥
ऋत्विङ्गण्डसम्भारभूषणाच्छादनादिकम्।
कारयेत्सप्त कुण्डानि काञ्चनानि विचक्षणः॥ ३॥

On an auspicious day after Svastivācana[1] the Lokapālas should be invoked by a wise man as it is performed in Tulādāna. Then Ṛtvikas, Maṇḍapa, articles, ornaments, clothings and coverings should be collected and seven sacrificial pits should be made of gold.

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[1] Recitation of mantras for prosperity.

प्रादेशमात्राणि तथारत्निमात्राणि वै पुनः।
कुर्यात्सप्तपलादूर्ध्वमासहस्राच्च शक्तितः॥४॥

They should be of the size of Prādeśa (of the span of the thumb and forefinger) or Aratni[1] and should be made of from seven palas to one thousand palas of gold according to the capacity of the devotee.

संस्थाप्यानि च सर्वाणि कृष्णाजिनतिलोपरि।
प्रथमं पूरयेत्कुण्डं लवणेन विचक्षणः॥५॥
द्वितीयं पयसा तद्वत्तृतीयं सर्पिषा पुनः।
चतुर्थं तु गुडेनैव दध्ना पञ्चममेव च॥६॥
षष्ठं शर्करया तद्वत्सप्तमं तीर्थवारिणा।
स्थापयेल्लवणस्थं तु ब्रह्माणं कांचनं शुभम्॥७॥
केशवं क्षीरमध्ये तु घृतमध्ये महेश्वरम्।
भास्करं गुडमध्ये तु दधिमध्ये निशाधिपम्॥८॥
शर्करायां न्यसेल्लक्ष्मीं जलमध्ये तु पार्वतीम्।
सर्वेषु सर्वरत्नानि धान्यानि च समन्ततः॥९॥

Then all pits should be established on a black deer skin overspread with sesamum. The first pit should be filled in with salt; the second one with milk, the third one with clarified butter, the fourth one with molasses, the fifth one with curds, the sixth one with sugar, the seventh one with the sacred waters of the holy *tīrthas*. The golden image of Brahmā should be put in the one filled with salt; Keśava in the second one filled with milk, Śiva in the third one filled with clarified butter, the Sun in the fourth one filled with molasses, the Moon in the 5th one filled with curds, Lakṣmī in the 6th one filled with sugar, Pārvatī in the 7th one filled with the sacred waters. All kinds of gems should be put in each one of them and grains all round.

तुलापुरुषवच्छेषमत्रापि परिकल्पयेत्।
ततो वारुणहोमान्ते स्नापितो वेदपुङ्गवैः॥१०॥

All the rites should be performed as is done in gift known as the Tulāpuruṣa and at the end of the sacrifice related to Varuṇa, the devotee should bathe assisted by the Brāhmaṇas skilled in the Vedas.

त्रिः प्रदक्षिणमावृत्य मन्त्रनेतानुदीरयेत्।
नमो वः सर्वभूतानामाधारेभ्यः सनातनाः।
जन्तूनां प्राणदेभ्यश्च समुद्रेभ्यो नमो नमः॥११॥

Then circumambulating thrice, he should then recite the following mantras– "salutation to you, O eternal oceans! you are the supporter of all the beings. You are the giver of life to all beings. I again salute you."

क्षीरोदकाज्यदधिमाधुरलावेणक्षु-
सारामृतेन भुवनत्रयजीवसङ्घान्।
आनन्दयन्ति वसुभिश्च यतो भवन्त-
स्तस्मान्ममाप्यघविघातमलं दिशन्तु॥१२॥

"You satisfy all creatures of the three realms with your store of milk, water, clarified butter, curds, honey, salt, sugar-cane and riches; please therefore destroy a whole mass of sins.

यस्मात्समस्तभुवनेषु भवन्त एव।
तीर्थामरासुरसुबद्धमणिप्रदानम्।
पापक्षयामृतविलेपनभूषणाय
लोकस्य बिभ्रति तदस्तु ममापि लक्ष्मीः॥१३॥

You are only one in all the regions who remove all illness of the *Tīrthas*, Devas, the demons and you give them gems for their ornaments. You bestow nectar unto them to destroy sins. Please let therefore, there be an increase in the store of wealth in my house."

इति ददाति रसामृतसंयुताञ्छुचिरविस्मयवानिह सागरान्॥
अमलकाञ्चनवर्णमयानसौ पदमुपैति हरेरमरार्चितः॥१४॥

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[1] A cubit of the middle length from the elbow to the tip of the little finger.

In this prescribed manner, a quite purified and proudless man when gives away these seven oceans (*kuṇḍas*) of beautiful golden coloured, filled with rasas and nectars in such a way, attains the realm of Viṣṇu venerated by the gods.

सकलपापविधौतविराजित:
पितृपितामहपुत्रकलत्रकम्।
नरलोकसमाकुलमप्ययं झटिति
सोऽपि नयेच्छिवमन्दिरम्॥ १५॥

Through the merits, he becomes pure after washing his all sins and also liberates his sons, wife, father, grandfather, etc., from all illness and sends them to the abode of Śiva instantly from hell.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्त्तने सप्तसागरप्रदानविधि सप्ताशीत्यधिकद्विशततमोऽध्याय:॥ २८७॥

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CHAPTER 288

Ratna Dhenu Pradāna

मत्स्य उवाच

अथात: संप्रवक्ष्यामि महादानमुत्तमम्।
रत्नधेन्विति विख्यातं गोलोकफलदं नृणाम्॥ १॥

Matsya said– "I shall now tell you about the great ordinance known as Ratnadhenu, the giver of high benefits and which leads to Goloka.

पुण्यं दिनमथासाद्य तुलापुरुषदानवत्।
लोकेशावाहनं कृत्वा ततो धेनुं प्रकल्पयेत्॥ २॥

One an auspicious day, the Lokapālas should be invoked as in Tulādāna and then a cow studded with precious stones should be made.

भूमौ कृष्णाजिनं कृत्वा लवणद्रोणसंयुतम्।
धेनुं रत्नमयीं कुर्यात्सङ्कल्प्य विधिपूर्वकम्॥ ३॥
स्थापयेत्पद्मरागाणामेकाशीतिं मुखे बुध:।
पुष्पारागशतं तद्वद्घोणायां परिकल्पयेत्॥ ४॥
ललाटे हेमतिलकं मुक्ताफलशतं दृशो:।
भ्रूयुगे विद्रुमशतं शुक्ती कर्णद्वये स्मृते॥ ५॥
कांचनानि च शृङ्गाणि शिरो वज्रशतात्मकम्।
ग्रीवायां नेत्रपटलं गोमेदकशतान्वितम्॥ ६॥

A skin of black deer should be spread on the floor and then a mound of 32 seers of sesamum should be placed and above it should be put 81 sorts of gems. On the head a tilaka should be made in gold and 100 pearls should be placed in the eyes, and 100 corals should be placed in the brows. Mother o'pearl should be placed in the ears and the horns should be made of gold. On the head should be placed one hundred diamonds and in the neck 100 Gomeda stones should be placed. The eyes are to be lotus-like extended.

इन्द्रनीलशतं पृष्ठे वैदूर्यशतपार्श्वके।
स्फाटिकैरुदरं तद्वत्सौगन्धिकशतै: कटिम्॥ ७॥
खुरा हेममया: कार्या: पुच्छं मुक्तावलीयम्।
सूर्यकान्तेन्दुकान्तौ च घ्राणे कूर्परचन्दने॥ ८॥

One hundred sapphires (Indranīla-maṇi) should be placed on the back and Vaidūrya-maṇis in place of the ribs, and Sphaṭikamaṇi in place of the stomach. Musk and other scented things should be placed in place of the waist. The hoofs should be made of gold, the tail of pearls, nose of Sūrya-kānta and Candrakānta stones. The knee is to be studded with camphor.

कुङ्कुमानि च रोमाणि रौप्यनाभिं च कारयेत्।
गारुत्मतशतं तद्वदपाने परिकल्पयेत्॥ ९॥

The hair should be made of Kuṅkuma (saffron) and the navel of silver and there should be a 100 rubies in place of the arms.

तथान्यानि च रत्नानि स्थापयेत्सर्वसन्धिषु।
कुर्याच्छर्करया जिह्वां गोमयं च गुडात्मकम्॥ १०॥
गोमूत्रमाज्येन तथा दुधिदुग्धे स्वरूपत:।
पुच्छाग्रे चामरं दद्यात्समीपे ताम्रदोहनम्॥ ११॥

Other precious stones should be placed in the other joints. The tongue should be made of sugar and molasses should be substituted for cowdung, clarified butter in place of urine, curds in place of curds and milk in place of milk. Cāmara should be placed in front of the tail-end and a copper milking pot should be placed close by the cow.

कुण्डलानि च हैमानि भूषणानि च शक्तितः।
कारयेदेवमेवं तु चतुर्थांशेन वत्सकम्॥ १२॥

Ear-rings should be made of gold and other ornaments should be made according to the means of the devotee. In the same way a calf of one-fourth of the cow prescribed according to rule should be made.

तथा धान्यानि सर्वाणि पादश्चेक्षुमयाः स्मृताः।
नानाफलानि सर्वाणि पञ्चवर्णं वितानकम्॥ १३॥
एवं विरचनं कृत्वा तद्वद्धोमाधिवासनम्।
ऋत्विग्भ्यो दक्षिणां दद्याद्धेनुमामन्त्रयेत्ततः।
गुडधेनुवदावाह्य इदं चोदाहरेत्ततः॥ १४॥

All the grains, sugarcane, various kinds of fruits should be provided and an arch of various colours should be made. Afterwards Homa[1] should be performed and gifts should be made to the Ṛtvikas. Afterwards the cow should be invoked and the following mantras should be recited.

त्वां सर्वदेवगणधाम यतः पठन्ति
रुद्रेन्द्रसूर्यकमलासनवासुदेवाः।
तस्मात्समस्तभुवनत्रयदेहयुक्ता
मां पाहि देवि भवसागरपीड्यमानम्॥ १५॥

O Devī! Your body contains the three worlds; you are said to be the resting place of all the Devas; so Rudra, Indra, Sūrya, Brahmā and Vāsudeva say; please protect me, as I am afflicted with the troubles of the ocean of world.

आमन्त्र्य चेत्यमभितः परिवृत्य भक्तया
दद्याद्द्विजाय गुरवे जलपूर्विकां गाम्।
यः पुण्यमाप्य दिनमत्र कृतोपवासः
पापैर्विमुक्ततनुरेति पदं मुरारेः॥ १६॥

A devotee should observe a fast and after invoking the above mantras, he should circumambulate and with devotion, touching the waters, a cow should be given away to the twice-born preceptor. Through the merits of the deeds, he attains the region of Viṣṇu, being freed from all sins.

इति सकलविधिज्ञो रत्नधेनुप्रदानं
वितरति ह स विमानं प्राप्य देदीप्यमानम्।
सकलकलुषमुक्तो बन्धुभिः पुत्रपौत्रैः
स हि मदनसरूपः स्थानमभ्येति शम्भोः॥ १७॥

One who is skilled in all religious laws, seated in a brilliant chariot, giver of gems and cows, freed from all sins and having the form like Cupid, he attains the region of Śambhu with his sons, grandsons, etc.

इति श्रीमात्स्ये महापुराणे महादानामुकीर्त्तने
रत्नधेनुप्रदानविधिर्नामाष्टाशीत्यधिकद्विशततमोऽध्यायः॥ २८८॥

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CHAPTER 289

Mahābhūtaghaṭa Dāna

मत्स्य उवाच

अथातः सम्प्रवक्ष्यामि महादानमनुत्तमम्।
महाभूतघटं नाम महापातकनाशनम्॥ १॥

Matsya said– "I shall now relate to you about the ordinance of Mahābhūta-ghaṭa, the remover of all ills."

पुण्यां तिथिमथासाद्य कृत्वा ब्राह्मणवाचनम्।
ऋत्विङ्मण्डपसम्भारभूषणाच्छादनादिकम्॥ २॥
तुलापुरुषवत् कुर्याल्लोकेशावाहनादिकम्।
कारयेत्कांचनं कुम्भं महारत्नाचितं बुधः॥ ३॥
प्रादेशादङ्गुलशतं यावत्कुर्यात्प्रमाणतः।
क्षीराज्यपूरितं तद्वत् कल्पवृक्षसमन्वितम्॥ ४॥

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[1] Sacrificial offering.

On an auspicious day after Svastivācana by a Brāhmaṇa, the devotee should call the Ṛtvikas and arrange for the pandal, ornaments, cloths, etc., as prescribed for the Tulādāna and should then invoke the Lokapālas. The pitcher or kumbha should be made of gold studded with precious stones. It should measure one Pradeśa to hundred fingers of gold according to the means of the devotee. It should then be filled in with clarified butter, milk and made to go hand in hand with Kalpavṛkṣa.[1]

पद्मासनगतांस्तत्र ब्रह्मविष्णुमहेश्वरान्।
लोकपालान्महेन्द्रांश्च स्वस्ववाहनमास्थितान्।
वराहेणोद्धृतां तद्वत्कुर्यात् पृथ्वीं सपङ्कजाम्॥५॥
वरुणं चासनगतं कांचनं मकरोपरि।
हुताशनं मेषगतं वायुं कृष्णमृगासनम्॥६॥
तथा कोशाधिपं कुर्यान्मूषकस्थं विनायकम्।
विन्यस्य घटमध्ये तान्वेदपञ्चकसंयुतान्॥७॥
ऋग्वेदस्याक्षसूत्रं स्याद्यजुर्वेदस्य पङ्कजम्।
सामवेदस्य वीणा स्याद्वेणं दक्षिणतो न्यसेत्॥८॥
अथर्ववेदस्य पुनः स्रुक्स्रुवौ कमलं करे।
पुराणवेदो वरदः साक्षसूत्रकमण्डलुः॥९॥

Images of Brahmā, Viṣṇu and Śiva should be made seated on lotus with their vehicles; and so those of the Lokapālas seated on Padmāsana; and the Earth along with the lotus raised up by the Lord Varāha. All these images should be made of gold. There should also be made the images of Varuṇa on a seat of golden crocodile, Agni riding on a goat, Vāyu seated on a black deer. All these Devas with the five Vedas are to be placed within the pitcher. Gaṇeśa is to be chosen as the Lord of Kośa (treasure). Afterwards the images should be invoked with the recitations of the prescribed Vedic hymns and then put inside the vase. The image of the Ṛgveda decorated with an Akṣasūtra (rosary), of the Yajurveda with a lotus, Sāmaveda with a guitar, and bamboos are to be placed on the right side of the pitcher. Atharvaveda with the sacrificial utensils, sruk, sruva and lotus should also be placed in hand. A vase should be placed around by a wise man holding akṣa-sūtra and kamaṇḍalu[2] and well-versed in the Purāṇas.

परितः सर्वधान्यानि चामरासनदर्पणम्।
पादुकोपानहच्छत्रं दीपिकाभूषणानि च॥१०॥
शय्यां च जलकुम्भांश्च पञ्चवर्णं वितानकम्।
स्नात्वाधिवासनान्ते तु मन्त्रमेतमुदीरयेत्॥११॥

Round the vase should be placed all kind of grains, Cāmara, seats, mirror, sandals, shoes, ornaments, bed, vase of water, five kinds of buntings. The devotee should then recite the following mantras after Adhivāsa.[3]

नमो वः सर्वदेवानामाधारेभ्यश्चराचरे।
महाभूताधिदेवेभ्यः शान्तिरस्तु शिवं मम॥१२॥

O You, the supporter of all the Devas and the Universe, the Lord of the Mahābhūtas, I salute you. Please bring me peace and prosperity.

यस्मान्न किंचिदप्यस्ति महाभूतैर्विना कृतम्।
ब्रह्माण्डे सर्वभूतेषु तस्माच्छ्रीरक्षयाऽस्तु मे॥१३॥

There is no other thing in this Universe than the elements. The whole creation is made of elements. Therefore, I have to protect these inexhaustible wealth of all beings by virtue of this ordinance.

इत्युच्चार्य महाभूतघटं यो विनिवेदयेत्।
सर्वपापविनिर्मुक्तः स याति परमां गतिम्॥१४॥

One who thus donates the Mahābhūta-ghaṭa is liberated from all sins and attains final emancipation.

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[1] One of the five trees of Svarga or Indra's paradise fabled to fulfil all desires.

[2] A gourd made of wood or earth used for water by ascetics.

[3] The ceremony of touching a vessel containing fragrant objects or preliminary purification of an image.

विमानेनार्कवर्णेन पितृबन्धसमन्वित:।
स्तूयमानो वरस्त्रीभि: पदमभ्येति वैष्णवम्॥ १५॥

He also attains the realm of lord Viṣṇu seated in a Vimāna resplendent like the Sun along with his manes and relation and is adored by the beautiful ladies.

षोडशतानि य: कुर्यान्महादानानि मानव:।
न तस्य पुनरावृत्तिरिह लोकेऽभिजायते॥ १६॥

One who performs the sixteen kinds of great ordinances mentioned before never reborn in this world.

इह पठति य इत्थं वासुदेवस्य पार्श्वे
ससुतपितृकलत्र: संशृणोतीह सम्यक्।
मुररिपुभवनैव मन्दिरे वार्कलक्ष्म्या
त्वमरपुरवधूभिर्मोदते सोऽपि कल्पम्॥ १७॥

One who reads or listen to this in company of his family (wife and sons), in a temple of enemy of demon Mura, i.e., (Viṣṇu) also attains the realm of the Lord Viṣṇu and enjoys there for one kalpa with the spouse of Devas.

इति श्रीमात्स्ये महापुराणे महादानानुकीर्त्तनं
नामैकोननवत्यधिकद्विशततमोऽध्याय:॥ २८९॥

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CHAPTER 290

The narration of Kalpas

मनु उवाच

कल्पमानं त्वया प्रोक्तं मन्वन्तरयुगेषु च।
इदानीं कल्पनामानि समासात्कथयाच्युत॥ १॥

Manu said– "O Lord! be gracious enough to name, in brief, the Kalpas mentioned by you in course of your description of the measurement and duration of Kalpas."

मत्स्य उवाच

कल्पानां कीर्त्तनं वक्ष्ये महापातकनाशनम्।
यस्यानुकीर्त्तनादेव वेदपुण्येन युज्यते॥ २॥
प्रथमंश्वेतकल्पस्तु द्वितीयो नीललोहित:।
वामदेवास्तृतीयस्तु ततो राथन्तरोऽपर:॥ ३॥
रौरव: पञ्चम: प्रोक्त: षष्ठो इति स्मृत:।
सप्तेमार्थं बृहत्कल्प: कन्दर्पोऽष्टम उच्यते॥ ४॥
सद्योऽथ नवम: प्रोक्त ईशानो दशम: स्मृत:।
तम एकादश: प्रोक्तस्तथा सारस्वत: पर:॥ ५॥
त्रयोदश उदानस्तु गारूडोऽथ चतुर्दश:।
कौर्म्म: पञ्चदश: प्रोक्त: पौर्णमास्यामजायत॥ ६॥
षोडशो नारसिंहस्तु समानस्तु ततोऽपर:।
आग्नेयोऽष्टादश: प्रोक्त: सोमकल्पस्तथापर:॥ ७॥
मानवो विंशति: प्रोक्तस्तत्पुमानिति चापर:।
वैकुण्ठश्चापरस्तद्वल्लक्ष्मीकिलप्लस्तथापर:॥ ८॥
चतुर्विंशतिम: प्रोक्त: सावित्रीकल्पसंज्ञक:।
पञ्चविंशस्ततो घोरो वाराहस्तु ततोऽपर:॥ ९॥
सप्तविंशोऽथ वैराजो गौरीकल्पस्तथापर:।
माहेश्वरस्तु स प्रोक्तस्त्रिपुरं यत्र घातितम्॥ १०॥
पितृकल्पस्तथास्ते तु या कुहू ब्रह्मण: पुरा।
इत्येवं ब्रह्मणो मास: सर्वपातकनाशन:॥ ११॥

Lord Matsya said– "I shall narrate the description of the Kalpas, the dispeller of all sins. Even by reciting the names of Kalpas, one gets the merit of the study of Vedas. They are– (1) Śveta, (2) Nīlalohita, (3) Vāmadeva, (4) Rāthantrara, (5) Raurava, (6) Deva, (7) Bṛhat, (8) Kandarpa, (9) Sadya, (10) Iśāna, (11) Tama, (12) Sārasvata, (13) Udāna, (14) Gāruḍa, (15) Kaurma, (16) Nārasiṁha, (17) Samāna, (18) Āgneya, (19) Soma, (20) Mānava, (21) Tatpumān, (22) Vaikuṇṭha, (23) Lakṣmī, (24) Sāvitrī, (25) Ghora, (26) Vārāha, (27) Vairāja, (28) Gaurī, (29) Māheśvara, in course of which Tripura was killed, (30) Pitṛ, at the end of which occurs Lord Brahmā's Kuhū. These Kalpas form one month of 30 days of Brahmā, each Kalpa forming a day; and one who hears them is freed from all sins.[1]

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[1] A day of Brahmā or one thousand Yugas, a period of four thousand, three hundred and twenty millions of

आदावेव हि माहात्म्यं यस्मिन्यस्य विधीयते।
तस्य कल्पस्य तन्नाम विहितं ब्रह्मणा पुरा॥ १२॥

The kalpas have been named by the Lord Brahmā after the names of the significant events taking place in them and after the name of who had the highest glorious career in the beginning of each.

सङ्कीर्णास्तामसाश्चैव राजसाः सात्विकास्तथा।
रजस्तमोमयास्तद्वदेते त्रिंशदुदाहृताः॥ १३॥

These 30 Kalpas are divided into Saṅkīrṇa, Tāmas, Rajas, Sāttvik and are classified according to Rajastama.

सङ्कीर्णेषु सरस्वत्याः पितृणां व्युष्टिरुच्यते।
अग्नेः शिवस्य माहात्म्यं तामसेषु दिवाकरे।
राजसेषु च माहात्म्यमधिकं ब्रह्मणः स्मृतम्॥ १४॥

In the Saṅkīrṇa Kalpas, Sarasvatī and the Pitṛs are glorified; the Tāmasa Kalpas are endowed with the glories of Agni and Śiva. During the Rajas Kalpa, the glory of Brahmā is prominent.

यस्मिन्कल्पे तु यत्रोक्तं पुराणं ब्रह्मणा पुरा।
तस्य तस्य तु माहात्म्यं तत्स्वरूपेण वर्ण्यते॥ १५॥
सात्विकेष्वाधिकं तद्वद्विष्णोर्माहात्म्यमुत्तमम्।
तथैव योगसंसिद्धा गमिष्यन्ति परां गतिम्॥ १६॥

The Purāṇas as revealed by Brahmā in each Kalpa are glorified in the corresponding Kalpa. During the Sātvika Kalpas, the glory of Viṣṇu is most prominent and in course of the same Kalpas men advanced in the practice of yoga for attaining emancipation.

ब्राह्मपाद्ममिमं यस्तु पठेत्पर्वाणि पर्वणि।
तस्य धर्मे मतिर्ब्रह्मा करोति विपुलां श्रियम्॥ १७॥
यस्तु दद्यादिमान्कृत्वा हैमान्पर्वणि पर्वणि।
ब्रह्म विष्णुपुरे वास मुनिभिः पूज्यते दिवि॥ १८॥
सर्वपापक्षयकरं कल्पदानं यतो भवेत्।
मुनिरूपांस्ततः कृत्वा दद्यात्कल्पान्विचक्षणः॥ १९॥

One who reads Brahma Purāṇa and Padma Purāṇa on the occasion of each festival, is granted abundance of wealth and prosperity and Dharma by the Lord Brahmā. He who hears these Purāṇas at every festival and gives away things made of gold on the occasion of each festival, goes to the realm of Viṣṇu or Brahmā where he is venerated by the seers. It drives away all his sins. One should give away the images of the Kalpas in the form of Munis.

पुराणसंहिता चेयं तव भूप मयोदिता।
सर्वपापहरा नित्यमारोग्यश्रीफलप्रदा॥ २०॥
ब्रह्मसंवत्सरशतादेकाहं शैवमुच्यते।
शिववर्षशतादेकं निमेषं वैष्णवं विदुः॥ २१॥
यदा स विष्णुर्जागर्त्ति तदेदं चेष्टते जगत्।
यदा स्वपिति शान्तात्मा तदा सर्वं निमीति॥ २२॥

O king! this Purāṇa Saṁhitā has been thus described to you, which is the dispeller of all sins and the giver of health and wealth. Twenty years of Brahmā are equal to one day of Śiva; and hundred years of Śiva to one wink of the eye of Viṣṇu. When Viṣṇu awakes the universe becomes conscious, and when He reposes it is annihilated.

सूत उवाच

इत्युक्त्वा देवदेवेशो मत्स्यरूपी जनार्दनः।
पश्यतां सर्वभूतानां तत्रैवान्तरधीयत॥ २३॥
वैवस्वतो हि भगवान्विसृज्य विविधाः प्रजाः।
स्वान्तरं पालयामास मार्तण्डकुलवर्द्धनः॥ २४॥

Sūta said– Having said these words, Lord of gods in the form of Matsya disappeared before all creatures then and there. In this Manvantara, Bhagavān Vaivasvata Manu, the scion of the

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years of mortals, measuring the duration of the world; a month of Brahmā is supposed to contain thirty such Kalpas; according to the Mahābhārata, twelve months of Brahmā constitute his year, and one hundred such years his lifetime; fifty years of Brahmā's are supposed to have elapsed, and we are now in the *Śveta-vārāha-kalpa* of the fifty-first; at the end of a Kalpa the world is annihilated.

family of Sun, is ruling after creating various beings.

यस्य मन्वन्तरं चैतदद्युना चानुवर्त्तते।
पुण्यं पवित्रमेतद्वः कथितं मत्स्य भाषितम्।
पुराणं सर्वशास्त्राणां यदेतन्मूर्ध्नि संस्थितम्॥ २५॥

His manvantara is going on unto this day. I have narrated the most sacred and auspicious Matsya Purāṇa to you. It is established on the head of all the Śāstras."

इति श्रीमात्स्ये महापुराणे कल्पानुकीर्त्तनं नाम
नवत्यधिकद्विशततमोऽध्याय:॥ २९०॥

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CHAPTER 291

The conclusion and narration, in brief, of the contents of the Purāṇa, the end

सूत उवाच

एतद्वः कथितं सर्वं यदुक्तं विश्वरूपिणा।
मात्स्यं पुराणमखिलं धर्मकामार्थसाधनम्॥ १॥

Sūta said– "I have explained everything to you, the whole of the Matsya Purāṇa as it was revealed by the Lord (before Vaivasvata Manu) for Dharma, Kāma and Artha."

यत्रादौ मनुसंवादो ब्रह्माण्डकथनं तथा।
सांख्यं शारीरकं प्रोक्तं चतुर्मुखमुखोद्भवम्॥ २॥
देवासुराणामुत्पत्तिर्मारुतोत्पत्तिरेव च।
मदनद्वादशी तद्वल्लोकपालाभिपूजनम्॥ ३॥
मन्वन्तराणामुद्देशो वैन्यराजाभिवर्णनम्।
सूर्यवैवस्वतोत्पत्तिर्बुधसङ्गमनं तथा॥ ४॥

First among all it describs the dialogues between Manu and the Lord, known as Manusamvāda and deals with the following subjects in successive order, viz.– the history of Brahmāṇḍa, the Śārīraka Sāṁkhya as explained by Brahmā, the origin of the Devas and Asuras, as well as Maruts, the observance of Madanadvādaśī *vrata*, the ways of the worship of the Lokapālas, the description of the Manvantaras, the history of king Veṇa,[1] the birth of the Sun and Vaivasvata and the meeting with Budha.

पितृवंशानुकथनं श्राद्धकालस्तथैव च।
पितृतीर्थप्रवासश्च सोमोत्पत्तिस्तथैव च॥ ५॥
कीर्त्तनं सोमवंशस्य ययातिचरितं तथा।
कीर्त्तवीर्यस्य माहात्म्यं वृष्णिवंशानुकीर्त्तनम्॥ ६॥

Then it deals with the families of the manes, the times of performing *Śrāddha*, Pitṛtīrtha Pravāsa, the birth of the moon, the history of Yavāti, the glory of Svāmikārtika, the history of the Vṛṣṇi and Yādava houses.

भृगुशापस्तथा विष्णोर्दैत्यशापस्तथैव च।
कीर्त्तनं पुरुषेशस्य वंशो हौताशनस्तथा॥ ७॥
पुराणकीर्त्तनं तद्वत् क्रियायोगस्तथैव च।
व्रतं नक्षत्रसंख्याकं मार्त्तण्डशयनं तथा॥ ८॥
कृष्णाष्टमीव्रतं तद्वद्रोहिणीचन्द्रसंज्ञितम्।
तडागविधिमाहात्म्यं पादपोत्सर्ग एव च॥ ९॥

The curse of Bhṛgu, the curses of Viṣṇu on the Daityas, the glory of Lord Puruṣeśa, the history of Agni family, the names and the glories of Purāṇas, Kriya-yoga, the Nakṣatra, Sāmkhyaka Vrata, Mārtanda Śayana Vrata, Kṛṣṇāṣṭamī Vrata, the Rohiṇī and Moon's ordinances, the ways of laying out tanks, etc., and of planting trees have been described here.

सौभाग्यशयनं तद्वदगस्त्यव्रतमेव च।
तथानन्ततृतीया तु रसकल्याणिनीतथा॥ १०॥
आर्द्रानन्दकरी तद्वद्व्रतं सारस्वतं पुन:।
उपरागभिषेकश्च सप्तमीस्नपनं पुन:॥ ११॥
भीमाख्या द्वादशी तद्वदनङ्गशयनं तथा।

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1. A complete account of Veṇa's oppressions and haughtiness occurs in Viṣṇupurāna. He oppressed his subjects and grew so haughty that he did not allow the sages even to perform a sacrifice in honor of Hari. For this insolence the Ṛṣis killed him. So that he might not die son-less and the kingdom might not suffer from the absence of a king they rubbed Veṇa's right hand from which sprang the popular king Pṛthu.

अशून्यशयनं तद्वत्तथैवाङ्गारक व्रतम्॥ १२॥
सप्तमीसप्तकं तद्वद्विशोकद्वादशी तथा।
मेरुप्रदानं दशधा ग्रहशान्तिस्तथैव च॥ १३॥
ग्रहस्वरूपकछन तथा शिव चतुर्दशी।
तथा सर्वफलत्यागः सूर्यवारव्रतं तथा॥ १४॥
संक्रान्तिस्नपनं तद्वद्विभूतिद्वादशीव्रतम्।
षष्टिव्रतानां माहात्म्यं तथा स्नानं विधिक्रमः॥ १५॥

Here is the descriptions of all vratas (religious observances) viz., Saubhāgya-śayana, Agastya-vrata, Anantatṛtīyā, Rasakalyāṇī, Ārdrānandakarī, Sārasvata Vrata. As well as about the Uparāgābhiṣeka vrata, Saptamīsnapana Vrata, Bhīmadvādaśī, Anaṅgaśayana, Aśūnyāśayana-vrata, Aṅgāra, the seven Ṣaptamīs, Viśokadvādaśī ordinances and the ways of giving away the gifts of the Sumeru tenfold and performing the worship of Navagrahas. The form of the nine planets, about the Śivacaturdaśī, Sarvaphalatyāga (abandon of all benefits of deeds) Vrata on Sunday, bathing or ablution on Saṁkrānti, Vibhūtidvādaśī, Śaṣṭivrata, ordinances, the benefits of the sixty ordinances, the kinds of baths.

प्रयागस्य तु माहात्म्यं सर्वतीर्थनुकीर्त्तनम्।
पैलाश्रमफलं तद्वद्दीपलोकानुकीर्त्तनम्॥ १६॥

The glory of Prayāga, the narration of all the pilgrimages, the merits of Pailāśrama, the description of the dvīpas and the Lokas.

सूर्यचन्द्रगतिस्तद्वदादित्यरथवर्णनम्।
तथान्तरिक्षचारश्च ध्रुवमाहात्म्यमेव च॥ १७॥

The description of the movements of the Sun and the Moon, on the chariot of the Sun; on the celestial luminous bodies and the glory of Dhruva.

भुवनानि सुरेन्द्राणां त्रिपुराघोषणं तथा।
पितृपिण्डदमाहात्म्यं मन्वन्तरविनिर्णयः॥ १८॥
वज्राङ्गस्य तु सम्भूतिस्तारकोत्पत्तिरेव च।
तारकासुरमाहात्म्यं ब्रह्मदेवानुमन्त्रणम्॥ १९॥
पार्वतीसम्भवस्तद्वत्तथा शिवतपोवनम्।
अनङ्गदेहदाहस्तु रतिशोकस्यथैव च॥ २०॥
गौरीतपोवनं तद्वद्विश्वनाथप्रसादनम्।

The description of the abodes of the gods and Tripurāsura. the merits of offerings of Piṇḍa to the manes, the durations of the periods of the Manvantaras, the birth and greatness of the demon Vajrāṅga, the birth of Tarakāsura, the glory of Tarakāsura, Devānumantraṇa, the birth of Pārvatī, the asceticism of Śiva, the burning of Cupid, the lament of Rati, the going of the goddess Pārvatī to the place of asceticism and the joy of Śiva.

पार्वतीऋषिसंवादस्तथैवोद्वाहमङ्गलम्॥ २१॥
कुमारसम्भवस्तद्वत्कुमारविजयस्तथा।
तारकस्य वधो घोरो नरसिंहोपवर्णनम्॥ २२॥
पद्मोद्भवविसर्गस्तु तथैवान्धकघातनम्।

The dialogue of Pārvatī and the sage, the felicity of the marriage of Pārvatī, the birth of Kumāra, the victory of Kumāra, the dreadful end of Tārakāsura, the description of Nṛsiṁha, the coming into being of the Brahmāṇḍa out of the lotus and the history of the killing of demon Andhaka.

वाराणस्यास्तु माहात्म्यं नर्म्मदायास्तथैव च॥ २३॥
प्रवरानुक्रमस्तद्वत्पितृगाथानुकीर्त्तनम्।
ततोभयमुखीदानं दानं कृष्णाजिनस्य च॥ २४॥

The glory of Vārāṇasī, as well as Narmadā, the description of Gotras and Pravaras, the recitation of the history of the manes, about the donation of cows and the skin of a black deer.

तथा सावित्र्युपाख्यानं राजधर्मास्तथैव च।
यात्रानिमित्तकथनं स्वप्नमाङ्गल्यकीर्त्तनम्॥ २५॥
वामनस्य तु माहात्म्यं तथैवाथ वराहजम्।
क्षीरोदमथनं तद्वत्कालकूटाभिशासनम्॥ २६॥
देवासुरविमर्दश्च वास्तुविद्यास्तथैव च।
प्रतिमालक्षणं तद्वद्देवतागारधनं ततः॥ २७॥

प्रासादलक्षणं तद्वन्मण्डपानां तु लक्षणम्।
पूरुवंशे तु सम्प्रोक्तं भरिष्यद्राजवर्णनम्॥ २८॥
तुलादानादि बहुशो महादानानुकीर्त्तनम्।
कल्पानुकीर्त्तनं तद्वद्ग्रन्थीनुक्रमणी तथा॥ २९॥

The story of Sāvitrī, the duties of kings, the times of setting out on a journey, the fruits and effects of dreams, the glory of Vāmana, the history of Varāha, the churning of the milky ocean. The drinking of poison by Śiva; the fight between the Devas and the Asuras, worship of the Devas, on the characterstics of palaces, pandals and housebuilding, the forms of the temples and pandals, the history of Puru dynasty, the narration of the coming sovereigns, the description of the sixteen gifts such as Tulādāna, etc., the names of the Kalpas, which completes the index of the Purāṇa.

एतत्पवित्रमायुष्यमेतत्कीर्त्तिविवर्द्धनम्।
एतत्पवित्रं कल्याणं महापापहरं शुभम्॥ ३०॥

This most auspicious Matsya Purāṇa is the giver of long life and celebration. It gives prosperity and destroys all sins.

अस्मात्पुराणादपि पादमेकं
पठेत्तुः यः सोऽपि विमुक्तपापः।
नारायणस्यास्पदमेति नूनमनङ्ग-
वद्दिव्यवपुः सुखी स्यात्॥ ३१॥

One who reads even only one pāda from this Purāṇa is liberated from all sins and he surely attains the seat of the Lord Viṣṇu where he enjoys all pleasures after getting a divine form of Cupid.

इति श्रीमात्स्ये महापुराणेऽनुक्रमणिका-
नामैकनवत्यधिकद्विशततमोऽध्यायः॥ २९१॥

* * *

Thus completes the chapter 291 and it is the end of Matsya Mahāpurāṇa

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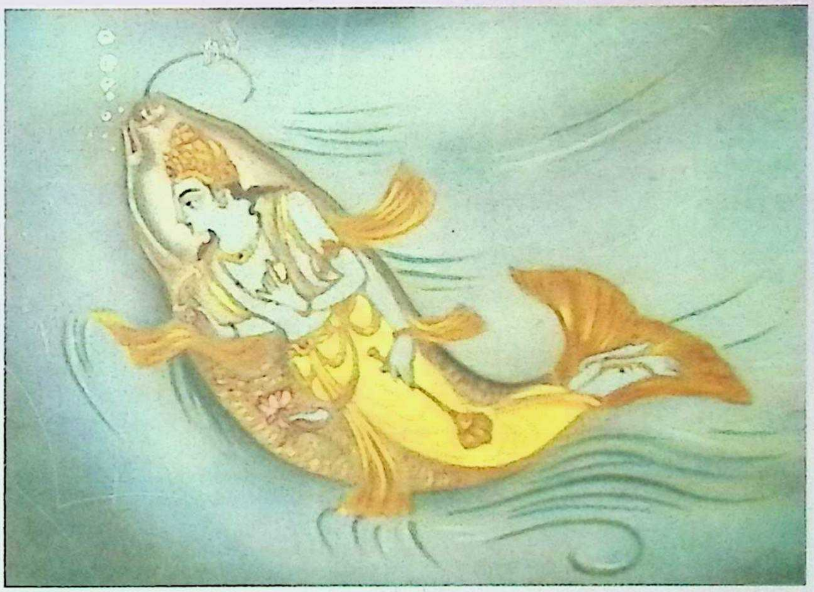

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